
KĀYAGATĀSATISUTTAM

Majjhima Nikāya I

Middle Discourses I

Mūlapariyāyasutta

The Root of All Things

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālārājamūle.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“sabbadhammamūlapariyāyaṃ vo, bhikkhave, desessāmi.

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

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

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

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

pathaviṃ pathavito sañjānāti;

They perceive earth as earth.

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

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

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (1)

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

Āpaṃ āpato sañjānāti;

They perceive water as water.

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

But then they identify with water ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (2)
Because they haven’t completely understood it, I say.

Tejaṃ tejato sañjānāti;
They perceive fire as fire.

tejaṃ tejato saññatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ meti
maññati, tejaṃ abhinandati.
But then they identify with fire ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (3)
Because they haven’t completely understood it, I say.

Vāyaṃ vāyato sañjānāti;
They perceive air as air.

vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmiṃ maññati, vāyato maññati, vāyaṃ
meti maññati, vāyaṃ abhinandati.
But then they identify with air ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (4)
Because they haven’t completely understood it, I say.

Bhūte bhūtato sañjānāti;
They perceive creatures as creatures.

bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte
meti maññati, bhūte abhinandati.
But then they identify with creatures ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (5)
Because they haven’t completely understood it, I say.

Deve devato sañjānāti;
They perceive gods as gods.

deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve meti
maññati, deve abhinandati.
But then they identify with gods ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (6)
Because they haven’t completely understood it, I say.

Pajāpatim pajāpatito sañjānāti;
They perceive the Creator as the Creator.

pajāpatim pajāpatito saññatvā pajāpatim maññati, pajāpatismiṃ maññati, pajāpatito
maññati, pajāpatim meti maññati, pajāpatim abhinandati.
But then they identify with the Creator ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (7)
Because they haven’t completely understood it, I say.

Brahmaṃ brahmato sañjānāti;
They perceive Brahmā as Brahmā.

brahmaṃ brahmato saññatvā brahmaṃ maññāti, brahmasmiṃ maññāti, brahmato maññāti, brahmaṃ meti maññāti, brahmaṃ abhinandati.
But then they identify with Brahmā ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (8)
Because they haven’t completely understood it, I say.

Ābhassare ābhassarato sañjānāti;
They perceive the gods of streaming radiance as the gods of streaming radiance.

ābhassare ābhassarato saññatvā ābhassare maññāti, ābhassaresu maññāti, ābhassarato maññāti, ābhassare meti maññāti, ābhassare abhinandati.
But then they identify with the gods of streaming radiance ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (9)
Because they haven’t completely understood it, I say.

Subhakiṇhe subhakiṇhato sañjānāti;
They perceive the gods replete with glory as the gods replete with glory.

subhakiṇhe subhakiṇhato saññatvā subhakiṇhe maññāti, subhakiṇhesu maññāti, subhakiṇhato maññāti, subhakiṇhe meti maññāti, subhakiṇhe abhinandati.
But then they identify with the gods replete with glory ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (10)
Because they haven’t completely understood it, I say.

Vehapphale vehapphalato sañjānāti;
They perceive the gods of abundant fruit as the gods of abundant fruit.

vehapphale vehapphalato saññatvā vehapphale maññāti, vehapphalesu maññāti, vehapphalato maññāti, vehapphale meti maññāti, vehapphale abhinandati.
But then they identify with the gods of abundant fruit ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (11)
Because they haven’t completely understood it, I say.

Abhibhuṃ abhibhuto sañjānāti;
They perceive the Overlord as the Overlord.

abhibhuṃ abhibhuto saññatvā abhibhuṃ maññāti, abhibhusmiṃ maññāti, abhibhuto maññāti, abhibhuṃ meti maññāti, abhibhuṃ abhinandati.
But then they identify with the Overlord ...

Taṃ kissa hetu?
Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (12)

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

Ākāśānañcāyatanam ākāśānañcāyatanato sañjānāti;

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

ākāśānañcāyatanam ākāśānañcāyatanato saññatvā ākāśānañcāyatanam maññāti,
ākāśānañcāyatanasmim maññāti, ākāśānañcāyatanato maññāti, ākāśānañcāyatanam
meti maññāti, ākāśānañcāyatanam abhinandati.

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

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (13)

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

Viññāṇañcāyatanam viññāṇañcāyatanato sañjānāti;

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

viññāṇañcāyatanam viññāṇañcāyatanato saññatvā viññāṇañcāyatanam maññāti,
viññāṇañcāyatanasmim maññāti, viññāṇañcāyatanato maññāti, viññāṇañcāyatanam
meti maññāti, viññāṇañcāyatanam abhinandati.

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

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (14)

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

Ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti;

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

ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñcaññāyatanam maññāti,
ākiñcaññāyatanasmim maññāti, ākiñcaññāyatanato maññāti, ākiñcaññāyatanam
meti maññāti, ākiñcaññāyatanam abhinandati.

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

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (15)

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

Nevaśaṇṇānāsaññāyatanam nevaśaṇṇānāsaññāyatanato sañjānāti;

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

nevaśaṇṇānāsaññāyatanam nevaśaṇṇānāsaññāyatanato saññatvā
nevaśaṇṇānāsaññāyatanam maññāti, nevaśaṇṇānāsaññāyatanasmim maññāti,
nevaśaṇṇānāsaññāyatanato maññāti, nevaśaṇṇānāsaññāyatanam
meti maññāti, nevaśaṇṇānāsaññāyatanam abhinandati.

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

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (16)

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

Diṭṭhaṃ diṭṭhato sañjānāti;

They perceive the seen as the seen.

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

But then they identify with the seen ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (17)

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

Sutaṃ sutato sañjānāti;

They perceive the heard as the heard.

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

But then they identify with the heard ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (18)

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

Mutaṃ mutato sañjānāti;

They perceive the thought as the thought.

mutaṃ mutato saññatvā mutaṃ maññati, mutasmiṃ maññati, mutato maññati,
mutaṃ meti maññati, mutaṃ abhinandati.

But then they identify with the thought ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (19)

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

Viññātaṃ viññātato sañjānāti;

They perceive the known as the known.

viññātaṃ viññātato saññatvā viññātaṃ maññati, viññātasmiṃ maññati, viññātato
maññati, viññātaṃ meti maññati, viññātaṃ abhinandati.

But then they identify with the known ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (20)

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

Ekattaṃ ekattato sañjānāti;

They perceive oneness as oneness.

ekattaṃ ekattato saññatvā ekattaṃ maññati, ekattasmiṃ maññati, ekattato maññati,
ekattaṃ meti maññati, ekattaṃ abhinandati.

But then they identify with oneness ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ ti vadāmi. (21)

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

Nānattaṃ nānattato sañjānāti;

They perceive diversity as diversity.

nānattaṃ nānattato saññatvā nānattaṃ maññati, nānattasmiṃ maññati, nānattato maññati, nānattaṃ meti maññati, nānattaṃ abhinandati.

But then they identify with diversity ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (22)

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

Sabbam sabbato sañjānāti;

They perceive all as all.

sabbam sabbato saññatvā sabbam maññati, sabbasmiṃ maññati, sabbato maññati, sabbam meti maññati, sabbam abhinandati.

But then they identify with all ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (23)

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

Nibbānaṃ nibbānato sañjānāti;

They perceive extinguishment as extinguishment.

nibbānaṃ nibbānato saññatvā nibbānaṃ maññati, nibbānasmiṃ maññati, nibbānato maññati, nibbānaṃ meti maññati, nibbānaṃ abhinandati.

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

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (24)

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

Puthujjanavasena paṭhamanayabhūmiparicchedo niṭṭhito.

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

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

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

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

Taṃ kissa hetu?

Why is that?

‘Pariññeyyaṃ tassā’ti vadāmi.

So that they may completely understand it, I say.

Āpaṃ ... pe ...

They directly know water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...
creatures ...

deve ...
gods ...

pajāpatim ...
the Creator ...

brahmaṃ ...
Brahmā ...

ābhassare ...
the gods of streaming radiance ...

subhakiṇhe ...
the gods replete with glory ...

vehapphale ...
the gods of abundant fruit ...

abhibhuṃ ...
the Overlord ...

ākāsānañcāyatanam ...
the dimension of infinite space ...

viññāṇañcāyatanam ...
the dimension of infinite consciousness ...

ākīñcaññāyatanam ...
the dimension of nothingness ...

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

diṭṭhaṃ ...
the seen ...

sutaṃ ...
the heard ...

mutaṃ ...
the thought ...

viññātaṃ ...
the known ...

ekattaṃ ...
oneness ...

nānattaṃ ...
diversity ...

sabbaṃ ...
all ...

nibbānaṃ nibbānato abhiñānāti;
They directly know extinguishment as extinguishment.

nibbānaṃ nibbānato abhiññāya nibbānaṃ mā maññi, nibbānasmim mā maññi,
nibbānato mā maññi, nibbānaṃ meti mā maññi, nibbānaṃ mābhinandi.
*But they shouldn't identify with extinguishment, they shouldn't identify regarding
extinguishment, they shouldn't identify as extinguishment, they shouldn't identify that
'extinguishment is mine', they shouldn't take pleasure in extinguishment.*

Taṃ kissa hetu?
Why is that?

‘Pariññeyyaṃ tassā’ ti vadāmi.

So that they may completely understand it, I say.

Sekkhavasena dutiyanayaabhūmiparicchedo niṭṭhito.

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

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

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

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

Tam kissa hetu?

Why is that?

‘Pariññātaṃ tassā’ ti vadāmi.

Because they have completely understood it, I say.

Āpaṃ ... pe ...

They directly know water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakinhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhuṃ ...

the Overlord ...

ākāsānañcāyatanam ...

the dimension of infinite space ...

viññānañcāyatanam ...

the dimension of infinite consciousness ...

ākīñcaññāyatanam ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam ...

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

ditṭhaṃ ...
the seen ...

sutaṃ ...
the heard ...

mutaṃ ...
the thought ...

viññātaṃ ...
the known ...

ekattaṃ ...
oneness ...

nānattaṃ ...
diversity ...

sabbaṃ ...
all ...

nibbānaṃ nibbānato abhijānāti;
They directly know extinguishment as extinguishment.

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati,
nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati.
But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.

Taṃ kissa hetu?
Why is that?

'Pariññātaṃ tassā'ti vadāmi.
Because they have completely understood it, I say.

Khīṇāsavavasena tatiyanayabhūmiparicchedo niṭṭhito.

Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro
anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ
pathavito abhijānāti;
A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati,
pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.
But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.

Taṃ kissa hetu?
Why is that?

Khayā rāgassa, vītarāgattā.
Because they're free of greed due to the ending of greed.

Āpaṃ ... pe ...
They directly know water ...

tejaṃ ...
fire ...

vāyaṃ ...
air ...

bhūte ...
creatures ...

deve ...
gods ...

pajāpatim ...
the Creator ...

brahmaṃ ...
Brahmā ...

ābhassare ...
the gods of streaming radiance ...

subhakinhe ...
the gods replete with glory ...

vehapphale ...
the gods of abundant fruit ...

abhibhum ...
the Overlord ...

ākāsānañcāyatanam ...
the dimension of infinite space ...

viññāṇañcāyatanam ...
the dimension of infinite consciousness ...

ākīñcaññāyatanam ...
the dimension of nothingness ...

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

ditṭham ...
the seen ...

sutam ...
the heard ...

mutam ...
the thought ...

viññātam ...
the known ...

ekattam ...
oneness ...

nānattam ...
diversity ...

sabbam ...
all ...

nibbānaṃ nibbānato abhijānāti;
They directly know extinguishment as extinguishment.

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti, nibbānaṃ na maññāti,
nibbānato na maññāti, nibbānaṃ meti na maññāti, nibbānaṃ nābhinandati.
But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.

Taṃ kissa hetu?
Why is that?

Khayā rāgassa, vītarāgattā.
Because they're free of greed due to the ending of greed.

Khīṇāsavavasena catutthanayabhūmipariccheto niṭṭhito.

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

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

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

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

Tam kissa hetu?

Why is that?

Khayā dosassa, vītadosattā.

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

Āpam ... pe ...

They directly know water ...

tejam ...

fire ...

vāyam ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhuṃ ...

the Overlord ...

ākāsānañcāyatanam ...

the dimension of infinite space ...

viññāṇañcāyatanam ...

the dimension of infinite consciousness ...

ākīñcaññāyatanam ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam ...

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

diṭṭham ...

the seen ...

sutaṃ ...
the heard ...

mutaṃ ...
the thought ...

viññātaṃ ...
the known ...

ekattaṃ ...
oneness ...

nānattaṃ ...
diversity ...

sabbaṃ ...
all ...

nibbānaṃ nibbānato abhijānāti;
They directly know extinguishment as extinguishment.

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati,
nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati.
But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.

Taṃ kissa hetu?
Why is that?

Khayā dosassa, vītadosattā.
Because they're free of hate due to the ending of hate.

Khīṇāsavavasena pañcamaṇaṇyaḥhūmiparicchedo niṭṭhito.

Yopi so, bhikkhave, bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro
anuppattasattho parikkhīṇabhavasamyojano sammadaññāvimutto, sopi pathaviṃ
pathavito abhijānāti;
A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati,
pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.
But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.

Taṃ kissa hetu?
Why is that?

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

Āpaṃ ... pe ...
They directly know water ...

tejaṃ ...
fire ...

vāyaṃ ...
air ...

bhūte ...
creatures ...

deve ...
gods ...

pajāpatiṃ ...
the Creator ...

brahmaṃ ...
Brahmā ...

ābhassare ...
the gods of streaming radiance ...

subhakinhe ...
the gods replete with glory ...

vehapphale ...
the gods of abundant fruit ...

abhibhuṃ ...
the Overlord ...

ākāsānañcāyatanam ...
the dimension of infinite space ...

viññānañcāyatanam ...
the dimension of infinite consciousness ...

ākīñcaññāyatanam ...
the dimension of nothingness ...

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

ditṭham ...
the seen ...

sutam ...
the heard ...

mutam ...
the thought ...

viññātam ...
the known ...

ekattam ...
oneness ...

nānattam ...
diversity ...

sabbam ...
all ...

nibbānam nibbānato abhijānāti;
They directly know extinguishment as extinguishment.

nibbānam nibbānato abhiññāya nibbānam na maññāti, nibbānasmim na maññāti,
nibbānato na maññāti, nibbānam meti na maññāti, nibbānam nābhinandati.
*But they don't identify with extinguishment, they don't identify regarding extinguishment, they
don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't
take pleasure in extinguishment.*

Tam kissa hetu?
Why is that?

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

Khīṇāsavavasena chaṭṭhanayabhūmiparicchedo niṭṭhito.

Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti;
The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth.

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati,
pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.
But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he doesn't take pleasure in earth.

Taṃ kissa hetu?
Why is that?

'Pariññātantaṃ tathāgatassā'ti vadāmi.
Because the Realized One has completely understood it to the end, I say.

Āpaṃ ... pe ...
He directly knows water ...

tejaṃ ...
fire ...

vāyaṃ ...
air ...

bhūte ...
creatures ...

deve ...
gods ...

pajāpatiṃ ...
the Creator ...

brahmaṃ ...
Brahmā ...

ābhassare ...
the gods of streaming radiance ...

subhakiṇhe ...
the gods replete with glory ...

vehapphale ...
the gods of abundant fruit ...

abhibhuṃ ...
the Overlord ...

ākāsānañcāyatanam ...
the dimension of infinite space ...

viññānañcāyatanam ...
the dimension of infinite consciousness ...

ākīñcaññāyatanam ...
the dimension of nothingness ...

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

diṭṭhaṃ ...
the seen ...

sutaṃ ...
the heard ...

mutaṃ ...
the thought ...

viññātaṃ ...
the known ...

ekattam ...
oneness ...

nānattam ...
diversity ...

sabbam ...
all ...

nibbānaṃ nibbānato abhijānāti;
He directly knows extinguishment as extinguishment.

nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti, nibbānaṃ na maññāti,
nibbānato na maññāti, nibbānaṃ meti na maññāti, nibbānaṃ nābhinandati.
But he doesn't identify with extinguishment, he doesn't identify regarding extinguishment, he doesn't identify as extinguishment, he doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment.

Tam kissa hetu?
Why is that?

‘Pariññātantaṃ tathāgatassā’ti vadāmi.
Because the Realized One has completely understood it to the end, I say.

Tathāgatavasena sattamanayabhūmiparicchedo ñiṭṭhito.

Tathāgatopi, bhikkhave, arahaṃ sammāsambuddho pathaviṃ pathavito abhijānāti;
The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth.

pathaviṃ pathavito abhiññāya pathaviṃ na maññāti, pathaviyā na maññāti,
pathavito na maññāti, pathaviṃ meti na maññāti, pathaviṃ nābhinandati.
But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he doesn't take pleasure in earth.

Tam kissa hetu?
Why is that?

‘Nandī dukkhassa mūlan’ti—
Because he has understood that relishing is the root of suffering,

iti veditvā ‘bhavā jāti bhūtassa jarāmaṇaṇ’ti.
and that rebirth comes from continued existence; whoever has come to be gets old and dies.

Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā
paṇissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.
That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.

Āpaṃ ... pe ...
He directly knows water ...

tejaṃ ...
fire ...

vāyaṃ ...
air ...

bhūte ...
creatures ...

deve ...
gods ...

pajāpatim ...
the Creator ...

brahmaṃ ...
Brahmā ...

ābhassare ...
the gods of streaming radiance ...

subhakinhe ...
the gods replete with glory ...

vehapphale ...
the gods of abundant fruit ...

abhibhum ...
the Overlord ...

ākāsānañcāyatanam ...
the dimension of infinite space ...

viññānañcāyatanam ...
the dimension of infinite consciousness ...

ākīñcaññāyatanam ...
the dimension of nothingness ...

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

ditṭham ...
the seen ...

sutam ...
the heard ...

mutam ...
the thought ...

viññātam ...
the known ...

ekattam ...
oneness ...

nānattam ...
diversity ...

sabbam ...
all ...

nibbānam nibbānato abhijānāti;
He directly knows extinguishment as extinguishment.

nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati,
nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati.
But he doesn't identify with extinguishment, he doesn't identify regarding extinguishment, he doesn't identify as extinguishment, he doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment.

Tam kissa hetu?
Why is that?

‘Nandī dukkhassa mūlan’ti—
Because he has understood that relishing is the root of suffering.

iti viditvā ‘bhavā jāti bhūtaṣa jarāmaraṇan’ti.
and that rebirth comes from continued existence; whoever has come to be gets old and dies.

Tasmātiha, bhikkhave, ‘tathāgato sabbaso tanhānam khayā virāgā nirodhā cāgā
paṇissaggā anuttaram sammāsambodhim abhisambuddho’ti vadāmi’ti.
That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.”

Tathāgatavasena aṭṭhamanayabhūmiparicchedo niṭṭhito.

Idamavoca bhagavā.

That is what the Buddha said.

Na te bhikkhū bhagavato bhāsitam abhinanduntī.

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

Mūlapariyāyasuttam niṭṭhitam paṭhamam.

Majjhima Nikāya 2

Middle Discourses 2

Sabbāsavasutta

All the Defilements

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:

“sabbāsavasamvarapariyāyaṃ vo, bhikkhave, desessāmi.

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

Taṃ suṇātha, sādhucaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

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

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

Kiñca, bhikkhave, jānato kiñca passato āsavānaṃ khayam vadāmi?

For one who knows and sees what?

Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ.

Proper attention and improper attention.

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

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

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

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

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

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

1. Dassanāpahātabbāāsava

1. Defilements Given Up by Seeing

Katame ca, bhikkhave, āsavā dassanā pahātabbā?

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

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

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

manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye dhamme nappajānāti.

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

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

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

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

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

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati;

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

anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati;

desire to be reborn,

anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati—

and ignorance.

ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

These are the things to which they pay attention but should not.

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

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

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati;

They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire,

anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati;

desire to be reborn,

anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati—

and ignorance.

ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

These are the things to which they do not pay attention but should.

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

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

So evaṃ ayoniso manasi karoti:

This is how they attend improperly:

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

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

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

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

Etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṃkathā hoti:

Or they are undecided about the present thus:

'ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmi bhavissati'ti?

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

Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati.

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

'Atthi me attā'ti vā assa saccato thetato diṭṭhi uppajjati;

The view: 'My self exists in an absolute sense.'

'natthi me attā'ti vā assa saccato thetato diṭṭhi uppajjati;

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

'attanāva attānaṃ sañjānāmī'ti vā assa saccato thetato diṭṭhi uppajjati;

The view: 'I perceive the self with the self.'

'attanāva anattānaṃ sañjānāmī'ti vā assa saccato thetato diṭṭhi uppajjati;

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

'anattanāva attānaṃ sañjānāmī'ti vā assa saccato thetato diṭṭhi uppajjati;

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

atha vā panassa evaṃ diṭṭhi hoti:

Or they have such a view:

'yo me ayaṃ attā vado vedeyyo tatra tatra kalyānapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati'ti.

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

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

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

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

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

'na parimuccati dukkhasmā'ti vadāmi.

They're not freed from suffering, I say.

Sutavā ca kho, bhikkhave, ariyasāvako—

ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto—

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

manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti.

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

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

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

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

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

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati;

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

anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati;

desire to be reborn,

anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati—

and ignorance.

ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

These are the things to which they don't pay attention and should not.

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

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

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati;

They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire,

anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati;

desire to be reborn,

anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati—

and ignorance.

ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

These are the things to which they do pay attention and should.

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

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

So 'idaṃ dukkhaṇ'ti yoniso manasi karoti, 'ayaṃ dukkhasamudayo'ti yoniso manasi karoti, 'ayaṃ dukkhanirodho'ti yoniso manasi karoti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yoniso manasi karoti.

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

Tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti—

And as they do so, they give up three fetters:

sakkāyaditṭhi, vicikicchā, sīlabbataparāmāso.

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

Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

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

2. Saṃvarāpahātabbāāsava

2. Defilements Given Up by Restraint

Katame ca, bhikkhave, āsavā saṃvarā pahātabbā?

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

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati.

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

Yaṇhissa, bhikkhave, cakkhundriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, cakkhundriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

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

Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati ... pe ...

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

ghānindriyasamvarasamvuto viharati ... pe ...

the nose ...

jivhindriyasamvarasamvuto viharati ... pe ...

the tongue ...

kāyindriyasamvarasamvuto viharati ... pe ...

the body ...

manindriyasamvarasamvuto viharati.

the mind.

Yaṇhissa, bhikkhave, manindriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, manindriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

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

Yaṇhissa, bhikkhave, samvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, samvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

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

Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

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

3. Paṭisevanāpahātabbaāsava

3. Defilements Given Up by Using

Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā?

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

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati:

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

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, dāmsamakāsavātātāpasarīsapasamphassānaṃ paṭighātāya, yāvadeva hirikopinappaṭicchādanattham’.

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

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati:

Reflecting properly, they make use of almsfood:

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhaviṣṣati anavajjatā ca phāsuvihāro ca’.

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

Paṭisaṅkhā yoniso senāsanam paṭisevati:

Reflecting properly, they make use of lodgings:

‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasaṇḍatāpasarīsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmattham’.

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

Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṃ paṭisevati:

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

‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyābajjhaparamatāya’.

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

Yaṇhissa, bhikkhave, appaṭisevato uppajjeyyūṃ āsavā vighātapaṇiḥhā, paṭisevato evaṃsa te āsavā vighātapaṇiḥhā na honti.

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

Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

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

4. Adhivāsanāpahātabbāāsava

4. Defilements Given Up by Enduring

Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā?

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

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya. Ḍaṃsamakasaṇḍatāpasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhivāsakajātiko hoti.

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

Yaṇhissa, bhikkhave, anadhivāsayato uppajjeyyūṃ āsavā vighātapaṇiḥhā, adhivāsayato evaṃsa te āsavā vighātapaṇiḥhā na honti.

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

Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

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

5. Parivajjanāpahātabbāāsava

5. Defilements Given Up by Avoiding

Katame ca, bhikkhave, āsavā parivajjanā pahātabbā?

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

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

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

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

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

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

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

Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

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

6. Vinodanāpahātabbāsaṃsa

6. Defilements Given Up by Dispelling

Katame ca, bhikkhave, āsavā vinodanā pahātabbā?

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

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannaṃ byāpādavitaṃ ... pe ... uppannaṃ vihiṃsāvitaṃ ... pe ... uppannapanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti.

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

Yañhissa, bhikkhave, avinodayato uppajjeyyuṃ āsavā vighātapariḷāhā, vinodayato evaṃsa te āsavā vighātapariḷāhā na honti.

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

Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

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

7. Bhāvanāpahātabbāsaṃsa

7. Defilements Given Up by Developing

Katame ca, bhikkhave, āsavā bhāvanā pahātabbā?

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

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

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

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

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

Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

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

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

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

ayaṃ vuccati, bhikkhave: ‘bhikkhu sabbāsavaṣaṃvaraṣavuto viharati, acchecceti taṇhaṃ, vivattayati saṃyojanaṃ, sammā mānābhisaṃmayā antamakāsi dukkhassa’”ti.

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

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 3

Middle Discourses 3

Dhammadāyādasutta

Heirs in the Teaching

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:

“Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā.

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

Atthi me tumhesu anukampā:

Out of compassion for you, I think,

‘kinti me sāvakā dhammadāyādā bhaveyyum, no āmisadāyādā’ti.

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

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

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

‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti;

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

ahampi tena ādiyo bhaveyyam:

And they’ll point to me, saying,

‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti.

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

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

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

‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti;

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

ahampi tena na ādiyo bhaveyyam:

And they’ll point to me, saying,

‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti.

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

Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā.

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

Atthi me tumhesu anukampā:

Out of compassion for you, I think,

‘kinti me sāvakā dhammadāyādā bhaveyyum, no āmisadāyādā’ti.

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

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

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

siyā ca me piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

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

Atha dve bhikkhū āgaccheyyūṃ jighacchādubbalyaparetā.

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

Tyāhaṃ evaṃ vadeyyaṃ:

I'd say to them,

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

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

atthi ca me ayaṃ piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

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

Sace ākaṅkatha, bhuñjatha, no ce tumhe bhuñjissatha, idānāhaṃ appaharite vā chaddessāmi, appānake vā uduke opilāpessāmi’ti.

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

Tatrekassa bhikkhuno evamassa:

Then one of those mendicants thought,

‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho;

The Buddha has eaten and refused more food.

atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

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

Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appānake vā uduke opilāpessati.

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

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has also said:

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

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

Āmisaññataraṃ kho panetaṃ, yadidaṃ piṇḍapāto.

And alms-food is a kind of material thing.

Yannūnāhaṃ imaṃ piṇḍapātaṃ abhuñjitvā imināva jighacchādubbalyena evaṃ imaṃ rattindivaṃ vitināmeyyaṃ’ti.

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

So taṃ piṇḍapātaṃ abhuñjitvā teneva jighacchādubbalyena evaṃ taṃ rattindivaṃ vitināmeyya.

And that's what they did.

Atha dutiyassa bhikkhuno evamassa:

Then the second of those mendicants thought,

‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho;

The Buddha has eaten and refused more food.

atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

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

Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appānake vā uduke opilāpessati.

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

Yannūnāhaṃ imaṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ imaṃ rattindivaṃ vītināmeyyaṃ'ti.

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

So taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya.

And that's what they did.

Kiñcāpi so, bhikkhave, bhikkhu taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya, atha kho asueva me purimo bhikkhu pujjataro ca pāsaṃsataro ca.

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

Taṃ kissa hetu?

Why is that?

Taṃhi tassa, bhikkhave, bhikkhuno dīgharattaṃ appicchatāya santuṭṭhiyā sallekhāya subharatāya viriyārambhāya saṃvattissati.

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

Tasmātiha me, bhikkhave, dhammāyādā bhavatha, mā āmisadāyādā.

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

Atthi me tumhesu anukampā:

Out of compassion for you, I think,

'kinti me sāvakā dhammāyādā bhaveyyuṃ, no āmisadāyādā'ti.

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

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato utṭhāyāsanā vihāraṃ pāvisi.

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

Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi:

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

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ.

“Reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sārīputta said this:

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

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

“Dūratopi kho mayaṃ, āvuso, āgacchāma āyasmato sārīputtassa santike etassa bhāsitaṃ atthamaññātum.

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

Sādhu vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsitaṃ attho;

May Venerable Sārīputta himself please clarify the meaning of this.

āyasmato sārīputtassa sutvā bhikkhū dhāressanti”ti.

The mendicants will listen and remember it.”

“Tena hāvuso, suṇātha, sādhuḥkaṃ manasi karoṭha, bhāsissāmi”ti.

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

“Evaṃāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sārīputta said this:

“Kittāvātā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusiḁkhanti?”

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

Idhāvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusiḁkhanti,

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

yesaṇca dhammānaṃ satthā pahānamāha, te ca dhamme nappajhanti,

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

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

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

Tatrāvuso, therā bhikkhū tīhi ṭhānehi gārayhā bhavanti.

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

‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusiḁkhanti’ti—

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

iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti.

This is the first ground.

‘Yesaṇca dhammānaṃ satthā pahānamāha te ca dhamme nappajhanti’ti—

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

iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti.

This is the second ground.

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

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

iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti.

This is the third ground.

Therā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti.

The senior mendicants should be criticized on these three grounds.

Tatrāvuso, majjhimā bhikkhū ... pe ...

In this case, the middle mendicants

navā bhikkhū tīhi ṭhānehi gārayhā bhavanti.

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

‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusiḁkhanti’ti—

iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti.

‘Yesaṇca dhammānaṃ satthā pahānamāha te ca dhamme nappajhanti’ti—

iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti.

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

iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti.

Navā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti.

Ettāvātā kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.
This is how the disciples of a Teacher who lives in seclusion do not train in seclusion.

Kittāvātā ca panāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti?
And how do the disciples of a teacher who lives in seclusion train in seclusion?

Idhāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti—
The disciples of a teacher who lives in seclusion train in seclusion.

yesaṅca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti;
They give up what the Teacher tells them to give up.

na ca bāhulikā honti, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā.
They're not indulgent and slack, leaders in backsliding, neglecting seclusion.

Tatrāvuso, therā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti.
In this case, the senior mendicants should be praised on three grounds.

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

iminā paṭhamena ṭhānena therā bhikkhū pāsaṃsā bhavanti.
This is the first ground.

‘Yesaṅca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti’ti—
‘They give up what the Teacher tells them to give up.’

iminā dutiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti.
This is the second ground.

‘Na ca bāhulikā, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā’ti—
‘They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.’

iminā tatiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti.
This is the third ground.

Therā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti.
The senior mendicants should be praised on these three grounds.

Tatrāvuso, majjhimā bhikkhū ... pe ...
In this case, the middle mendicants

navā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti.
and the junior mendicants should be praised on the same three grounds.

‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ti—

iminā paṭhamena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

‘Yesaṅca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti’ti—

iminā dutiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

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

iminā tatiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

Navā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti.

Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti.

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

Tatrāvuso, lobho ca pāpako doso ca pāpako.

The bad thing here is greed and hate.

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

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

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

And what is that middle way?

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo
sammāvāyāmo sammāsati sammāsamādhi.

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

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

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

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

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

makkho ca pāpako paḷāso ca pāpako,

offensiveness and contempt ...

issā ca pāpikā maccheraṇa pāpakam,

jealousy and stinginess ...

māyā ca pāpikā sātheyyaṇa pāpakam,

deceit and deviousness ...

thambho ca pāpako sārambho ca pāpako,

obstinacy and aggression ...

māno ca pāpako atimāno ca pāpako,

conceit and arrogance ...

mado ca pāpako pamādo ca pāpako.

vanity and negligence.

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

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

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

And what is that middle way?

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo
sammāvāyāmo sammāsati sammāsamādhi.

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

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

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

Idamavocāysmā sāriputto.

This is what Venerable Sāriputta said.

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sāriputta said.

Dhammadāyādasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 4

Middle Discourses 4

Bhayabheravasutta

Fear and Dread

Evam me sutam—

So I have heard.

ekam samayam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

Sammodanīyaṃ katham saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

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

“yeme, bho gotama, kulaputtā bhavantaṃ gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, bhavaṃ tesam gotamo pubbaṅgamo, bhavaṃ tesam gotamo bahukāro, bhavaṃ tesam gotamo samādapetā;

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

bhoto ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjati”ti.

And those people follow Master Gotama's example.”

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

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

Ye te, brāhmaṇa, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, ahaṃ tesam pubbaṅgamo, ahaṃ tesam bahukāro, ahaṃ tesam samādapetā;

mama ca pana sā janatā diṭṭhānugatiṃ āpajjati”ti.

“Durabhisambhavāni hi kho, bho gotama, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ

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

ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno”ti.

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

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

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

Durabhisambhavāni hi kho, brāhmaṇa, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno.

Mayhampi kho, brāhmaṇa, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

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

‘durabhisambhavāni hi kho araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ

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

ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno'ti.
Staying alone, the forests seem to rob the mind of a mendicant who isn't immersed in samādhi.'

Tassa mayhaṃ, brāhmaṇa, etadahosi:
Then I thought,

'ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araṇṇavanapatthāni
pantāni senāsanāni paṭisevanti, aparisuddhakāyakammantasandosahetu have te
bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.
*'There are ascetics and brahmins with unpurified conduct of body, speech, and mind who
frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins
summon unskillful fear and dread because of these defects in their conduct.*

Na kho panāhaṃ aparisuddhakāyakammanto araṇṇavanapatthāni pantāni senāsanāni
paṭisevāmi;
*But I don't frequent remote lodgings in the wilderness and the forest with unpurified conduct of
body, speech, and mind.*

parisuddhakāyakammantohamasmi.
My conduct is purified.

Ye hi vo ariyā parisuddhakāyakammantā araṇṇavanapatthāni pantāni senāsanāni
paṭisevanti tesamahaṃ aññataro'ti.
*I am one of those noble ones who frequent remote lodgings in the wilderness and the forest
with purified conduct of body, speech, and mind.'*

Etamahaṃ, brāhmaṇa, parisuddhakāyakammataṃ attani sampassamāno bhiyyo
pallomamāpādiṃ araṇṇe vihāraya. (1)
Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.

Tassa mayhaṃ, brāhmaṇa, etadahosi:
Then I thought,

'ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavadīkamantā ... pe ...
aparisuddhamanokammantā ... pe ...

aparissuddhājīvā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti,
aparissuddhājīvasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ
bhayaabheravaṃ avhāyanti.
*'There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in
the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread
because of these defects in their livelihood.*

Na kho panāhaṃ aparissuddhājīvo araṇṇavanapatthāni pantāni senāsanāni
paṭisevāmi;
But I don't frequent remote lodgings in the wilderness and the forest with unpurified livelihood.

parissuddhājīvohamasmi.
My livelihood is purified.

Ye hi vo ariyā parissuddhājīvā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti
tesamahaṃ aññataro'ti.
*I am one of those noble ones who frequent remote lodgings in the wilderness and the forest
with purified livelihood.'*

Etamahaṃ, brāhmaṇa, parissuddhājīvatam attani sampassamāno bhiyyo
pallomamāpādiṃ araṇṇe vihāraya. (2–4.)
Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.

Tassa mayhaṃ, brāhmaṇa, etadahosi:
Then I thought,

‘ye kho keci samanā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā
araññavanapattthāni pantāni senāsanāni paṭisevanti,
abhijjhālukāmesutibbasārāgasandosahetu have te bhonto samanabrāhmaṇā
akusalaṃ bhayaabheravaṃ avhāyanti.

‘There are ascetics and brahmins full of desire for sensual pleasures, with acute lust ...

Na kho panāhaṃ abhijjhālu kāmesu tibbasārāgo araññavanapattthāni pantāni
senāsanāni paṭisevāmi;

anabhijjhālūhamasmi.

I am not full of desire ...’

Ye hi vo ariyā anabhijjhālū araññavanapattthāni pantāni senāsanāni paṭisevanti,
tesamahā aññataro’ti.

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

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samanā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasāṅkappā
araññavanapattthāni pantāni senāsanāni paṭisevanti,
byāpannacittapaduṭṭhamanasāṅkappasandosahetu have te bhonto samanabrāhmaṇā
akusalaṃ bhayaabheravaṃ avhāyanti.

‘There are ascetics and brahmins full of ill will, with hateful intentions ...

Na kho panāhaṃ byāpannacitto paduṭṭhamanasāṅkappo araññavanapattthāni pantāni
senāsanāni paṭisevāmi;

mettacittohamasmi.

I have a heart full of love ...’

Ye hi vo ariyā mettacittā araññavanapattthāni pantāni senāsanāni paṭisevanti
tesamahā aññataro’ti.

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

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samanā vā brāhmaṇā vā thinamiddhapariyuṭṭhitā araññavanapattthāni
pantāni senāsanāni paṭisevanti, thinamiddhapariyuṭṭhānasandosahetu have te bhonto
samanabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

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

Na kho panāhaṃ thinamiddhapariyuṭṭhito araññavanapattthāni pantāni senāsanāni
paṭisevāmi;

vigatathinamiddhohamasmi.

I am free of dullness and drowsiness ...’

Ye hi vo ariyā vigatathinamiddhā araññavanapattthāni pantāni senāsanāni paṭisevanti
tesamahā aññataro’ti.

Etamaḥaṃ, brāhmaṇa, vigatathinamiddhataṃ attani sampassamāno bhiyyo
pallomamāpādiṃ araṇṇe vihārāya. (7)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, uddhataavūpasantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

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

Na kho panāhaṃ uddhato avūpasantacitto araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

vūpasantacittohamasmi.

‘My mind is peaceful ...’

Ye hi vo ariyā vūpasantacittā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, vūpasantacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (8)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchī araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, kaṅkhivicikicchisandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

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

Na kho panāhaṃ kaṅkhī vicikicchī araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

tiṇṇavicikicchohamasmi.

‘I’ve gone beyond doubt ...’

Ye hi vo ariyā tiṇṇavicikicchā araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, tiṇṇavicikicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (9)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, attukkaṃsanaparavambhanasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.

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

Na kho panāhaṃ attukkaṃsako paravambhī araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

anattukkaṃsako aparavambhīhamasmi.

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

Ye hi vo ariyā anattukkaṃsakā aparavambhī araṇṇavanapattthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’ti.

Etamahaṃ, brāhmaṇa, anattukkaṃsakataṃ aparavambhitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (10)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

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

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

Na kho panāhaṃ chambhī bhīrukajātiko araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

vigatalomahaṃsohamasmi.

‘I don’t get startled ...’

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

Etamahaṃ, brāhmaṇa, vigatalomahaṃsatam attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (11)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

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

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

Na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

appicchohamasmi.

‘I have few wishes ...’

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

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

Tassa mayhaṃ, brāhmaṇa, etadahosi:

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

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

Na kho panāhaṃ kusīto hīnavīriyo araṇṇavanapattthāni pantāni senāsanāni paṭisevāmi;

āraddhavīriyohamasmi.

‘I am energetic ...’

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

Etamaham, brāhmaṇa, āradhāvīriyatam attani sampassamāno bhiyyo
pallomamāpādiṃ araṇṇe vihārāya. (13)

Tassa mayham, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā mutṭhassatī asampajānā araṇṇavanapattḥāni
pantāni senāsanāni paṭisevanti, mutṭhassatiasampajānasandosahetu have te bhonto
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.

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

Na kho panāham mutṭhassati asampajāno araṇṇavanapattḥāni pantāni senāsanāni
paṭisevāmi;

upaṭṭhitassatihamasmi.

I am mindful ...’

Ye hi vo ariyā upaṭṭhitassatī araṇṇavanapattḥāni pantāni senāsanāni paṭisevanti
tesamaham aññataro’ti.

Etamaham, brāhmaṇa, upaṭṭhitassatitam attani sampassamāno bhiyyo
pallomamāpādiṃ araṇṇe vihārāya. (14)

Tassa mayham, brāhmaṇa, etadahosi:

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

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

Na kho panāham asamāhito vibbhantacitto araṇṇavanapattḥāni pantāni senāsanāni
paṭisevāmi;

samādhisampannohamasmi.

I am accomplished in immersion ...’

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

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

Tassa mayham, brāhmaṇa, etadahosi:

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

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

Na kho panāham duppañño eḷamūgo araṇṇavanapattḥāni pantāni senāsanāni
paṭisevāmi;

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

paññāsampannohamasmi.

I am accomplished in wisdom.

Ye hi vo ariyā paññāsampannā araññavanapatthāni pantāni senāsanaṇi paṭisevanti tesamaham aññataro'ti.

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

Etamaham, brāhmaṇa, paññāsampadam attani sampassamāno bhiyyo pallomamāpādiṃ araññe viharāya. (16)

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

Solasapariyāyaṃ niṭṭhitam.

Tassa mayham, brāhmaṇa, etadahosi:

Then I thought,

'yannūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā—

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

cātuddasī pañcadasi aṭṭhamī ca pakkhassa—

the fourteenth, fifteenth, and eighth of the fortnight.

tathārūpāsu rattisu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu vihareyyaṃ appeva nāmāhaṃ bhayaabheravaṃ passeyyaṇ'ti.

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

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

Some time later, that's what I did.

cātuddasī pañcadasi aṭṭhamī ca pakkhassa—

tathārūpāsu rattisu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu viharāmi.

Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭhaṃ pāteti, vāto vā paṇṇakasataṃ ereti;

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

tassa mayham brāhmaṇa etadahosi:

Then I thought,

'etaṃ nūna taṃ bhayaabheravaṃ āgacchatī'ti.

'Is this that fear and dread coming?'

Tassa mayham, brāhmaṇa, etadahosi:

Then I thought,

'kiṃ nu kho ahaṃ aññadatthu bhayaapaṭikaṅkhī viharāmi?

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

Yannūnāhaṃ yathābhūtaṃ yathābhūtaṃ me taṃ bhayaabheravaṃ āgacchati, tathābhūtaṃ tathābhūtova taṃ bhayaabheravaṃ paṭivineyyaṇ'ti.

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

Tassa mayham, brāhmaṇa, caṅkamantassa taṃ bhayaabheravaṃ āgacchati.

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

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

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

Tassa mayhaṃ, brāhmaṇa, t̥hitassa taṃ bhayabheravaṃ āgacchati.

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

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

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

Tassa mayhaṃ, brāhmaṇa, nisinnassa taṃ bhayabheravaṃ āgacchati.

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

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

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

Tassa mayhaṃ, brāhmaṇa, nipannassa taṃ bhayabheravaṃ āgacchati.

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

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

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

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

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

Idamaṃ tesāṃ samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi.

This meditation of theirs is delusional, I say.

Ahaṃ kho pana, brāhmaṇa, rattimyeva samānaṃ rattitī sañjānāmi, divāyeva samānaṃ divātī sañjānāmi.

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

Yaṃ kho taṃ, brāhmaṇa, sammā vadamāno vadeyya:

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

‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti, mameva taṃ sammā vadamāno vadeyya:

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

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

Āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asamuṭṭhā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggam.

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

So kho ahaṃ, brāhmaṇa, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekajaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja vihāsim.

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

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

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

Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno sukhañca kāyena patisaṃvedesiṃ; yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsim.

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

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

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

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

So anekavihiṭaṃ pubbenivāsaṃ anussarāmi,

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

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo visampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivatṭakappe anekepi saṃvaṭṭavivatṭakappe: ‘amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

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

Ayaṃ kho me, brāhmaṇa, rattiyaṃ pathame yāme paṭhamā vijjā adhigatā,

This was the first knowledge, which I achieved in the first 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.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmesim.

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

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādīṭṭhikā micchādīṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādīṭṭhikā sammādīṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatim sāggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi.

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

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

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

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

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

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

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

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

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

‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

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

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

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

Vimuttasmiṃ vimuttamiti ñāṇaṃ ahoṣi.

When it was freed, I knew it was freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāya’ti abbhaññāsim.

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

Ayaṃ kho me, brāhmaṇa, rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā,
This was the third knowledge, which I achieved in the final watch of the night.

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

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

Siyā kho pana te, brāhmaṇa, evamassa:

Brahmin, you might think:

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

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

Na kho panetaṃ, brāhmaṇa, evaṃ datṭhabbam.

But you should not see it like this.

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

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

attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ
anukampamāno”ti.

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

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

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

Abhikkantaṃ, bho gotama. Abhikkantaṃ, bho gotama.

Excellent, Master Gotama! Excellent, Master Gotama!

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

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

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

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

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

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

Bhayaabheravasuttaṃ niṭṭhitaṃ catutthaṃ.

Majjhima Nikāya 5

Middle Discourses 5

Anaṅgaṇasutta

Unblemished

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 āyasmā sārīputto bhikkhū āmantesi:

There Sārīputta addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sārīputta said this:

“Cattārome, āvuso, puggalā santo samvijjamānā lokasmiṃ.

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

Katame cattāro?

What four?

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

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

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

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

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

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

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

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

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva satam hīnapuriso akkhāyati.

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

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva satam seṭṭhapuriso akkhāyati.

while the one who does understand is better.

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satam hīnapuriso akkhāyati.

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

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satam seṭṭhapuriso akkhāyati”ti.

while the one who does understand is better.”

Evam vutte, āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca:

When he said this, Venerable Mahāmoggallāna said to him:

“Ko nu kho, āvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati?”

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

Ko paṇāvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati”ti?

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

“Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇaṃ’ti yathābhūtaṃ nappajānāti, tassetāṃ pāṭikaṅkhaṃ—na chandaṃ janessati na vāyamiṃsati na viriyaṃ ārabhissati tassaṅgaṇassa pahāṇāya;

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

so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati.

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

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

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

Tamenaṃ sāmikā na ceva paribhuñjeyyaṃ na ca pariyaḍapeyyaṃ, rajāpathe ca naṃ nikkhipeyyaṃ.

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

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

Over time, wouldn’t that bronze dish get even dirtier and more stained?”

“Evamāvuso”ti.

“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇaṃ’ti yathābhūtaṃ pajānāti, tassetāṃ pāṭikaṅkhaṃ—na chandaṃ janessati na vāyamiṃsati na viriyaṃ ārabhissati tassaṅgaṇassa pahāṇāya;

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

so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati.

they will die with a corrupted mind.

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇaṃ’ti yathābhūtaṃ pajānāti, tassetāṃ pāṭikaṅkhaṃ—chandaṃ janessati vāyamiṃsati viriyaṃ ārabhissati tassaṅgaṇassa pahāṇāya;

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

so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati.

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

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

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

Tamenaṃ sāmikā paribhuñjeyyaṃyūnceva pariyaḍapeyyaṃyūṇca, na ca naṃ rajāpathe nikkhipeyyaṃ.

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

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

Over time, wouldn’t that bronze dish get cleaner and brighter?”

“Evamāvuso”ti.
“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham—chandaṃ janessati vāyamisatti vīriyaṃ ārabhissati tassaṅgaṇassa pahāṇāya;

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

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.
they will die with an uncorrupted mind.

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

Take the case of the person who doesn’t have a blemish but does not understand it. You can expect that they will focus on the feature of beauty, and because of that, lust will infect their mind.

so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati.
And they will die with greed, hate, and delusion, blemished, with a corrupted mind.

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

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

Tamenam sāmikā na ceva paribhuñjeyyūṃ na ca pariyodaḍḍeyyūṃ, rajāpathe ca naṃ nikkhiḍḍeyyūṃ.

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

Evañhi sā, āvuso, kaṃsapāti aparena samayena saṅkiliṭṭhatarā assa malaggahitā”ti?
Over time, wouldn’t that bronze dish get dirtier and more stained?”

“Evamāvuso”ti.
“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkham—subhanimittam manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati;

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

so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati.
they will die with a corrupted mind.

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham—subhanimittam manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati;

Take the case of the person who doesn’t have a blemish and does understand it. You can expect that they won’t focus on the feature of beauty, and because of that, lust won’t infect their mind.

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.
And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind.

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

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

Tamenam sāmikā paribhuñjeyyūnceva pariyodaḍḍeyyūṇca, na ca naṃ rajāpathe nikkhiḍḍeyyūṃ.

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

Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti?
Over time, wouldn’t that bronze dish get cleaner and brighter?”

“Evamāvuso”ti.
“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ anaṅgaṇa’ti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham—subhanimittaṃ na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati;
“In the same way, take the case of the person who doesn’t have a blemish and does understand it. You can expect that ...

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.
they will die with an uncorrupted mind.

Ayaṃ kho, āvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnam puggalānaṃ sāṅgaṇānaṃyeva satam eko hīnapuriso akkhāyati, eko setthapuriso akkhāyati.
This is the cause, this is the reason why, of the two persons with a blemish, one is said to be worse and one better.

Ayaṃ paṇāvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnam puggalānaṃ anaṅgaṇānaṃyeva satam eko hīnapuriso akkhāyati, eko setthapuriso akkhāyati”ti.
And this is the cause, this is the reason why, of the two persons without a blemish, one is said to be worse and one better.”

“Aṅgaṇaṃ aṅgaṇanti, āvuso, vuccati.
“Reverend, the word ‘blemish’ is spoken of.

Kissa nu kho etaṃ, āvuso, adhivacanaṃ yadidaṃ aṅgaṇaṃ”ti?
But what is ‘blemish’ a term for?”

“Pāpakānaṃ kho etaṃ, āvuso, akusalānaṃ icchāvacarānaṃ adhivacanaṃ, yadidaṃ aṅgaṇaṃ”ti.
“Reverend, ‘blemish’ is a term for the spheres of bad, unskillful wishes.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:
It’s possible that some mendicant might wish:

‘āpattiṃ vata āpanno assaṃ, na ca maṃ bhikkhū jāneyyūṃ āpattiṃ āpanno’ti.
‘If I commit an offense, I hope the mendicants don’t find out!’

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū jāneyyūṃ:
But it’s possible that the mendicants do find out that that mendicant

‘āpattiṃ āpanno’ti.
has committed an offense.

‘Jānanti maṃ bhikkhū āpattiṃ āpanno’ti—
Thinking, ‘The mendicants have found out about my offense,’

iti so kupito hoti appatīto.
they get angry and bitter.

Yo ceva kho, āvuso, kopo yo ca appaccayo—
And that anger and that bitterness

ubhayametaṃ aṅgaṇaṃ.
are both blemishes.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:
It’s possible that some mendicant might wish:

‘āpattiṃ vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyūṃ, no saṅghamajjhe’ti.
‘If I commit an offense, I hope the mendicants accuse me in private, not in the middle of the Saṅgha.’

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū saṅghamajjhe codeyyūṃ, no anuraho.
But it’s possible that the mendicants do accuse that mendicant in the middle of the Saṅgha ...

‘Saṅghamajjhe maṃ bhikkhū codenti, no anuraho’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā
upparijeyya:

It’s possible that some mendicant might wish:

‘āpattiṇca vata āpanno assaṃ, sappatīpuggalo maṃ codeyya, no appatīpuggalo’ti.

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

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ appatīpuggalo codeyya, no
sappatīpuggalo.

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

‘Appatīpuggalo maṃ codeti, no sappatīpuggalo’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā
upparijeyya:

It’s possible that some mendicant might wish:

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

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

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

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

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

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā
upparijeyya:

It’s possible that some mendicant might wish:

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

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

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

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

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

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

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

It’s possible that some mendicant might wish:

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

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

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na so bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ.

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

‘Añño bhikkhu labhati bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

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

It’s possible that some mendicant might wish:

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

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

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

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

‘Añño bhikkhu bhattagge bhuttāvī anumodati, nāhaṃ bhattagge bhuttāvī anumodāmi’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

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

It’s possible that some mendicant might wish:

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

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

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu ārāmagatānaṃ bhikkhūnaṃ dhammaṃ deseyya, na so bhikkhu ārāmagatānaṃ bhikkhūnaṃ dhammaṃ deseyya.

‘Añño bhikkhu ārāmagatānaṃ bhikkhūnaṃ dhammaṃ deseti, nāhaṃ ārāmagatānaṃ bhikkhūnaṃ dhammaṃ desemi’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

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

‘aho vata ahameva ārāmagatānaṃ bhikkhunīnaṃ dhammaṃ deseyyaṃ ... pe ...

upāsakānaṃ dhammaṃ deseyyaṃ ... pe ...

upāsikānaṃ dhammaṃ deseyyaṃ, na añño bhikkhu ārāmagatānaṃ upāsikānaṃ dhammaṃ deseyyā’ti.

Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu ārāmagatānaṃ upāsikānaṃ dhammaṃ deseyya, na so bhikkhu ārāmagatānaṃ upāsikānaṃ dhammaṃ deseyya.

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

‘Añño bhikkhu ārāmagatānaṃ upāsikānaṃ dhammaṃ deseti, nāhaṃ ārāmagatānaṃ upāsikānaṃ dhammaṃ desemi’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇaṃ.

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

It's possible that some mendicant might wish:

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

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

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

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

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

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

‘aho vata mameva bhikkhuniyo ... pe ...

upāsakā ... pe ...

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

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

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

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

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

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

It's possible that some mendicant might wish:

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

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

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

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

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

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

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

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

paṇītānaṃ senāsanānaṃ ... pe ...

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

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

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

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

iti so kupito hoti appatīto.

they get angry and bitter.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

And that anger and that bitterness

ubhayametaṃ aṅgaṇaṃ.

are both blemishes.

Imesaṃ kho etaṃ, āvuso, pāpakānaṃ akusalānaṃ icchāvacarānaṃ adhivacanaṃ, yadidaṃ aṅgaṇanti.

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

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

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

Taṃ kissa hetu?

Why is that?

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

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

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

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

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

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

Tamenam jano disvā evaṃ vadeyya:

When people saw it they'd say:

‘ambho, kimevidaṃ harīyati jaññaṇaṇṇaṃ viyā’ti?

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

Tamenam utṭhahitvā apāpuritvā olokeyya.

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

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

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

jighacchitānampi na bhottukamyatā assa, pageva suhitānaṃ.

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

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

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

Taṃ kissa hetu?

Why is that?

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

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

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

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

Taṃ kissa hetu?

Why is that?

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

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

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

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

Tamenam sāmikā sālīnaṃ odanaṃ vicitakālakaṃ anekasūpaṃ anekabyañjanaṃ racayitvā aññissā kaṃsapātiyā paṭikujjitvā antarāpanaṃ paṭipajjeyyūṃ.

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

Tamenam jano disvā evaṃ vadeyya:

When people saw it they'd say:

‘ambho, kimevidam harīyati jaññañaññaṃ viyā’ti?
‘My good man, what is it that you’re carrying like a precious treasure?’

Tamenam utthahitvā apāpuritvā olokeyya.
So they’d open up the lid for people to look inside.

Tassa saha dassanena manāpatā ca sañṭhaheyya, appāṭikulyatā ca sañṭhaheyya,
ajegucchatā ca sañṭhaheyya;
And as soon as they saw it they were filled with liking, attraction, and relish.

suhitānampi bhottukamyatā assa, pageva jighacchitānam.
Even those who had eaten wanted to eat it, let alone those who were hungry.

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

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

Tam kissa hetu?
Why is that?

Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti cā”ti.
*It’s because these spheres of bad, unskillful wishes are seen and heard to be given up by that
venerable.”*

Evam vutte, āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadvoca:
When he said this, Venerable Mahāmoggallāna said to him,

“upamā maṃ, āvuso sāriputta, paṭibhātī”ti.
“Reverend Sāriputta, a simile springs to mind.”

“Paṭibhātu taṃ, āvuso moggallānā”ti.
“Then speak as you feel inspired,” said Sāriputta.

“Ekamidāhaṃ, āvuso, samayaṃ rājagahe viharāmi giribbaje.
“Reverend, at one time I was staying right here in Rājagaha, the Mountain Keep.

Atha khvāhaṃ, āvuso, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ
piṇḍāya pāvisiṃ.
Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms.

Tena kho pana samayena samīti yānakāraputto rathassa nemiṃ tacchati.
Now at that time Samīti the cartwright was planing the rim of a chariot wheel.

Tamenam paṇḍuputto ājīvako purāṇayānakāraputto paccupaṭṭhito hoti.
The <i>Ājīvaka</i> ascetic Paṇḍuputta, who used to be a cartwright, was standing by,

Atha kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa evaṃ cetaso
parivitaṅko udapādi:
and this thought came to his mind:

‘aho vatāyaṃ samīti yānakāraputto imissā nemiya imaṇca vaṅkaṃ imaṇca jimhaṃ
imaṇca dosaṃ taccheyya, evāyaṃ nemi apagatavaṅkā apagatajimhā apagatadosā
suddhā assa sāre patitṭhitā’ti.
*‘Oh, I hope Samīti the cartwright planes out the crooks, bends, and flaws in this rim. Then the
rim will be rid of crooks, bends, and flaws, and consist purely of the essential core.’*

Yathā yathā kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa cetaso
parivitaṅko hoti tathā tathā samīti yānakāraputto tassā nemiya taṇca vaṅkaṃ taṇca
jimhaṃ taṇca dosaṃ tacchati.
And Samīti planed out the flaws in the rim just as Paṇḍuputta thought.

Atha kho, āvuso, paṇḍuputto ājīvako purāṇayānakāraputto attamano attamanavācaṃ
nicchāresi:
Then Paṇḍuputta expressed his gladness:

‘hadayā hadayaṃ maññe aññāya tacchatī’ ti.

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

Evameva kho, āvuso, ye te puggalā assaddhā, jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā, saṭhā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā, indriyesu aguttadvārā, bhojane amattaññuno, jāgariyaṃ ananuyuttā, sāmaññe anapekkhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, kusitā hīnavīriyā muṭṭhassatī asaṃpajānā asaṃhīta vibbhantacittā duppaññā eḷamūgā, tesam āyasmā sāriputto iminā dhammapariyāyena hadayā hadayaṃ maññe aññāya tacchati.

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

Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asathā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āradhavīriyā pahitattā upatthitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sāriputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca:

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Hearing this exposition of the teaching from Venerable Sāriputta, they drink it up and devour it, as it were. And in speech and thought they say:

‘sādhū vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patitthāpetī’ ti.

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

Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsammhāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ vā labhitvā ubho hi hatthehi paṭiggaḥetvā uttamaṅge sirasmiṃ patitthāpeyya;

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

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

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

‘sādhū vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patitthāpetī’” ti.

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

Iti ha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodimsūti.

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

Anaṅgaṇasuttaṃ niṭṭhitaṃ pañcamam.

Majjhima Nikāya 6
Middle Discourses 6

Ākaṅkheyyasutta
One Might Wish

Evam me sutam—
So I have heard.

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

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

“bhikkhavo”ti,
“Mendicants!”

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

Bhagavā etadavoca:
The Buddha said this:

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā;
pātimokkhasamvarasamvutā viharatha ācāragocarasaṃpannā aṇumattesu vajjesu
bhayadassāvino; samādāya sikkhatha sikkhāpadesu.
“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘sābrahmacārīnaṃ piyo ca assaṃ manāpo ca
garu ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto
anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (1)
A mendicant might wish: ‘May I be liked and approved by my spiritual companions, respected and admired.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘lābhī assaṃ
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ’ti, sīlesvevassa
paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya
samannāgato brūhetā suññāgārānaṃ. (2)
A mendicant might wish: ‘May I receive robes, alms-food, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘yesāhaṃ
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi tesam te
kāra mahapphalā assu mahānisaṃsā’ti, sīlesvevassa paripūrakārī ajjhataṃ
cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā
suññāgārānaṃ. (3)
A mendicant might wish: ‘May the services of those whose robes, alms-food, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘ye maṃ nātī sālohitā petā kālaṅkatā
pasannacitā anussaranti tesam taṃ mahapphalaṃ assa mahānisaṃsan’ti,
sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno
vipassanāya samannāgato brūhetā suññāgārānaṃ. (4)
A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts ...

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

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

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

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

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukkhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (7)

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

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

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

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

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

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

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

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

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

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘anekavihiṭaṃ iddhividhaṃ paccanubhaveyyaṃ—ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udaye; udaye pi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī saṇṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyyaṃ’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (12)

A mendicant might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘dibbāya sotadhātuyā visuddhāya atikkantaṃ mānusi kāya ubho sadde suṇeyyaṃ—dibbe ca mānuse ca ye dūre santike ca’ti, sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (13)

A mendicant might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītārāgaṃ vā cittaṃ vītārāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyaṃ’ti,

A mendicant might wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (14)

So let them fulfill their precepts ...

Ākañkheyya ce, bhikkhave, bhikkhu: ‘ānekavihitam pubbenivāsam anussareyyam, seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo visampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi jāti satasahassampi anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe—amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādasi; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāram sauddesaṃ ānekavihitam pubbenivāsam anussareyyan’ti,

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

sīlesvevassa paripūrakārī ... pe ... brūhetā suññāgārānaṃ. (15)

So let them fulfill their precepts ...

Ākañkheyya ce, bhikkhave, bhikkhu: ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ—ime vatā bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādītthikā sammādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyan’ti,

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

sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (16)

So let them fulfill their precepts ...

Ākañkheyya ce, bhikkhave, bhikkhu: ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyan’ti,

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

sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (17)

So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

‘Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā;
pātimokkhasamvarasamvutā viharatha ācāragocarasampannā aṇumattesu vajjesu
bhayadassāvino; samādāya sikkhatha sikkhāpadesū’ti—

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

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttan”ti.

That’s what I said, and this is why I said it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Ākaṅkheyyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 7
Middle Discourses 7

Vatthasutta
The Simile of the Cloth

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:

“Seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ;
“Suppose, mendicants, there was a cloth that was dirty and soiled.

tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya—yadi nīlakāya yadi
pītakāya yadi lohitaḥkāya yadi mañjiṭṭhakāya durattavaṇṇamevassa
aparissuddhavaṇṇamevassa.
No matter what dye the dyer applied—whether yellow or red or magenta—it would look poorly
dyed and impure in color.

Taṃ kissa hetu?
Why is that?

Aparissuddhattā, bhikkhave, vatthassa.
Because of the impurity of the cloth.

Evameva kho, bhikkhave, citte saṃkiliṭṭhe, duggati pāṭikaṅkhā.
In the same way, when the mind is corrupt, a bad destiny is to be expected.

Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ;
Suppose there was a cloth that was pure and clean.

tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya—yadi nīlakāya yadi
pītakāya yadi lohitaḥkāya yadi mañjiṭṭhakāya—surattavaṇṇamevassa
parissuddhavaṇṇamevassa.
No matter what dye the dyer applied—whether yellow or red or magenta—it would look well
dyed and pure in color.

Taṃ kissa hetu?
Why is that?

Parisuddhattā, bhikkhave, vatthassa.
Because of the purity of the cloth.

Evameva kho, bhikkhave, citte asaṃkiliṭṭhe, sugati pāṭikaṅkhā.
In the same way, when the mind isn't corrupt, a good destiny is to be expected.

Katame ca, bhikkhave, cittassa upakkilesā?
And what are the corruptions of the mind?

Abhijjhāvisamalobho cittaṣa upakkilesa, byāpādo cittaṣa upakkilesa, kodho cittaṣa upakkilesa, upanāho cittaṣa upakkilesa, makkho cittaṣa upakkilesa, paḷāso cittaṣa upakkilesa, issā cittaṣa upakkilesa, macchariyaṃ cittaṣa upakkilesa, māyā cittaṣa upakkilesa, sāṭheyyaṃ cittaṣa upakkilesa, thambho cittaṣa upakkilesa, sārambho cittaṣa upakkilesa, māno cittaṣa upakkilesa, atimāno cittaṣa upakkilesa, mado cittaṣa upakkilesa, pamādo cittaṣa upakkilesa.

Covetousness and immoral greed, ill will, anger, hostility, offensiveness, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

Sa kho so, bhikkhave, bhikkhu ‘abhijjhāvisamalobho cittaṣa upakkilesa’ti—iti veditvā abhijjhāvisamalobhaṃ cittaṣa upakkilesaṃ pajahati;

A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up.

‘byāpādo cittaṣa upakkilesa’ti—

A mendicant who understands that ill will ...

iti veditvā byāpādaṃ cittaṣa upakkilesaṃ pajahati;

‘kodho cittaṣa upakkilesa’ti—

iti veditvā kodhaṃ cittaṣa upakkilesaṃ pajahati;

‘upanāho cittaṣa upakkilesa’ti—

iti veditvā upanāhaṃ cittaṣa upakkilesaṃ pajahati;

‘makkho cittaṣa upakkilesa’ti—

iti veditvā makkhaṃ cittaṣa upakkilesaṃ pajahati;

‘paḷāso cittaṣa upakkilesa’ti—

iti veditvā paḷāsaṃ cittaṣa upakkilesaṃ pajahati;

‘issā cittaṣa upakkilesa’ti—

iti veditvā issaṃ cittaṣa upakkilesaṃ pajahati;

‘macchariyaṃ cittaṣa upakkilesa’ti—

iti veditvā macchariyaṃ cittaṣa upakkilesaṃ pajahati;

‘māyā cittaṣa upakkilesa’ti—

iti veditvā māyaṃ cittaṣa upakkilesaṃ pajahati;

‘sāṭheyyaṃ cittaṣa upakkilesa’ti—

iti veditvā sāṭheyyaṃ cittaṣa upakkilesaṃ pajahati;

‘thambho cittaṣa upakkilesa’ti—

iti viditvā thambhaṃ cittassa upakkilesaṃ pajahati;

‘sārambho cittassa upakkilesa’ti—

iti viditvā sārambhaṃ cittassa upakkilesaṃ pajahati;

‘māno cittassa upakkilesa’ti—

iti viditvā mānaṃ cittassa upakkilesaṃ pajahati;

‘atimāno cittassa upakkilesa’ti—

iti viditvā atimānaṃ cittassa upakkilesaṃ pajahati;

‘mado cittassa upakkilesa’ti—

iti viditvā madaṃ cittassa upakkilesaṃ pajahati;

‘pamādo cittassa upakkilesa’ti—
negligence is a corruption of the mind gives it up.

iti viditvā pamādaṃ cittassa upakkilesaṃ pajahati.

Yato kho, bhikkhave, bhikkhuno ‘abhijjhāvisamalobho cittassa upakkilesa’ti—
When they have understood these corruptions of the mind

iti viditvā abhijjhāvisamalobho cittassa upakkilesa pahīno hoti, ‘byāpādo cittassa upakkilesa’ti—
for what they are, and have given them up,

iti viditvā byāpādo cittassa upakkilesa pahīno hoti;

‘kodho cittassa upakkilesa’ti—

iti viditvā kodho cittassa upakkilesa pahīno hoti;

‘upanāho cittassa upakkilesa’ti—

iti viditvā upanāho cittassa upakkilesa pahīno hoti;

‘makkho cittassa upakkilesa’ti—

iti viditvā makkho cittassa upakkilesa pahīno hoti;

‘paḷāso cittassa upakkilesa’ti—

iti viditvā paḷāso cittassa upakkilesa pahīno hoti;

‘issā cittassa upakkilesa’ti—

iti viditvā issā cittassa upakkilesa pahīno hoti;

‘macchariyaṃ cittassa upakkilesa’ti—

iti viditvā macchariyaṃ cittassa upakkilesa pahīno hoti;

‘māyā cittassa upakkilesa’ti—

iti viditvā māyā cittassa upakkilesa pahīno hoti;

‘sāṭheyyaṃ cittassa upakkilesa’ti—

iti viditvā sāṭheyyaṃ cittassa upakkilesa pahīno hoti;

‘thambho cittassa upakkilesa’ti—

iti viditvā thambho cittassa upakkilesa pahīno hoti;

‘sārambho cittassa upakkilesa’ti—

iti viditvā sārambho cittassa upakkilesa pahīno hoti;

‘māno cittassa upakkilesa’ti—

iti viditvā māno cittassa upakkilesa pahīno hoti;

‘atimāno cittassa upakkilesa’ti—

iti viditvā atimāno cittassa upakkilesa pahīno hoti;

‘mado cittassa upakkilesa’ti—

iti viditvā mado cittassa upakkilesa pahīno hoti;

‘pamādo cittassa upakkilesa’ti—

iti viditvā pamādo cittassa upakkilesa pahīno hoti.

So buddhe aveccappasādena samannāgato hoti:

they have experiential confidence in the Buddha:

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

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

dhamme aveccappasādena samannāgato hoti:

They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko
pacattamaṃ veditaḥ viññūhi’ti;

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

saṅghe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, uppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā. Esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaram puññakkhettaṃ lokassā’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Yathodhi kho panassa cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissatthaṃ, so ‘buddhe aveccappasādena samannāgatomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, ‘I have experiential confidence in the Buddha ...

Pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati;

‘dhamme ... pe ...

the teaching ...

saṅghe aveccappasādena samannāgatomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ;

the Saṅgha,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

‘Yathodhi kho pana me cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissatthaṃ’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ;

Thinking: ‘I have discarded, eliminated, released, given up, and relinquished to this extent,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhī.

Sa kho so, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evampaṇño sālīnañcepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya.

When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

Seyyathāpi, bhikkhave, vatthaṃ saṅkilittaṃ malaggahitaṃ acchodakaṃ āgamaṃ parisuddhaṃ hoti pariyodātaṃ, ukkāmaṃ vā panāgamaṃ jātarūpaṃ parisuddhaṃ hoti pariyodātaṃ;

Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or unrefined gold, which can be made pure and bright by a forge.

evameva kho, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evampaṇño sālīnañcepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya.

In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

So mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati;

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

karuṇāsaḥagatena cetasā ... pe ...

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

moditāsaḥagatena cetasā ... pe ...

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

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

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

So ‘atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttari nissaraṇaṃ’ ti pajānāti.

They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

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

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

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

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

Ayaṃ vuccati, bhikkhave:

This is called

‘bhikkhu sināto antarena sinānena’” ti.

a mendicant who is bathed with the inner bathing.”

Tena kho pana samayena sundarikabhāradvājo brāhmaṇo bhagavato avidūre nisinna hoti.

Now, at that time the brahmin Sundarika Bhāradvāja was sitting not far from the Buddha.

Atha kho sundarikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca:

He said to the Buddha,

“gacchati pana bhavaṃ gotamo bāhukaṃ nadiṃ sināyitun” ti?

“But does Master Gotama go to the river Bāhuka to bathe?”

“Kiṃ, brāhmaṇa, bāhukāya nadiyā?

“Brahmin, why go to the river Bāhuka?”

Kim bāhukā nadī karissatī”ti?

What can the river Bāhuka do?”

“Lokkhaṣammatā hi, bho gotama, bāhukā nadī bahujaṇassa, puññasammatā hi, bho gotama, bāhukā nadī bahujaṇassa, bāhukāya pana nadiyā bahujaṇo pāpakammaṃ kataṃ pavāhetī”ti.

“Many people agree that the river Bāhuka bestows cleanliness and merit. And many people wash off their bad deeds in the river Bāhuka.”

Atha kho bhagavā sundarikabhāradvājaṃ brāhmaṇaṃ gāthāhi ajjhabhāsi:

Then the Buddha addressed Sundarika in verse:

“Bāhukaṃ adhikakkaṇca,

“The Bāhuka and the Adhikakka,

gayam sundarikaṃ mapi;

the Gaya and the Sundarika too,

Sarassatiṃ payāgaṇca,

Sarasvatī and Payāga,

atho bāhumatiṃ nadim;

and the river Bāhumati:

Niccampi bālo pakkhando,

a fool can constantly plunge into them

kaṇhakammo na sujjhati.

but it won’t purify their dark deeds.

Kim sundarikā karissati,

What can the Sundarika do?

Kim payāgā kim bāhukā nadī;

What the Payāga or the Bāhuka?

Verim katakibbisam naram,

They can’t cleanse a cruel and criminal person

Na hi nam sodhaye pāpakamminam.

from their bad deeds.

Suddhassa ve sadā phaggu,

For the pure in heart it’s always

Suddhassuposatho sadā;

the spring festival or the sabbath.

Suddhassa sucikammassa,

For the pure in heart and clean of deed,

Sadā sampajjate vatam;

their vows will always be fulfilled.

Idheva sināhi brāhmaṇa,

It’s here alone that you should bathe, brahmin,

Sabbabhūtesu karohi khematam.

making yourself a sanctuary for all creatures.

Sace musā na bhaṇasi,

And if you speak no lies,

sace pāṇam na himsasi;

nor harm any living creature,

Sace adinnaṃ nādiyasi,

nor steal anything not given,

saddahāno amaccharī;
and you're faithful and not stingy:

Kim kāhasi gayam gantvā,
what's the point of going to Gaya?

udapānopi te gayā”ti.
For any well will be your Gaya!”

Evam vutte, sundarikabhāradvājo brāhmaṇo bhagavantam etadavoca:
When he had spoken, the brahmin Sundarika Bhāradvāja said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya—cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

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

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha's presence?”

Alattha kho sundarikabhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadam.

And the brahmin Sundarika Bhāradvāja received the going forth, the ordination in the Buddha's presence.

Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasaseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

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

Aññataro kho panāyasmā bhāradvājo arahataṃ ahoṣīti.
And Venerable Bhāradvāja became one of the perfected.

Vatthasuttaṃ niṭṭhitaṃ sattamaṃ.

Majjhima Nikāya 8

Middle Discourses 8

Sallekhasutta

Self-Effacement

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho āyasmā mahācundo bhagavantam etadavoca:

Then in the late afternoon, Venerable Mahācunda came out of retreat and went to the Buddha.

He bowed, sat down to one side, and said to the Buddha:

“yā imā, bhante, anekavihitā diṭṭhiyo loke uppajjanti—

“Sir, there are many different views that arise in the world

attavādapatisamyuttā vā lokavādapatisamyuttā vā—

connected with doctrines of the self or with doctrines of the cosmos.

ādiṃeva nu kho, bhante, bhikkhuno manasikaroto evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti”ti?

How does a mendicant who is focusing on the starting point give up and let go of these views?”

“Yā imā, cunda, anekavihitā diṭṭhiyo loke uppajjanti—

“Cunda, there are many different views that arise in the world

attavādapatisamyuttā vā lokavādapatisamyuttā vā—

connected with doctrines of the self or with doctrines of the cosmos.

yattha cetā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca samudācaranti taṃ

‘netam mama, nesohamasmi, na me so attā’ti—evametam yathābhūtaṃ

sammappaññaṃ passato evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ

paṭinissaggo hoti.

A mendicant gives up and lets go of these views by truly seeing with right wisdom where they arise, where they settle in, and where they operate as: ‘This is not mine, I am not this, this is not my self.’

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja vihareyya.

It's possible that a certain mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, might enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.

they're practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Diṭṭhadhammasukkhavihārā ete ariyassa vinaye vuccanti.

they're called ‘blissful meditations in the present life’.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya.

It's possible that some mendicant, as the placing of the mind and keeping it connected are stilled, might enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.

they're practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhaṃ vuccanti.

But in the training of the noble one these are not called 'self-effacement';

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

they're called 'blissful meditations in the present life'.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno sukhañca kāyena patisaṃvedeyya, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihareyya.

It's possible that some mendicant, with the fading away of rapture, might enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.

they're practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhaṃ vuccanti.

But in the training of the noble one these are not called 'self-effacement';

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

they're called 'blissful meditations in the present life'.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya.

It's possible that some mendicant, with the giving up of pleasure and pain, and the ending of former happiness and sadness, might enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.

they're practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhaṃ vuccanti.

But in the training of the noble one these are not called 'self-effacement';

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

they're called 'blissful meditations in the present life'.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso rūpasāññānaṃ samatikkamā, paṭighasāññānaṃ atthaṅgamā, nānattasāññānaṃ amanasikārā, ‘ananto ākāso’ti ākāśānañcāyatanaṃ upasampajja vihareyya.

It's possible that some mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, might enter and remain in the dimension of infinite space.

Tassa evamassa:
They might think

‘sallekhena viharāmi’ti.
they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.
But in the training of the noble one these are not called ‘self-effacement’;

Santā ete viharā ariyassa vinaye vuccanti.
they’re called ‘peaceful meditations’.

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākāsañāṇāyatanāṃ samatikkamma ‘anantaṃ viññāna’ti viññāṇaṇāyatanāṃ upasampajja vihareyya.
It’s possible that some mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, might enter and remain in the dimension of infinite consciousness.

Tassa evamassa:
They might think

‘sallekhena viharāmi’ti.
they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.
But in the training of the noble one these are not called ‘self-effacement’;

Santā ete viharā ariyassa vinaye vuccanti.
they’re called ‘peaceful meditations’.

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso viññāṇaṇāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanāṃ upasampajja vihareyya.
It’s possible that some mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, might enter and remain in the dimension of nothingness.

Tassa evamassa:
They might think

‘sallekhena viharāmi’ti.
they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.
But in the training of the noble one these are not called ‘self-effacement’;

Santā ete viharā ariyassa vinaye vuccanti.
they’re called ‘peaceful meditations’.

Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja vihareyya.
It’s possible that some mendicant, going totally beyond the dimension of nothingness, might enter and remain in the dimension of neither perception nor non-perception.

Tassa evamassa:
They might think

‘sallekhena viharāmi’ti.
they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekāhā vuccanti.
But in the training of the noble one these are not called ‘self-effacement’;

Santā ete viharā ariyassa vinaye vuccanti.
they’re called ‘peaceful meditations’.

1. Sallekhaṇīya
1. The Exposition of Self-Effacement

Idha kho pana vo, cunda, sallekho karaṇīyo.

Now, Cunda, you should work on self-effacement in each of the following ways.

‘Pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmā’ti sallekho karaṇīyo. (1)

‘Others will be cruel, but here we will not be cruel.’

‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (2)

‘Others will kill living creatures, but here we will not kill living creatures.’

‘Pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (3)

‘Others will steal, but here we will not steal.’

‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’ti sallekho karaṇīyo. (4)

‘Others will be unchaste, but here we will not be unchaste.’

‘Pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (5)

‘Others will lie, but here we will not lie.’

‘Pare piṣuṇavācā bhavissanti, mayamettha piṣuṇāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (6)

‘Others will speak divisively, but here we will not speak divisively.’

‘Pare pharusavācā bhavissanti, mayamettha pharusāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (7)

‘Others will speak harshly, but here we will not speak harshly.’

‘Pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (8)

‘Others will talk nonsense, but here we will not talk nonsense.’

‘Pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmā’ti sallekho karaṇīyo. (9)

‘Others will be covetous, but here we will not be covetous.’

‘Pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmā’ti sallekho karaṇīyo. (10)

‘Others will have ill will, but here we will not have ill will.’

‘Pare micchādittī bhavissanti, mayamettha sammādittī bhavissāmā’ti sallekho karaṇīyo. (11)

‘Others will have wrong view, but here we will have right view.’

‘Pare micchāsāṅkappā bhavissanti, mayamettha sammāsāṅkappā bhavissāmā’ti sallekho karaṇīyo. (12)

‘Others will have wrong thought, but here we will have right thought.’

‘Pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmā’ti sallekho karaṇīyo. (13)

‘Others will have wrong speech, but here we will have right speech.’

‘Pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmā’ti sallekho karaṇīyo. (14)

‘Others will have wrong action, but here we will have right action.’

‘Pare micchājīvā bhavissanti, mayamettha sammājīvā bhavissāmā’ti sallekho karaṇīyo. (15)

‘Others will have wrong livelihood, but here we will have right livelihood.’

‘Pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmā’ti sallekho karaṇīyo. (16)

‘Others will have wrong effort, but here we will have right effort.’

‘Pare micchāsati bhavissanti, mayamettha sammāsati bhavissamā’ti sallekho karaṇīyo. (17)

‘Others will have wrong mindfulness, but here we will have right mindfulness.’

‘Pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissamā’ti sallekho karaṇīyo. (18)

‘Others will have wrong immersion, but here we will have right immersion.’

‘Pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissamā’ti sallekho karaṇīyo. (19)

‘Others will have wrong knowledge, but here we will have right knowledge.’

‘Pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissamā’ti sallekho karaṇīyo. (20)

‘Others will have wrong freedom, but here we will have right freedom.’

‘Pare thinamiddhapariyuṭṭhitā bhavissanti, mayamettha vīgatathinamiddhā bhavissamā’ti sallekho karaṇīyo. (21)

‘Others will be overcome with dullness and drowsiness, but here we will be rid of dullness and drowsiness.’

‘Pare uddhatā bhavissanti, mayamettha anuddhatā bhavissamā’ti sallekho karaṇīyo. (22)

‘Others will be restless, but here we will not be restless.’

‘Pare vicikicchī bhavissanti, mayamettha tiṇṇavicikicchā bhavissamā’ti sallekho karaṇīyo. (23)

‘Others will have doubts, but here we will have gone beyond doubt.’

‘Pare kodhanā bhavissanti, mayamettha akkodhanā bhavissamā’ti sallekho karaṇīyo. (24)

‘Others will be irritable, but here we will be without anger.’

‘Pare upanāhī bhavissanti, mayamettha anupanāhī bhavissamā’ti sallekho karaṇīyo. (25)

‘Others will be hostile, but here we will be without hostility.’

‘Pare makkhī bhavissanti, mayamettha amakkhī bhavissamā’ti sallekho karaṇīyo. (26)

‘Others will be offensive, but here we will be inoffensive.’

‘Pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissamā’ti sallekho karaṇīyo. (27)

‘Others will be contemptuous, but here we will be without contempt.’

‘Pare issukī bhavissanti, mayamettha anissukī bhavissamā’ti sallekho karaṇīyo. (28)

‘Others will be jealous, but here we will be without jealousy.’

‘Pare maccharī bhavissanti, mayamettha amaccharī bhavissamā’ti sallekho karaṇīyo. (29)

‘Others will be stingy, but here we will be without stinginess.’

‘Pare saṭṭhā bhavissanti, mayamettha asaṭṭhā bhavissamā’ti sallekho karaṇīyo. (30)

‘Others will be devious, but here we will not be devious.’

‘Pare māyāvī bhavissanti, mayamettha amāyāvī bhavissamā’ti sallekho karaṇīyo. (31)

‘Others will be deceitful, but here we will not be deceitful.’

‘Pare thaddhā bhavissanti, mayamettha atthaddhā bhavissamā’ti sallekho karaṇīyo. (32)

‘Others will be stubborn, but here we will not be stubborn.’

‘Pare atimānī bhavissanti, mayamettha anatimānī bhavissamā’ti sallekho karaṇīyo. (33)

‘Others will be arrogant, but here we will not be arrogant.’

‘Pare dubbacā bhavissanti, mayamettha suvacā bhavissāmā’ti sallekho karaṇīyo.
(34)

‘Others will be hard to admonish, but here we will not be hard to admonish.’

‘Pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmā’ti sallekho karaṇīyo. (35)

‘Others will have bad friends, but here we will have good friends.’

‘Pare pamattā bhavissanti, mayamettha appamattā bhavissāmā’ti sallekho karaṇīyo.
(36)

‘Others will be negligent, but here we will be diligent.’

‘Pare assaddhā bhavissanti, mayamettha saddhā bhavissāmā’ti sallekho karaṇīyo.
(37)

‘Others will be faithless, but here we will have faith.’

‘Pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmā’ti sallekho karaṇīyo.
(38)

‘Others will be conscienceless, but here we will have a sense of conscience.’

‘Pare anottāpī bhavissanti, mayamettha ottāpī bhavissāmā’ti sallekho karaṇīyo. (39)

‘Others will be imprudent, but here we will be prudent.’

‘Pare appassutā bhavissanti, mayamettha bahussutā bhavissāmā’ti sallekho karaṇīyo. (40)

‘Others will be uneducated, but here we will be well educated.’

‘Pare kusītā bhavissanti, mayamettha āraddhavīriyā bhavissāmā’ti sallekho karaṇīyo. (41)

‘Others will be lazy, but here we will be energetic.’

‘Pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitassatī bhavissāmā’ti sallekho karaṇīyo. (42)

‘Others will be unmindful, but here we will be mindful.’

‘Pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmā’ti sallekho karaṇīyo. (43)

‘Others will be witless, but here we will be accomplished in wisdom.’

‘Pare sandiṭṭhiparāmāsī ādhānaggāhī duppatinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggī bhavissāmā’ti sallekho karaṇīyo.
(44)

‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

2. Cittupapādapariyāya

2. Giving Rise to the Thought

Cittupapādampi kho ahaṃ, cunda, kusalesu dhammesu bahukāraṃ vadāmi, ko pana vādo kāyena vācāya anuvidhiyānāsu.

Cunda, I say that even giving rise to the thought of skillful qualities is very helpful, let alone following that path in body and speech.

Tasmātiha, cunda, ‘pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmā’ti cittaṃ uppādetabbam.

That’s why you should give rise to the following thoughts. ‘Others will be cruel, but here we will not be cruel.’

‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti cittaṃ uppādetabbam ... pe ...

‘Others will kill living creatures, but here we will not kill living creatures.’ ...

‘pare sandiṭṭhiparāmāsī ādhānaggāhī duppatinissaggi bhavissanti, mayametta asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggi bhavissāmā’ti cittaṃ uppādetabbam. (44)

‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

3. Parikkamanapariyāya

3. A Way Around

Seyyathāpi, cunda, visamo maggo assa, tassa añño samo maggo parikkamanāya;

Cunda, suppose there was a rough path and another smooth path to get around it.

seyyathā vā pana, cunda, visamaṃ titthaṃ assa, tassa aññaṃ samaṃ titthaṃ parikkamanāya;

Or suppose there was a rough ford and another smooth ford to get around it.

evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā hoti parikkamanāya, pānātipātissa purisapuggalassa pānātipātā veramaṇī hoti parikkamanāya, adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya, abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parikkamanāya, musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya, piṣuṇavācassa purisapuggalassa piṣuṇāya vācāya veramaṇī hoti parikkamanāya, pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parikkamanāya, samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya, abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya, byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya. (1–10.)

In the same way, a cruel individual gets around it by not being cruel. An individual who kills gets around it by not killing. ...

Micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parikkamanāya, micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya, micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya, micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya, micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya, micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya, micchāsātissa purisapuggalassa sammāsāti hoti parikkamanāya, micchāsamādhissa purisapuggalassa sammāsamādhi hoti parikkamanāya, micchāñāpissa purisapuggalassa sammāñāṇaṃ hoti parikkamanāya, micchāvimuttissa purisapuggalassa sammāvimutti hoti parikkamanāya. (11–20.)

Thinamiddhapariyutthitassa purisapuggalassa vīgatathinamiddhatā hoti parikkamanāya, uddhatassa purisapuggalassa anuddhaccaṃ hoti parikkamanāya, vicikicchassa purisapuggalassa tiṇṇavicikicchatā hoti parikkamanāya, kodhanassa purisapuggalassa akkodho hoti parikkamanāya, upanāhassa purisapuggalassa anupanāho hoti parikkamanāya, makkhissa purisapuggalassa amakkho hoti parikkamanāya, paḷāssa purisapuggalassa apaḷāso hoti parikkamanāya, issukissa purisapuggalassa anissukitā hoti parikkamanāya, maccharissa purisapuggalassa amacchariyaṃ hoti parikkamanāya, saṭhassa purisapuggalassa asātheyyaṃ hoti parikkamanāya, māyāvissa purisapuggalassa amāyā hoti parikkamanāya, thaddhassa purisapuggalassa atthaddhiyaṃ hoti parikkamanāya, atimānissa purisapuggalassa anatimāno hoti parikkamanāya, dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya, pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya, pamattassa purisapuggalassa appamādo hoti parikkamanāya, assaddhassa purisapuggalassa saddhā hoti parikkamanāya, ahirikassa purisapuggalassa hiri hoti parikkamanāya, anottāpissa purisapuggalassa ottappaṃ hoti parikkamanāya, appassutassa purisapuggalassa bāhusaccaṃ hoti parikkamanāya, kusītaṃ purisapuggalassa vīriyārambho hoti parikkamanāya, muṭṭhassatiṣṭha purisapuggalassa upatthitassatitā hoti parikkamanāya, dūppaññassa purisapuggalassa paññāsampadā hoti parikkamanāya, sandiṭṭhiparāmāsīadāhanaggāhiduppaṭinissaggaṃ purisapuggalassa asandiṭṭhiparāmāsīadāhanaggāhisuppaṭinissaggaṃ hoti parikkamanāya. (21–44.)

An individual who is attached to their own views, holding them tight, and refusing to let go, gets around it by not being attached to their own views, not holding them tight, but letting them go easily.

4. Uparibhāgapariyāya

4. Going Up

Seyyathāpi, cunda, ye keci akusalā dhammā sabbe te adhobhāgaṅgamanīyā, ye keci kusalā dhammā sabbe te uparibhāgaṅgamanīyā;

Cunda, all unskillful qualities lead downwards, while all skillful qualities lead upwards.

evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti uparibhāgāya, pānātipātissa purisapuggalassa pānātipātā veramaṇī hoti uparibhāgāya ... pe ...

In the same way, a cruel individual is led upwards by not being cruel. An individual who kills is led upwards by not killing ...

sandiṭṭhiparāmāsīadāhanaggāhiduppaṭinissaggaṃ purisapuggalassa asandiṭṭhiparāmāsīadāhanaggāhisuppaṭinissaggaṃ hoti uparibhāgāya. (44)

An individual who is attached to their own views, holding them tight, and refusing to let go, is led upwards by not being attached to their own views, not holding them tight, but letting them go easily.

5. Parinibbānapariyāya

5. The Exposition by Extinguishment

So vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netam̐ thānaṃ vijjati.

Truly, Cunda, if you're sinking down in the mud you can't pull out someone else who is also sinking down in the mud.

So vata, cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti thānametam̐ vijjati.

But if you're not sinking down in the mud you can pull out someone else who is sinking down in the mud.

So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati viñessati parinibbāpessatīti netam̐ thānaṃ vijjati.

Truly, if you're not tamed, trained, and extinguished you can't tame, train, and extinguish someone else.

So vata, cunda, attanā danto vinīto parinibbuto paraṃ damessati vinessati parinibbāpessatīti tñānmetaṃ vijjati.

But if you're tamed, trained, and extinguished you can tame, train, and extinguish someone else.

Evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti parinibbānāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parinibbānāya.

In the same way, a cruel individual extinguishes it by not being cruel. An individual who kills extinguishes it by not killing. ...

Adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya.

Abrahmacāriṣṣa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya.

Musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya.

Pisuṇāvācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parinibbānāya.

Pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya.

Samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya.

Abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya.

Byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya. (1–10.)

Micchādītṭhissa purisapuggalassa sammādītṭhi hoti parinibbānāya.

Micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya.

Micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya.

Micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya.

Micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya.

Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya.

Micchāsatissa purisapuggalassa sammāsati hoti parinibbānāya.

Micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya.

Micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya.

Micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya. (11–20.)

Thinamiddhapariyuṭṭhitassa purisapuggalassa vigatathinamiddhatā hoti parinibbānāya.

Uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya.

Vicikicchissa purisapuggalassa tiṇṇavicikicchata hoti parinibbānāya.

Kodhanassa purisapuggalassa akkodho hoti parinibbānāya.

Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya.

Makkhissa purisapuggalassa amakkho hoti parinibbānāya.

Paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya.

Issukissa purisapuggalassa anissukitā hoti parinibbānāya.

Maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya.

Saṭhassa purisapuggalassa asāṭheyyaṃ hoti parinibbānāya.

Māyāvissa purisapuggalassa amāyā hoti parinibbānāya.

Thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya.

Atimānissa purisapuggalassa anatimāno hoti parinibbānāya.

Dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya.

Pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya.

Pamattassa purisapuggalassa appamādo hoti parinibbānāya.

Assaddhassa purisapuggalassa saddhā hoti parinibbānāya.

Ahirikassa purisapuggalassa hirī hoti parinibbānāya.

Anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya.

Appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya.

Kusītassa purisapuggalassa vīriyārambho hoti parinibbānāya.

Muṭṭhassatissa purisapuggalassa upaṭṭhitassatitā hoti parinibbānāya.

Duppaññassa purisapuggalassa paññāsampadā hoti parinibbānāya.

Sandiṭṭhiparāmāsiādhānaggāhiduppaṭinissaggissa purisapuggalassa
asandiṭṭhiparāmāsianādhānaggāhisuppaṭinissaggitā hoti parinibbānāya. (21–44.)

An individual who is attached to their own views, holding them tight, and refusing to let go, extinguishes it by not being attached to their own views, not holding them tight, but letting them go easily.

Iti kho, cunda, desito mayā sallekhaṇapariyāyo, desito cittuppādaṇapariyāyo, desito
parikkamaṇapariyāyo, desito uparibhāgaṇapariyāyo, desito parinibbāṇapariyāyo.

So, Cunda, I've taught the expositions by way of self-effacement, giving rise to thought, the way around, going up, and extinguishing.

Yaṃ kho, cunda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena
anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, cunda, rukkhāmūlāni, etāni suññāgārāni, jhāyatha, cunda, mā pamādattha, mā
pacchāvippaṭṭisārino ahuvattha—ayaṃ kho amhākaṃ anusāsanī”ti.

*Here are these roots of trees, and here are these empty huts. Practice absorption, Cunda!
Don't be negligent! Don't regret it later! This is my instruction.”*

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā mahācundo bhagavato bhāsitaṃ abhinandīti.

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

Catuttālīsapadā vuttā,

Forty-four items have been stated,

sandhaya pañca desitā;

organized into five sections.

Sallekho nāma suttanto,

“Effacement” is the name of this discourse,

gambhīro sāgarūpamoti.

which is deep as the ocean.

Sallekhasuttaṃ niṭṭhitaṃ aṭṭhamam.

—

Majjhima Nikāya 9

Middle Discourses 9

Sammāditthisutta

Right View

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 āyasmā sārīputto bhikkhū āmantesi:

There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sāriputta said this:

“Sammāditṭhi sammāditṭhī”ti, āvuso, vuccati.

“Reverends, they speak of this thing called ‘right view’.

Kittāvatā nu kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?

How do you define a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sārīputtassa santike etassa bhāsitaṃ atthamaññātum.

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

Sādhū vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsitaṃ attho.

May Venerable Sāriputta himself please clarify the meaning of this.

Āyasmato sārīputtassa sutvā bhikkhū dhāressanti”ti.

The mendicants will listen and remember it.”

“Tena hi, āvuso, sunātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

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

“Evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sāriputta said this:

“Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti—

“A noble disciple understands the unskillful and its root, and the skillful and its root.

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ?

But what is the unskillful and what is its root? And what is the skillful and what is its root?

Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, piṣuṇā vācā akusalaṃ, pharusā vācā akusalaṃ, samphappalāpo akusalaṃ, abhiññhā akusalaṃ, byāpādo akusalaṃ, micchādittṭhi akusalaṃ—

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; and covetousness, ill will, and wrong view.

idaṃ vuccatāvuso akusalaṃ.

This is called the unskillful.

Katamañcāvuso, akusalamūlaṃ?

And what is the root of the unskillful?

Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ—

Greed, hate, and delusion.

idaṃ vuccatāvuso, akusalamūlaṃ.

This is called the root of the unskillful.

Katamañcāvuso, kusalaṃ?

And what is the skillful?

Pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ, musāvādā veramaṇī kusalaṃ, piṣuṇāya vācāya veramaṇī kusalaṃ, pharusāya vācāya veramaṇī kusalaṃ, samphappalāpā veramaṇī kusalaṃ, anabhiññhā kusalaṃ, abyāpādo kusalaṃ, sammādittṭhi kusalaṃ—

Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

idaṃ vuccatāvuso, kusalaṃ.

This is called the skillful.

Katamañcāvuso, kusalamūlaṃ?

And what is the root of the skillful?

Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ—

Contentment, love, and understanding.

idaṃ vuccatāvuso, kusalamūlaṃ.

This is called the root of the skillful.

Yato kho, āvuso, ariyasāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti dīṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, dīṭṭheva dhammē dukkhassantakaro hoti—

A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādittṭhi hoti, ujugatāssa dīṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman’ti.

When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

“Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttari pañhaṃ apucchum:

Saying "Good, sir," those mendicants approved and agreed with what Sāriputta said. Then they asked another question:

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādit̥ṭhi hoti, ujugatāssa dit̥ṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?

“But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako āhāraṇa pajānāti, āhārasamudayaṇa pajānāti, āhāranirodhaṇa pajānāti, āhāranirodhagāminīṃ paṭipadaṇa pajānāti—

A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation.

ettāvatāpi kho, āvuso, ariyasāvako sammādit̥ṭhi hoti, ujugatāssa dit̥ṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

Katamo panāvuso, āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāminī paṭipadā?

But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation?

Cattārome, āvuso, āhārā bhūtānaṃ vā sattānaṃ ṭṭhitiyā, sambhavesīnaṃ vā anuggahāya.

There are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

Kabalīkaro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Tanhāsamudayā āhārasamudayo, tanhānirodhā āhāranirodho, ayameva ariyo at̥ṭhaṅgiko maggo āhāranirodhagāminī paṭipadā, seyyathidaṃ—

Fuel originates from craving. Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is:

sammādit̥ṭhi sammāsaṅkappo sammāvācā sammākammanto, sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

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

Yato kho, āvuso, ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmi’ti dit̥ṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, dit̥ṭheva dhamme dukkhassantakaro hoti—

A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādit̥ṭhi hoti, ujugatāssa dit̥ṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

“Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasantam sāriputtam uttari pañhaṃ apucchum:

Saying “Good, sir,” those mendicants ... asked another question:

“Siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?

“But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako dukkhañca pajānāti, dukkhasamudayañca pajānāti, dukkhanirodhañca pajānāti, dukkhanirodhagāminiṃ paṭipadañca pajānāti—

A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation.

ettāvātapi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

When they’ve done this, they’re defined as a noble disciple who ... has come to the true teaching.

Katamaṃ panāvuso, dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāminiṃ paṭipadā?

But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchamaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā—

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

idaṃ vuccatāvuso, dukkhaṃ.

This is called suffering.

Katamo cāvuso, dukkhasamudayo?

And what is the origin of suffering?

Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ—

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

kāmatanā bhavatanā vibhavanā—

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

ayaṃ vuccatāvuso, dukkhasamudayo.

This is called the origin of suffering.

Katamo cāvuso, dukkhanirodho?

And what is the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—

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

ayaṃ vuccatāvuso, dukkhanirodho.

This is called the cessation of suffering.

Katamā cāvuso, dukkhanirodhagāminiṃ paṭipadā?

And what is the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhī—

right view ... right immersion.

ayaṃ vuccatāvuso, dukkhanirodhagāminī paṭipadā.

This is called the practice that leads to the cessation of suffering.

Yato kho, āvuso, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminin paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmī’ ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ” ti.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

“Sādhāvuso” ti kho te bhikkhū āyasmato sārīputtaṃ bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum:

Saying “Good, sir,” those mendicants ... asked another question:

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ” ti?

“But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako jarāmaranaṃ pajānāti, jarāmaranasamudayaṃ pajānāti, jarāmarananirodhaṃ pajānāti, jarāmarananirodhagāminin paṭipadaṃ pajānāti—

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, jarāmaranaṃ, katamo jarāmaranasamudayo, katamo jarāmarananirodho, katamā jarāmarananirodhagāminī paṭipadā?

But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ paḷliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko—

The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso, jarā.

This is called old age.

Katamañcāvuso, maraṇaṃ?

And what is death?

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṃkiriya khandhānaṃ bhedo, kaḷevarassa nikkhepo, jīvitindriyassupacchedo—

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

idaṃ vuccatāvuso, maraṇaṃ.

This is called death.

Iti ayañca jarā idañca maraṇaṃ—

Such is old age, and such is death.

idaṃ vuccatāvuso, jarāmarāṇaṃ.

This is called old age and death.

Jāṭisamudayā jarāmarāṇasamudayo, jāṭinirodhā jarāmarāṇanirodho, ayameva ariyo atṭhaṅgiko maggo jarāmarāṇanirodhagāminī paṭipadā, seyyathidaṃ—

Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path ...

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ jarāmarāṇaṃ pajānāti, evaṃ

jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanirodhaṃ pajānāti, evaṃ

jarāmarāṇanirodhagāminī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ^{ti}.

“Sādhāvuso”^{ti} kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako jāṭiṇca pajānāti, jāṭisamudayañca pajānāti, jāṭinirodhañca pajānāti, jāṭinirodhagāminī paṭipadañca pajānāti—

A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, jāti, katamo jāṭisamudayo, katamo jāṭinirodho, katamā jāṭinirodhagāminī paṭipadā?

But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho—

The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso, jāti.

This is called rebirth.

Bhavasamudayā jāṭisamudayo, bhavanirodhā jāṭinirodho, ayameva ariyo atṭhaṅgiko maggo jāṭinirodhagāminī paṭipadā, seyyathidaṃ—

Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path ...

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ jātim pajānāti, evaṃ jāṭisamudayaṃ pajānāti, evaṃ jāṭinirodhaṃ pajānāti, evaṃ jāṭinirodhagāminī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvakō bhavañca pajānāti, bhavasamudayañca pajānāti, bhavanirodhañca pajānāti, bhavanirodhagāminīṃ paṭipadañca pajānāti—

A noble disciple understands continued existence, its origin, its cessation, and the practice that leads to its cessation.

ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

Katamo panāvuso, bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāminī paṭipadā?

But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation?

Tayome, āvuso, bhavā—

There are these three states of continued existence.

kāmaabhavo, rūpabhavo, arūpabhavo.

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

Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā, seyyathidaṃ—

Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the cessation of continued existence is simply this noble eightfold path ...”

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvakō evaṃ bhavaṃ pajānāti, evaṃ bhavasamudayaṃ pajānāti, evaṃ bhavanirodhaṃ pajānāti, evaṃ bhavanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti.

Ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvakō upādānañca pajānāti, upādānasamudayañca pajānāti, upādānanirodhañca pajānāti, upādānanirodhagāminīṃ paṭipadañca pajānāti—

A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvakō sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman.

Katamaṃ panāvuso, upādānaṃ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāminī paṭipadā?

But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation?

Cattārimāni, āvuso, upādānāni—

There are these four kinds of grasping.

kāmupādānaṃ, ditthupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

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

Taṇhāsamudayā upādānasamudayo, taṇhānirodhā upādānanirodho, ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā, seyyathidaṃ—

Grasping originates from craving. Grasping ceases when craving ceases. The practice that leads to the cessation of grasping is simply this noble eightfold path ...

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti, evaṃ upādānanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako taṇhāṇica pajānāti, taṇhāsamudayaṇica pajānāti, taṇhānirodhaṇica pajānāti, taṇhānirodhagāminiṃ paṭipadaṇica pajānāti—

A noble disciple understands craving, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī paṭipadā?

But what is craving? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, taṇhākāyā—

There are these six classes of craving.

rūpatañhā, saddatañhā, gandhatanā, rasatañhā, phoṭṭhabbatañhā, dhammatañhā.

Craving for sights, sounds, smells, tastes, touches, and thoughts.

Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayameva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā, seyyathidaṃ—

Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path ...

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ tanhaṃ pajānāti, evaṃ tanhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāmininī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako vedanañca pajānāti, vedanāsamudayañca pajānāti, vedanānirodhañca pajānāti, vedanānirodhagāmininī paṭipadañca pajānāti—

A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?

But what is feeling? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, vedanākāyā—

There are these six classes of feeling.

cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghāṇasaṃphassajā vedanā, jivhāsaṃphassajā vedanā, kāyasaṃphassajā vedanā, manosaṃphassajā vedanā.

Feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Phassasamudayā vedanāsamudayo, phassanirodhā vedanānirodho, ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—

Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path ...”

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāmininī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako phassañca pajānāti, phassasamudayañca pajānāti, phassanirodhañca pajānāti, phassanirodhagāmininī paṭipadañca pajānāti—

A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamo panāvuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā?

But what is contact? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, phassakāyā—

There are these six classes of contact.

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.

Contact through the eye, ear, nose, tongue, body, and mind.

Salāyatanasamudayā phassasamudayo, salāyatanirodhā phassanirodho, ayameva ariyo aṭṭhaṅgiko maggo phassanirodhagāminī paṭipadā, seyyathidaṃ—

Contact originates from the six sense fields. Contact ceases when the six sense fields cease.

The practice that leads to the cessation of contact is simply this noble eightfold path ...”

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako salāyatanaṃ pajānāti, salāyatanasamudayaṃ pajānāti, salāyatanirodhaṃ pajānāti, salāyatanirodhagāminiṃ paṭipadaṃ pajānāti—

A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, salāyatanaṃ, katamo salāyatanasamudayo, katamo salāyatanirodho, katamā salāyatanirodhagāminī paṭipadā?

But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation?

Chayimāni, āvuso, āyatanāni—

There are these six sense fields.

cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.

The sense fields of the eye, ear, nose, tongue, body, and mind.

Nāmarūpasamudayā saḷāyatanasamudayo, nāmarūpanirodhā saḷāyatananirodho, ayameva ariyo aṭṭhaṅgiko maggo saḷāyatananirodhagāminī paṭipadā, seyyathidaṃ—

The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path ...

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatanasamudayaṃ pajānāti, evaṃ saḷāyatananirodhaṃ pajānāti, evaṃ saḷāyatananirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako nāmarūpaṇca pajānāti, nāmarūpasamudayaṇca pajānāti, nāmarūpanirodhaṇca pajānāti, nāmarūpanirodhagāminiṃ paṭipadaṇca pajānāti—

A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminī paṭipadā?

But what are name and form? What is their origin, their cessation, and the practice that leads to their cessation?

Vedanā, saññā, cetanā, phasso, manasikāro—

Feeling, perception, intention, contact, and attention—

idaṃ vuccatāvuso, nāmaṃ;

this is called name.

cattāri ca mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpaṃ—

The four primary elements, and form derived from the four primary elements—

idaṃ vuccatāvuso, rūpaṃ.

this is called form.

Iti idaṇca nāmaṃ idaṇca rūpaṃ—

Such is name and such is form.

idaṃ vuccatāvuso, nāmarūpaṃ.

This is called name and form.

Viññāṇasamudayā nāmarūpasamudayo, viññāṇanirodhā nāmarūpanirodho, ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā, seyyathidaṃ—

Name and form originate from consciousness. Name and form cease when consciousness ceases. The practice that leads to the cessation of name and form is simply this noble eightfold path ...

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako viññāṇaṃ pajānāti, viññāṇasamudayaṃ pajānāti, viññāṇanirodhaṃ pajānāti, viññāṇanirodhagāminīṃ paṭipadaṃ pajānāti—

A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminī paṭipadā?

But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, viññāṇakāyā—

There are these six classes of consciousness.

cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

Eye, ear, nose, tongue, body, and mind consciousness.

Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ—

Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path ...”

sammādiṭṭhi ... pe ... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ viññāṇaṃ pajānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇanirodhaṃ pajānāti, evaṃ viññāṇanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ... pe ... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako saṅkhāre ca pajānāti, saṅkhārasamudayañca pajānāti, saṅkhāranirodhañca pajānāti, saṅkhāranirodhagāmininim paṭipadañca pajānāti—

A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā?

But what are choices? What is their origin, their cessation, and the practice that leads to their cessation?

Tayome, āvuso, saṅkhārā—

There are these three kinds of choice.

kāyasaṅkhāro, vacisaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo atthaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ—

Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path ...

sammāditṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ saṅkhāre pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāmininim paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmi’ ti ditṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, ditṭheva dhamme dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ... pe ... apucchum—

siyā panāvuso ... pe ...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako avijjañca pajānāti, avijjāsamudayañca pajānāti, avijjānirodhañca pajānāti, avijjānirodhagāmininim paṭipadañca pajānāti—

A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammāditṭhi hoti, ujugatāssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāminī paṭipadā?

But what is ignorance? What is its origin, its cessation, and the practice that leads to its cessation?

Yam kho, āvuso, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ—

Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayam vuccatāvuso, avijjā.

This is called ignorance.

Āsavasamudayā avijjāsamudayo, āsavanirodhā avijjānirodho, ayameva ariyo atṭhaṅgiko maggo avijjānirodhagāminī paṭipadā, seyyathidaṃ—

Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path ...

sammādiṭṭhi ... pe ... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ avijjaṃ pajānāti, evaṃ avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ avijjānirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmi’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum:

Saying “Good, sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question:

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti?

“But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako āsavañca pajānāti, āsavasamudayañca pajānāti, āsavanirodhañca pajānāti, āsavanirodhagāminiṃ paṭipadañca pajānāti—

A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation.

ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

Katamo panāvuso, āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī paṭipadāti?

But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation?

Tayome, āvuso, āsavā—

There are these three defilements.

kāmāsavo, bhavāsavo, avijjāsavo.

The defilements of sensuality, desire to be reborn, and ignorance.

Avijjāsamudayā āsavasamudayo, avijjānirodhā āsavanirodho, ayameva ariyo atṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṃ—

Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble eightfold path, that is:

sammādiṭṭhi ... pe ... sammāsamādhi.

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

Yato kho, āvuso, ariyasāvako evaṃ āsavaṃ pajānāti, evaṃ āsavaśamudayaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāmininī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ pativinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

Idamavocāyasmā sārīputto.

This is what Venerable Sāriputta said.

Attamaṇā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sāriputta said.

Sammādiṭṭhisuttaṃ niṭṭhitaṃ navamaṃ.

Majjhima Nikāya 10

Middle Discourses 10

Satipatthānasutta

Mindfulness Meditation

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyaṃ, yadidaṃ cattāro satipatthānā.

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Uddeso nitthito.

1. Kāyānupassanā

1. Observing the Body

1.1. Kāyānupassanānāpānapabba

1.1. Mindfulness of Breathing

Kathaṇca, bhikkhave, bhikkhu kāye kāyānupassī viharati?

And how does a mendicant meditate observing an aspect of the body?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upatthapetvā.

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there.

So satova assasati, satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti,

When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti.

When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

‘Sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati.

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti pajānāti, rassaṃ vā añchanto ‘rassaṃ añchāmī’ti pajānāti;

It’s like a deft carpenter or carpenter’s apprentice. When making a deep cut they know: ‘I’m making a deep cut,’ and when making a shallow cut they know: ‘I’m making a shallow cut.’

evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, nā ca kiñci loke upādiyati.

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That’s how a mendicant meditates by observing an aspect of the body.

Ānāpānappabbam nitthitam.

1.2. Kāyānupassanāriyāpathapabba

1.2. The Postures

Puna caparam, bhikkhave, bhikkhu gacchanto vā ‘gacchāmi’ti pajānāti, thito vā ‘thitomhi’ti pajānāti, nisinno vā ‘nisinnomhi’ti pajānāti, sayāno vā ‘sayānomhi’ti pajānāti.

Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’

Yathā yathā vā panassa kāyo pañihito hoti tathā tathā nam pajānāti.

Whatever posture their body is in, they know it.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati;

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, nā ca kiñci loke upādiyati.

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Iriyāpathapabbam nitthitam.

1.3. Kāyānupassanāsampajānapabba

1.3. Situational Awareness

Puna caparam, bhikkhave, bhikkhu abhikkante patikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārīte sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Iti ajjhattam vā kāye kāyānupassī viharati ... pe ...

And so they meditate observing an aspect of the body internally ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Sampajānapabbam nitthitam.

1.4. Kāyānupassanāpaṭikūlamanasikārapabba

1.4. Focusing on the Repulsive

Puna caparam, bhikkhave, bhikkhu imameva kāyam uddham pādatalā, adho kesamattakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati:

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ
vakkhaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ antaguṇaṃ
udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo
siṅghānikā lasikā muttan’ti.

*‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow,
kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces,
bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’*

Seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhañṇassa,
seyyathidaṃ—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ.
Tameṇaṃ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī ime vīhī ime
muggā ime māsā ime tilā ime taṇḍulā’ti.

*It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such
as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good
eyesight were to open it and examine the contents: ‘These grains are fine rice, these are wheat,
these are mung beans, these are peas, these are sesame, and these are ordinary rice.’*

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho
kesamatthakā, tacapariyaṇtaṃ pūraṃ nānappakārassa asucīno paccavekkhati:

‘atthi imasmiṃ kāye kesā lomā ... pe ... muttan’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

And so they meditate observing an aspect of the body internally ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

1.5. Kāyānupassanādhātumanasikārapabba

1.5. Focusing on the Elements

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ
dhātuso paccavekkhati:

*Furthermore, a mendicant examines their own body, whatever its placement or posture,
according to the elements:*

‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhivā
catumahāpathe bilaso vibhajitvā nisinno assa.

*It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the
crossroads with the meat cut into portions.*

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ
dhātuso paccavekkhati:

‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

And so they meditate observing an aspect of the body internally ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Dhātumanasikārapabbaṃ niṭṭhitaṃ.

1.6. Kāyānupassanānavasivathikapabba

1.6. The Charnel Ground Contemplations

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ.

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (1)

That too is how a mendicant meditates by observing an aspect of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ 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 pānakajātehi khajjamānaṃ.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (2)

That too is how a mendicant meditates by observing an aspect of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ atthikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ... pe ... (3)

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

Atthikasaṅkhalikaṃ nimāṃsalohitamakkhitaṃ nhārusambandhaṃ ... pe ... (4)

A skeleton without flesh but smeared with blood, and held together by sinews ...

Atthikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ... pe ... (5)

A skeleton rid of flesh and blood, held together by sinews ...

Atthikāni apagatasambandhāni disā vidiṣā vikkhittāni, aññena hatthatthikaṃ aññena pādattthikaṃ aññena goppakattthikaṃ aññena jaṅghattthikaṃ aññena ūrutthikaṃ aññena katittthikaṃ aññena phāsukattthikaṃ aññena piṭṭittthikaṃ aññena khandhattthikaṃ aññena gīvattthikaṃ aññena hanukattthikaṃ aññena dantattthikaṃ aññena śisakātāhaṃ.

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ... pe ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (6)

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ, aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ... pe ... (7)

White bones, the color of shells ...

Aṭṭhikāni puñjakitāni terovassikāni ... pe ... (8)

Decrepit bones, heaped in a pile ...

Aṭṭhikāni pūtīni cunṇakajātāni.

Bones rotted and crumbled to powder.

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. (9)

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Navasivathikapabbhaṃ niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhita.

2. Vedanānupassanā

2. Observing the Feelings

Kathaṇca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

And how does a mendicant meditate observing an aspect of feelings?

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (1)

It’s when a mendicant who feels a pleasant feeling knows: ‘I feel a pleasant feeling.’

Dukkaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. (2)

When they feel a painful feeling, they know: ‘I feel a painful feeling.’

Adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhmasukhaṃ vedanaṃ vedayāmī’ti pajānāti. (3)

When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

Sāmisam vā sukhaṃ vedanaṃ vedayamāno ‘sāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (4)

When they feel a material pleasant feeling, they know: ‘I feel a material pleasant feeling.’

Nirāmisam vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (5)

When they feel a spiritual pleasant feeling, they know: ‘I feel a spiritual pleasant feeling.’

Sāmisam vā dukkham vedanam vedayamāno ‘sāmisam dukkham vedanam vedayāmī’ti pajānāti. (6)

When they feel a material painful feeling, they know: ‘I feel a material painful feeling.’

Nirāmisam vā dukkham vedanam vedayamāno ‘nirāmisam dukkham vedanam vedayāmī’ti pajānāti. (7)

When they feel a spiritual painful feeling, they know: ‘I feel a spiritual painful feeling.’

Sāmisam vā adukkhamasukham vedanam vedayamāno ‘sāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti. (8)

When they feel a material neutral feeling, they know: ‘I feel a material neutral feeling.’

Nirāmisam vā adukkhamasukham vedanam vedayamāno ‘nirāmisam adukkhamasukham vedanam vedayāmī’ti pajānāti. (9)

When they feel a spiritual neutral feeling, they know: ‘I feel a spiritual neutral feeling.’

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabahiddhā vā vedanāsu vedanānupassī viharati;

And so they meditate observing an aspect of the feelings internally, externally, and both internally and externally.

samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati.

They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti.

Or mindfulness is established that feelings exist,

Yāvadeva nāṇamattāya paṭṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

That’s how a mendicant meditates by observing an aspect of feelings.

Vedanānupassanā niṭṭhitā.

3. Cittānupassanā

3. Observing the Mind

Kathaṇca, bhikkhave, bhikkhu citte cittānupassī viharati?

And how does a mendicant meditate observing an aspect of the mind?

Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti. (1) Vītārāgaṃ vā cittaṃ ‘vītārāgaṃ cittaṃ’ti pajānāti. (2) Sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti. (3) Vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti. (4) Samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti. (5) Vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti. (6) Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti. (7) Vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti. (8) Mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti. (9) Amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti. (10) Sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti. (11) Anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti. (12) Samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti. (13) Asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānāti. (14) Vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti. (15) Avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti. (16)

It's when a mendicant knows mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.' They know mind with hate as 'mind with hate,' and mind without hate as 'mind without hate.' They know mind with delusion as 'mind with delusion,' and mind without delusion as 'mind without delusion.' They know constricted mind as 'constricted mind,' and scattered mind as 'scattered mind.' They know expansive mind as 'expansive mind,' and unexpansive mind as 'unexpansive mind.' They know mind that is not supreme as 'mind that is not supreme,' and mind that is supreme as 'mind that is supreme.' They know mind immersed in samādhi as 'mind immersed in samādhi,' and mind not immersed in samādhi as 'mind not immersed in samādhi.' They know freed mind as 'freed mind,' and unfreed mind as 'unfreed mind.'

Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati;

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.

samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati.

They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi cittaṃ’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

That's how a mendicant meditates by observing an aspect of the mind.

Cittānupassanā niṭṭhitā.

4. Dhammānupassanā

4. Observing Principles

4.1. Dhammānupassanānīvaraṇapabba

4.1. The Hindrances

Kathaṇca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?

And how does a mendicant meditate observing an aspect of principles?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ 'natthi me ajjhataṃ kāmacchando'ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti. (1)

It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ byāpādo'ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti. (2)

When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Santaṃ vā ajjhataṃ thinamiddhaṃ 'atthi me ajjhataṃ thinamiddhaṃ'ti pajānāti, asantaṃ vā ajjhataṃ thinamiddhaṃ 'natthi me ajjhataṃ thinamiddhaṃ'ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti. (3)

When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'atthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti, asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'natthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti. (4)

When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

Santaṃ vā ajjhataṃ vicikicchā 'atthi me ajjhataṃ vicikicchā'ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā 'natthi me ajjhataṃ vicikicchā'ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti. (5)

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti.

Or mindfulness is established that principles exist,

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Nīvaraṇapabbhaṃ nīṭṭhitam.

4.2. Dhammānupassanākhandhapabba

4.2. The Aggregates

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

Idha, bhikkhave, bhikkhu:

It's when a mendicant contemplates:

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti;

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally ...

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Khandhapabbhaṃ nīṭṭhitam.

4.3. Dhammānupassanāyatanapabba

4.3. The Sense Fields

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

Idha, bhikkhave, bhikkhu cakkhuṇca pajānāti, rūpe ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (1)

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Sotaṇca pajānāti, sadde ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (2)

They understand the ear, sounds, and the fetter ...

Ghānaṇca pajānāti, gandhe ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (3)

They understand the nose, smells, and the fetter ...

Jivhaṇca pajānāti, rase ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (4)

They understand the tongue, tastes, and the fetter ...

Kāyaṇca pajānāti, phoṭṭhabbe ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (5)

They understand the body, touches, and the fetter ...

Manaṇca pajānāti, dhamme ca pajānāti, yaṇca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṇca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṇca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti taṇca pajānāti. (6)

They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally ...

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

.

‘Atthi dhammā’ti vā panassa sati paccupatṭhitā hoti.

.

Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

Āyatanapabbam nitthitam.

4.4. Dhammānupassanābojjhaṅgapabba

4.4. The Awakening Factors

Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

Idha, bhikkhave, bhikkhu santam vā ajjhattam satisambojjhaṅgam 'atthi me ajjhattam satisambojjhaṅgo'ti pajānāti, asantam vā ajjhattam satisambojjhaṅgam 'natthi me ajjhattam satisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (1)

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

Santam vā ajjhattam dhammavicayasambojjhaṅgam 'atthi me ajjhattam dhammavicayasambojjhaṅgo'ti pajānāti, asantam vā ajjhattam dhammavicayasambojjhaṅgam 'natthi me ajjhattam dhammavicayasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (2)

When they have the awakening factor of investigation of principles ...

Santam vā ajjhattam vīriyasambojjhaṅgam 'atthi me ajjhattam vīriyasambojjhaṅgo'ti pajānāti, asantam vā ajjhattam vīriyasambojjhaṅgam 'natthi me ajjhattam vīriyasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (3)

energy ...

Santam vā ajjhattam pītisambojjhaṅgam 'atthi me ajjhattam pītisambojjhaṅgo'ti pajānāti, asantam vā ajjhattam pītisambojjhaṅgam 'natthi me ajjhattam pītisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (4)

rapture ...

Santam vā ajjhattam passaddhisambojjhaṅgam 'atthi me ajjhattam passaddhisambojjhaṅgo'ti pajānāti, asantam vā ajjhattam passaddhisambojjhaṅgam 'natthi me ajjhattam passaddhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti taṇca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripurī hoti taṇca pajānāti. (5)

tranquility ...

Santaṃ vā ajjhataṃ samādhisaṃbojjhaṅgaṃ ‘atthi me ajjhataṃ samādhisaṃbojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ samādhisaṃbojjhaṅgaṃ ‘natthi me ajjhataṃ samādhisaṃbojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisaṃbojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa samādhisaṃbojjhaṅgassa bhāvanāya pāripurī hoti taṅca pajānāti. (6)
immersion ...

Santaṃ vā ajjhataṃ upekkhāsaṃbojjhaṅgaṃ ‘atthi me ajjhataṃ upekkhāsaṃbojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ upekkhāsaṃbojjhaṅgaṃ ‘natthi me ajjhataṃ upekkhāsaṃbojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsaṃbojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa upekkhāsaṃbojjhaṅgassa bhāvanāya pāripurī hoti taṅca pajānāti. (7)
equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.
Or mindfulness is established that principles exist,

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Bojjhaṅgapabbhaṃ nitṭhitam.

4.5. Dhammānupassanāsaccapabba *4.5. The Truths*

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?
And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

Idha, bhikkhave, bhikkhu ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.
It’s when a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati;
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ ti vā panassa sati paccupaṭṭhitā hoti.
Or mindfulness is established that principles exist,

Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Saccapabbaṃ niṭṭhitaṃ.

Dhammānupassanā niṭṭhitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnam phalānaṃ aññataraṃ phalaṃ paṭikaṅkhaṃ
Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.
enlightenment in the present life, or if there’s something left over, non-return.

Tiṭṭhantu, bhikkhave, satta vassāni.
Let alone seven years,

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ... pe ...
anyone who develops these four kinds of mindfulness meditation in this way for six years ...

pañca vassāni ...
five years ...

cattāri vassāni ...
four years ...

tīni vassāni ...
three years ...

dve vassāni ...
two years ...

ekaṃ vassaṃ ...
one year ...

tiṭṭhatu, bhikkhave, ekaṃ vassaṃ.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalānaṃ aññataraṃ phalaṃ paṭikaṅkhaṃ
seven months ...

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta māsāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ... pe ...

six months ...

pañca māsāni ...

five months ...

cattāri māsāni ...

four months ...

tīni māsāni ...

three months ...

dve māsāni ...

two months ...

ekaṃ māsaṃ ...

one month ...

aḍḍhamāsaṃ ...

a fortnight ...

tiṭṭhatu, bhikkhave, aḍḍhamāso.

Let alone a fortnight,

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnam phalānaṃ aññataraṃ phalaṃ pātikaṅkhaṃ

anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results:

diṭṭheva dhamme aññā sati vā upādisese anāgāmitāti.

enlightenment in the present life, or if there's something left over, non-return.

‘Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā’ti.

‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.’

Iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan’ti.

That's what I said, and this is why I said it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Satipaṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

Mūlasusaṃvaradhammadāyādā,

Bheravānaṅgaṇākaṅkheyyavatthaṃ;

Sallekhasammādiṭṭhisatipaṭṭhaṃ,

Vaggavaro asamo susamatto.

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 evam 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 viseso 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 vītarāgassā'ti?

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

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

Answering rightly, the wanderers would say:

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

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

'Sā panāvuso, niṭṭhā sadosassa udāhu vītadosassā'ti?

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

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

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

‘It’s for those free of hate.’

‘Sā panāvuso, niṭṭhā samohassa udāhu vītamohassā’ti?

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

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

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

‘It’s for those free of delusion.’

‘Sā panāvuso, niṭṭhā satanḥassa udāhu vītatanḥassā’ti?

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

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘vītatanḥassāvuso, 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 samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti, ‘te sarāgā te sadosā te samohā te satan̄hā 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 samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānanti, ‘te vītārāgā te vītadosā te vītamohā te vītatan̄hā 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.

Cattārīmāni, bhikkhave, upādānāni.

There are these four kinds of grasping.

Katamāni cattāri?

What four?

Kāmapādānaṃ, 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.

kāmapādānassa 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.

kāmapādānassa pariññaṃ paññapenti, na diṭṭhupādānassa pariññaṃ paññapenti, na
sīlabbatupādānassa pariññaṃ paññapenti, na attavādupādānassa 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.

kāmapādānassa pariññaṃ paññapenti, diṭṭhupādānassa pariññaṃ paññapenti, na
sīlabbatupādānassa pariññaṃ paññapenti, na attavādupādānassa 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.

kāmapādānassa pariññaṃ paññapenti, diṭṭhupādānassa pariññaṃ paññapenti, na
sīlabbatupādānassa pariññaṃ paññapenti, na attavādupādānassa 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.

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

*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 kiṃjātikā kiṃpabhavo?
And what is the source of contact?

Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātikā 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, sāriputta, sunakkhatto moghapuriso.

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

Kodhā ca panassa esā vācā bhāsītā.

His words are spoken out of anger.

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

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

Vaṇṇo heso, sāriputta, tathāgatassa yo evaṃ vadeyya:

For it is praise of the Realized One to say:

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

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

Ayampi hi nāma, sāriputta, sunakkhattassa 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, sāriputta, 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, sāriputta, 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, sāriputta, 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 panimāni, 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 kammaṣamādānānaṃ 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 kammaṣamādānānaṃ 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 jāṭisatasahassampi 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 ārādeyya, 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, māraparisā, brahmaparisā—

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

imā kho, sārīputta, aṭṭha parisā.

These are the eight assemblies.

Imehi kho, sārīputta, catūhi 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 sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā.

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

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

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

Etamahaṃ, sārīputta, nimittam asamanupassanto khemappatto abhayappatto vesārājappatto viharāmi.

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

Abhijānāmi kho panāham, 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, takkapaṇiyāhatam 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 jānantam evaṃ passantam evaṃ vadeyya:

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

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañānadassanaviseso, takkapiyāhatam samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritam 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 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 āradheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi.

Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam 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 bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti.

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

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ 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, sārīputta, āṅgārakāsu sādhipaporisā pūrā āṅgārānaṃ vītaccikānaṃ vitadhūmaṇaṃ.

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 āgamiṣsatīti.

‘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, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

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

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

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 samārūlho, yathā kāyassa bhedaṃ paraṃ maraṇā tiracchānayaṇiṃ upapajjissatīti.

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

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ 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, sārīputta, gūthakūpo sādhipaporiso, pūro gūthassa.

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

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

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. 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 bhedaṁ paraṁ maraṇā pattivisayaṁ upapannaṁ,
dukkhabahulā vedanā vedayamānaṁ. (3)

Idha panāhaṁ, sārīputta, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi—
When I've comprehended the mind of a certain person, I understand:

tathāyaṁ puggalo paṭipanno tathā ca iriyati tañca maggaṁ samārūlho yathā kāyassa
bhedaṁ paraṁ maraṇā manussesu upapajjissatīti.

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

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedaṁ paraṁ maraṇā manussesu upapannaṁ,
sukhabahulā vedanā vedayamānaṁ.

*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 rukkhaṁ 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 evaṁ vadeyya:

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

‘tathāyaṁ bhavaṁ puriso paṭipanno tathā ca iriyati tañca maggaṁ samārūlho, yathā
imateva rukkhaṁ 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 nisinnaṁ vā
nipannaṁ vā sukhabahulā vedanā vedayamānaṁ.

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

Evameva kho ahaṁ, sārīputta, idhekaccaṁ puggalaṁ evaṁ cetasā ceto paricca
pajānāmi—

tathāyaṁ puggalo paṭipanno tathā ca iriyati tañca maggaṁ samārūlho yathā kāyassa
bhedaṁ paraṁ maraṇā manussesu upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedaṁ paraṁ maraṇā manussesu upapannaṁ,
sukhabahulā vedanā vedayamānaṁ. (4)

Idha panāhaṁ, sārīputta, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I've comprehended the mind of a certain person, I understand:

‘tathāyaṁ puggalo paṭipanno tathā ca iriyati tañca maggaṁ samārūlho, yathā
kāyassa bhedaṁ paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissatīti.

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

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedaṁ paraṁ maraṇā sugatiṁ saggaṁ lokaṁ
upapannaṁ, ekantasukhā vedanā vedayamānaṁ.

*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 sayam 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 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.

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 dīṭṭhiṃ appaṭinissajjitvā yathābhaṭaṃ
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 paṇāhaṃ, 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 nimantanāṃ 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
elakamantaraṃ, na dandamantaraṃ, na musalamantaraṃ, na dvinnaṃ
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, ajinānipi dhāremi, ajinakkhipānipi dhāremi,
kusacīrānipi dhāremi, vākacīrānipi dhāremi, phalakacīrānipi dhāremi,
kesakambalānipi dhāremi, vālakambalānipi dhāremi, ulūkapakkhānipi 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 thaleṇa
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 thaleṇa 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 thaleṇa 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 yaṇi 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.*

Yāvakiṇṇa 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 bhiṃsanakaṃ vanasaṇḍaṃ ajjhogāhetvā
viharāmi.

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

Tatrāssudaṃ, sāriputta, bhiṃsanakassa vanasaṇḍassa bhiṃsanakatasmiṃ 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.

Apiṣṣu 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 allīnā hoti tāyevappāhāratāya.

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

So kho ahaṃ, 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 evaṃdiṭṭhino:

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

‘āhārena suddhī’ti.

‘Purity comes from food.’

Te evamāhaṃsu:

They say:

‘muggehi yāpema ... pe ...

‘Let’s live on mung beans.’ ...

tilehi yāpema ... pe ...

‘Let’s live on sesame.’ ...

taṇḍulehi 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 kāḷapabbāni vā; evamevassu me aṅgapaccaṅgāni
bhavanti tāyevappāhāratāya.

Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti tāyevappāhāratāya.

Seyyathāpi nāma vaṭṭanāvaḷī; evamevassu me piṭṭhikaṇṭako unnatāvanato hoti
tāyevappāhāratāya.

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me
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 datṭhabbaṃ.

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, dāḥadhammā 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 dutṭhikaṃ 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 asitapītakhāyitasāyitā 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 pakkamimsu:

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 etadavocuṃ:

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 sāvattiṃ piṇḍāya pāvisimha.

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ,

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 etadavocuṃ:

‘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 veyyakaraṇena 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 uppajjati sukhaṃ

somanassaṃ—ayaṃ kāmānaṃ assādo.

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

Ko ca, bhikkhave, kāmānaṃ 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 khuppipāsāya miyaṃmaṇo;

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 bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti:

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

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

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

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

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

So socati kilamati paridevati urattāḷiṃ 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, gahapatiṃ 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 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 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 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 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, chakanaḥkāyapi 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 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 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, rūhumukhampi karonti, jotimālikampi karonti, haṭṭhapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamaṃsikampi karonti, kahāpanikampi karonti, khārāpatacchikampi karonti, paḷighapariyavattikampi 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 nissaraṇaṃ 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 nissaraṇaṃ 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, jinṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ 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 maññaṭṭha, bhikkhave,

What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavao pātubhūtoti?

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

‘Evaṃ, bhante’.

"Yes, sir."

Ayampi, bhikkhave, rūpānaṃ ādīnavao.

"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;

abyābajjhamyeva 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;

abyābajjhamyeva 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.

Majjhima Nikāya 14

Middle Discourses 14

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 paribhuñjeyyāsi.

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

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

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

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

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

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

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

atha kho so neva tāva 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 ādīnavo?
And what is the drawback of sensual pleasures?

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

yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi
gorakkhena yadi issatthena yadi rājaporisena yadi 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 ādīnavo 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 ādīnavo 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 hareyyuṃ'ti.
'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?'

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

So socati kilamati paridevati 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 sandittṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

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

Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhātārā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi 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 sandittṭhiko 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, sattīsūpi khippamānāsu, asīsūpi 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 sandittṭhiko 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, sattīsūpi khippamānāsu, asīsūpi 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 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, mahānāma, kāmahetu kāmānidānaṃ 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—

kasāhipi tālenti, vetthehipi tālenti, aḍḍhadandaḍḍakehipi 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 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, mahānāma, kāmahetu kāmānidānaṃ 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 kāmānidānaṃ 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 anusāsitaḥ paṇḍitaṃ 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 aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇa dosaṇa appaccayaṇa pātukarotī.

When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness ...

Yaṃpāvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇa dosaṇa appaccayaṇa 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 āpaḡjitaḥḥaṇa 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 anatiṃmānī.

Yaṃpāvuso, bhikkhu atthaddho hoti anatiṃmānī—

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 khvāyam puggalo issukī maccharī, ayam 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 khvāyam puggalo saṭho māyāvī, ayam 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 khvāyam puggalo thaddho atimānī, ayam 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 khvāyam puggalo sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ayam 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 nappaṭippharāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (7)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena codakaṃ apasādemī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘codito khomhi codakena codakaṃ apasādemī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya 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 tesameva 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 tesameva 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 tesameva 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 cetokhilo appahīno hoti.

This is the fifth kind of emotional barrenness they haven't given up.

Imāssa pañca cetokhilā appahīnā honti.

These are the five kinds of emotional barrenness they haven't given up.

Katamāssa pañca cetasovinibandhā asamucchinnā honti?

What are the five emotional shackles they haven't cut off?

Idha, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso 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 virūlhiṃ 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 virūlhiṃ 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 susamucchinā 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 paṇidhāya 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 paṇidhāya 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, sādhukaṃ manasikarotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu 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, asamāhitaṇca cittaṃ na samādhīyati, aparikkhīṇā 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—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, asamāhitaṇca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananupattaṇca 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—cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārā—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—cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārā—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—cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārā—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 gilānappaccayabhesajjaparikkhāraheṭṭu 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—cīvaraṇiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—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—cīvaraṇiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—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—cīvaraṇiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, 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, ananupattaṇca 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, ananupattaṇca 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 Sakyan, 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 uddeṣaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavittṭho:

‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevanto rāgānusayānaṃ ... pe ...

ettṭhete pāpakā akusalā dhammā aparisesā nirujjhantī’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddeṣaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavittṭho:

‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevanto rāgānusayānaṃ ... pe ...

ettṭhete pāpakā akusalā dhammā aparisesā nirujjhantī’”ti.

Ko nu kho imassa bhagavatā saṅkhittena uddeṣassa 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 uddeṣassa 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 sārattṭhiko 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.

evaṃsampaḍamidaṃ 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, esevanto rāgānusayānaṃ ... pe ...

If they don’t find anything worth approving, welcoming, or getting attached to in the source from which these arise ...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti, imassa kho ahaṃ, āvuso, bhagavatā 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 paññāpessatīti—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 paññāpessatīti—thānametaṃ vijjati.

When there is what's known as contact, it's possible to point out what's known as 'feeling'.

Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti—thānametaṃ vijjati.

When there is what's known as feeling, it's possible to point out what's known as 'perception'.

Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatīti—thānametaṃ vijjati.

When there is what's known as perception, it's possible to point out what's known as 'thought'.

Vitakkapaññattiyā sati papañcasaññāsankhāsamudācaranapaññattiṃ paññāpessatīti—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 paññāpessatīti—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, sotasmim asati sadde asati ... pe ...

When there is no ear ...

ghānasmiṃ asati gandhe asati ... pe ...

nose ...

jivhāya asati rase asati ... pe ...

tongue ...

kāyasmim asati phoṭṭhabbe asati ... pe ...

body ...

manasmim 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 uttāyāsanā 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 uddittṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamatthaṃ 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 uttāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“yam kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uttāyāsanā 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 uttāyāsanā vihāraṃ pavittṭho:

“yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevento rāgānusayānaṃ, esevento paṭighānusayānaṃ, esevento ditṭhānusayānaṃ, esevento vicikicchānusayānaṃ, esevento mānānusayānaṃ, esevento bhavarāgānusayānaṃ, esevento avijjānusayānaṃ, esevento daṇḍādānasatthādānakalahaviggahavivādatuvaṃpesuññāmusāvādānaṃ.

Ettṭhe pāpakā akusalā dhammā aparisesā nirujjhantī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddittṭhassa 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 Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘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 bhāgamakāsiṃ;

to one class.

yo cāyaṃ nekkhammavitakko yo ca abyāpādavitakko yo ca avihiṃsāvitakko—

And I assigned thoughts of renunciation, good will, and harmlessness

imaṃ dutiyaṃ bhāgamakāsiṃ.

to the second class.

Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ kāmavitakko.

This sensual thought has arisen in me.

So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’.

It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of anguish, and it doesn’t lead to extinguishment.’

‘Attabyābādhāya 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 vihimsāvitakko.

a cruel thought arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ vihimsāvitakko.

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 vihimsāvitakkaṃ 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, ajjhattameva 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 rukkhamūlagatassa 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, upatṭhitā 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 samādhijaṃ 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 āneñjappatte sattānaṃ cutūpapātañāṇāya 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 āneñjappatte āsavānaṃ khayañāṇāya 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 abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti
yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim,
‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti yathābhūtaṃ abbhaññāsim.

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

‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ
abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ
āsavanirodhagāminiṃ paṭipadā’ti yathābhūtaṃ abbhaññāsim.

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

Tassa me evaṃ jānato evaṃ passato 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
abbhaññāsim.

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

Ayaṃ kho me, bhikkhave, rattiyaṃ pacchime yāme tattiyaṃ 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 ayogakkhemakāmoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.

'A person who wants to harm, injure, and threaten them' is a term for Māra the Wicked.

Kummaggoti kho, bhikkhave, atṭhaṅgikassetāṃ micchāmaggaṃ adhivacanaṃ, seyyathidaṃ—

'The wrong path' is a term for the wrong eightfold path, that is,

micchādiṭṭhiyā micchāsaṅkappassa micchāvācāya micchākammantassa micchājīvaṃ micchāvāyāmassa 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 sovattiko 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 action, right livelihood, right effort, right mindfulness, and right immersion.

Iti kho, bhikkhave, vivaṇṇo mayā khemo maggo sovattiko 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 sāvakaṇaṃ hitesinā anukampakena
anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, 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 abhinandunti.

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

Dvedhāvitakkasuttaṃ 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:

“Adhicittamanuyutta, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātābbāni.
“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 āgama yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātābbaṃ 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 āgama yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātābbaṃ 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 abbattham gacchanti.

In the same way, a mendicant ... those bad thoughts are given up and come to an end ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. (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 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, 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 kappeyya.

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 ajjhataṃeva 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 ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Tesaṃpi vitakkānaṃ asatiāmanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They try to ignore and forget about those thoughts ...

Tesaṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Tesaṃpi vitakkānaṃ vitakkasaṅkhārasaṅthānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They focus on stopping the formation of thoughts ...

Tesaṃ pahānā ajjhataṃeva 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 ajjhataṃeva 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 vitakessati, yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitakessati.

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.

Cūḷasīhanādalomahaṃsavaro,

Mahācūḷadukkhakkhandhaanumānikasuttaṃ;

Khilapatthamadhupiṇḍikadvidhāvitakka,

Pañcanimittakathā puna vaggo.

Majjhima Nikāya 21

Middle Discourses 21

Kakacūpamasutta

The Simile of the Saw

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena āyasmā molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ samsaṭṭho viharati.

Now at that time, Venerable Phagguna of the Top-Knot was mixing too closely together with the nuns.

Evam samsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati—

So much so that

sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tasmaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti.

if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings.

Sace pana koci bhikkhu tasmaṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings.

Evam samsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati.

That's how much Phagguna of the Top-Knot was mixing too closely together with the nuns.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

“āyasmā, bhante, molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ samsaṭṭho viharati.

-

Evam samsaṭṭho, bhante, āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati—

sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tasmaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti.

-

Sace pana koci bhikkhu tasmaṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

-

Evam samsaṭṭho, bhante, āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati”ti.

-

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena molīyaphaggunam bhikkhuṃ āmantehi:

“Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that

‘satthā taṃ, āvuso phagguṇa, āmanteti’”ti.
the teacher summons him.

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā moliyaphagguṇo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ moliyaphagguṇaṃ etadavoca:
“Yes, sir,” that monk replied. He went to Phagguṇa of the Top-Knot and said to him,

“satthā taṃ, āvuso phagguṇa, āmanteti’”ti.
“Reverend Phagguṇa, the teacher summons you.”

“Evaṃāvuso”ti kho āyasmā moliyaphagguṇo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ moliyaphagguṇaṃ bhagavā etadavoca:
“Yes, reverend,” Phagguṇa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Saccaṃ kira tvāṃ, phagguṇa, bhikkhunīhi saddhiṃ ativeლაṃ samsattho viharasi?
“Is it really true, Phagguṇa, that you’ve been mixing overly closely together with the nuns?”

Evaṃ samsattho kira tvāṃ, phagguṇa, bhikkhunīhi saddhiṃ viharasi—
So much so that

sace koci bhikkhu tuyhaṃ sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tena tvāṃ kupito anattamaṇo adhikaraṇampi karosi.
if any mendicant criticizes those nuns in your presence, you get angry and upset, and even instigate disciplinary proceedings?

Sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā tuyhaṃ avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamaṇā adhikaraṇampi karonti.
And if any mendicant criticizes you in those nuns’ presence, they get angry and upset, and even instigate disciplinary proceedings?

Evaṃ samsattho kira tvāṃ, phagguṇa, bhikkhunīhi saddhiṃ viharasi’”ti?
Is that how much you’re mixing overly closely together with the nuns?”

“Evaṃ, bhante”ti.
“Yes, sir.”

“Nanu tvāṃ, phagguṇa, kulaputto saddhā agārasmā anagāriyaṃ pabbajito”ti?
“Phagguṇa, are you not a gentleman who has gone forth from the lay life to homelessness?”

“Evaṃ, bhante”ti.
“Yes, sir.”

“Na kho te etaṃ, phagguṇa, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ pabbajitassa, yaṃ tvāṃ bhikkhunīhi saddhiṃ ativeლაṃ samsattho vihareyyāsi.
“As such, it’s not appropriate for you to mix so closely with the nuns.

Tasmātiha, phagguṇa, tava cepi koci sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāseyya, tatrāpi tvāṃ, phagguṇa, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.
So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phagguṇa, evaṃ sikkhitabbaṃ:
If that happens, you should train like this:

‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’”ti.
‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phagguṇa, sikkhitabbaṃ.
That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci sammukhā tāsam bhikkhunīnaṃ pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya. Tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbam

If that happens, you should train like this:

‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācam nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbam.

That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci sammukhā avaṇṇam bhāseyya, tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So if anyone criticizes you in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbam ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācam nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbam.

That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya, tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So Phaggunā, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbam ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācam nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbam”ti.

That’s how you should train.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“ārādhayimṣu vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ.

“Mendicants, I used to be satisfied with the mendicants.

Idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ—

Once, I addressed them:

ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi.

‘I eat my food in one sitting per day.

Ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābhādhatañca sañjānāmi appātaṇkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably.

Etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha.

You too should eat your food in one sitting per day.

Ekāsanabhojanam kho, bhikkhave, tumhepi bhuñjamānā appābādhaṭṭaṇṇa sañjānissatha appātaṇṇakataṇṇa lahuṭṭhāṇaṇṇa balaṇṇa phāsuvihāraṇṇaṇṇa.

Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.'

Na me, bhikkhave, tesu bhikkhūsu anusāsani karaṇīyā ahoṣi;

I didn't have to keep on instructing those mendicants;

satuppadakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

I just had to prompt their mindfulness.

Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapato.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

Tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā, vāmena hatthena rasmiyo gahetvā, dakkhiṇena hatthena patodaṃ gahetvā, yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi.

Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

Evameva kho, bhikkhave, na me tesu bhikkhūsu anusāsani karaṇīyā ahoṣi,

In the same way, I didn't have to keep on instructing those mendicants;

satuppadakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

I just had to prompt their mindfulness.

Tasmātiha, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.

So, mendicants, give up what's unskillful and devote yourselves to skillful qualities.

Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatha.

In this way you'll achieve growth, improvement, and maturity in this teaching and training.

Seyyathāpi, bhikkhave, gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ.

Suppose that not far from a town or village there was a large grove of sal trees

Taṇcassa eḷaṇdehi sañchannaṃ.

that was choked with castor-oil weeds.

Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo.

Then along comes a person who wants to help protect and nurture that grove.

So yā tā sālalaṭṭhiyo kuṭilā oṇapaharaṇiyo tā chetvā bahiddhā nīhareyya, antovanaṃ suvisodhitaṃ visodheyya.

They'd cut down the crooked sal saplings that were robbing the sap, and throw them out.

They'd clean up the interior of the grove,

Yā pana tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya.

and properly care for the straight, well-formed sal saplings.

Evañhetam, bhikkhave, sālavanaṃ aparena samayena vuddhiṃ virūlhiṃ vepullaṃ āpajjeyya.

In this way, in due course, that sal grove would grow, increase, and mature.

Evameva kho, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.

In the same way, mendicants, give up what's unskillful and devote yourselves to skillful qualities.

Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatha.

In this way you'll achieve growth, improvement, and maturity in this teaching and training.

Bhūtapubbaṃ, bhikkhave, imissāyeva sāvattiyā vedehikā nāma gahapatāni ahoṣi.

Once upon a time, mendicants, right here in Sāvattī there was a housewife named Vedehikā.

Vedehikāya, bhikkhave, gahapatāniyā evaṃ kalyāṇo kittisaddo abbhuggato:
She had this good reputation:

‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’ti.

‘The housewife Vedehikā is sweet, even-tempered, and calm.’

Vedehikāya kho pana, bhikkhave, gahapatāniyā kālī nāma dāsī ahosi dakkhā analasā susaṃvihitakammantā.

Now, Vedehikā had a bonded maid named Kālī who was skilled, tireless, and well-organized in her work.

Atha kho, bhikkhave, kāliyā dāsiyā etadahosi:
Then Kālī thought,

‘mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato:
‘My mistress has a good reputation as being

“soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī”ti.
sweet, even-tempered, and calm.

Kim nu kho me ayyā santaṃyeva nu kho ajjhataṃ kopam na pātukaroti udāhu asantaṃ
But does she actually have anger in her and just not show it? Or does she have no anger?

udāhu mayhamevete kammantā saṃvihitā yena me ayyā santaṃyeva ajjhataṃ kopam na pātukaroti, no asantaṃ?
Or is it just because my work is well-organized that she doesn’t show anger, even though she still has it inside?

Yannūnāhaṃ ayyaṃ vīmaṃseyyaṇ’ti.
Why don’t I test my mistress?’

Atha kho, bhikkhave, kālī dāsī divā utṭhāsī.
So Kālī got up during the day.

Atha kho, bhikkhave, vedehikā gahapatānī kāliṃ dāsiṃ etadavoca:
Vedehikā said to her,

‘he je kālī’ti.
‘What the hell, Kālī!’

‘Kim, ayye’ti?
‘What is it, madam?’

‘Kim, je, divā utṭhāsī’ti?
‘You’re getting up in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.
‘Nothing, madam.’

‘No vata re kiñci, pāpi dāsī, divā utṭhāsī’ti kupitā anattamanā bhākuṭiṃ akāsi.
‘Nothing’s up, you bad girl, but you get up in the day!’ Angry and upset, she scowled.

Atha kho, bhikkhave, kāliyā dāsiyā etadahosi:
Then Kālī thought,

‘santaṃyeva kho me ayyā ajjhataṃ kopam na pātukaroti, no asantaṃ;
‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger.

mayhamevete kammantā saṃvihitā, yena me ayyā santaṃyeva ajjhataṃ kopam na pātukaroti, no asantaṃ.
It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside.

Yannūnāhaṃ bhiyyoso mattāya ayyaṃ vīmaṃseyyaṇ’ti.
Why don’t I test my mistress further?’

Atha kho, bhikkhave, kālī dāsī divātaraṃyeva uṭṭhāsi.

So Kālī got up later in the day.

Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca:

Vedehikā said to her,

‘he je kālī’ti.

‘What the hell, Kālī!’

‘Kim, ayye’ti?

‘What is it, madam?’

‘Kim, je, divātaraṃ uṭṭhāsī’ti?

‘You’re getting up later in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.

‘Nothing, madam.’

‘No vata re kiñci, pāpi dāsi, divātaraṃ uṭṭhāsī’ti kupitā anattamanā
anattamanavācam nicchāresi.

‘Nothing’s up, you bad girl, but you get up later in the day!’ Angry and upset, she blurted out angry words.

Atha kho, bhikkhave, kālīyā dāsiyā etadahosi:

Then Kālī thought,

‘santaṃyeva kho me ayyā ajjhattaṃ kopam na pātukaroti, no asantaṃ.

‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger.

Mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhattaṃ kopam
na pātukaroti, no asantaṃ.

It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside.

Yannūnāhaṃ bhiyyoso mattāya ayyaṃ vīmaṃseyyan’ti.

Why don’t I test my mistress further?’

Atha kho, bhikkhave, kālī dāsī divātaraṃyeva uṭṭhāsi.

So Kālī got up even later in the day.

Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca:

Vedehikā said to her,

‘he je kālī’ti.

‘What the hell, Kālī!’

‘Kim, ayye’ti?

‘What is it, madam?’

‘Kim, je, divā uṭṭhāsī’ti?

‘You’re getting up even later in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.

‘Nothing, madam.’

‘No vata re kiñci, pāpi dāsi, divā uṭṭhāsī’ti kupitā anattamanā aggaḷasūciṃ gahetvā
sīse pahāraṃ adāsī, sīsaṃ vobhindi.

‘Nothing’s up, you bad girl, but you get up even later in the day!’ Angry and upset, she grabbed a rolling-pin and hit Kālī on the head, cracking it open.

Atha kho, bhikkhave, kālī dāsī bhinnena sīsenā lohitenā galantenā paṭivissakānaṃ
ujjhāpesi:

Then Kālī, with blood pouring from her cracked skull, denounced her mistress to the neighbors,

‘passathayye, soratāya kammaṃ;

‘See, ladies, what the sweet one did!’

passathayye, nivātāya kammaṃ, passathayye, upasantāya kammaṃ.

See what the even-tempered one did! See what the calm one did!’

Kathañhi nāma ekadāsikāya divā utthāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ vobhindissatī'ti.

How on earth can she grab a rolling-pin and hit her only maid on the head, cracking it open, just for getting up late?

Atha kho, bhikkhave, vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggacchi:

Then after some time the housewife Vedehikā got this bad reputation:

‘caṇḍī vedehikā gahapatānī, anivātā vedehikā gahapatānī, anupasantā vedehikā gahapatānī’ti.

‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

Evameva kho, bhikkhave, idhekacco bhikkhu tāvadeva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti.

In the same way, a mendicant may be the sweetest of the sweet, the most even-tempered of the even-tempered, the calmest of the calm, so long as they don’t encounter any disagreeable criticism.

Yato ca, bhikkhave, bhikkhuṃ amanāpā vacanapathā phusanti, atha bhikkhu ‘sorato’ti veditabbo, ‘nivāto’ti veditabbo, ‘upasanto’ti veditabbo.

But it’s when they encounter disagreeable criticism that you’ll know whether they’re really sweet, even-tempered, and calm.

Nāhaṃ taṃ, bhikkhave, bhikkhuṃ ‘suvaco’ti vadāmi yo cīvarapiṇḍapātasenāsanaḡilānappaccayabhesajjaparikkhārahetu suvaco hoti, sovacassataṃ āpajjati.

I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, alms-food, lodgings, and medicines and supplies for the sick.

Taṃ kissa hetu?

Why is that?

Tañhi so, bhikkhave, bhikkhu cīvarapiṇḍapātasenāsanaḡilānappaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti, na sovacassataṃ āpajjati.

Because when they don’t get robes, alms-food, lodgings, and medicines and supplies for the sick, they’re no longer easy to admonish.

Yo ca kho, bhikkhave, bhikkhu dhammaṃyeva sakkaronto, dhammaṃ garuṃ karonto, dhammaṃ mānento, dhammaṃ pūjento, dhammaṃ apacāyamāno suvaco hoti, sovacassataṃ āpajjati, tamahaṃ ‘suvaco’ti vadāmi.

But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they’re easy to admonish.

Tasmātiha, bhikkhave, ‘dhammaṃyeva sakkarontā, dhammaṃ garuṃ karontā, dhammaṃ mānontā, dhammaṃ pūjontā, dhammaṃ apacāyamānā suvacā bhavissāma, sovacassataṃ āpajjissāma’ti.

So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Pañcime, bhikkhave, vacanapathā yehi vo pare vadamānā vadeyyuṃ—

Mendicants, there are these five ways in which others might criticize you.

kālena vā akālena vā;

Their speech may be timely or untimely,

bhūtena vā abhūtena vā;

true or false,

saṇhena vā pharusena vā;

gentle or harsh,

atthasaṃhitena vā anatthasaṃhitena vā;
beneficial or harmful,

mettacittā vā dosantarā vā.
from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā;
When others criticize you, they may do so in any of these ways.

bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:
If that happens, you should train like this:

‘na ceva no cittaṃ viparinataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma,
hitānukampī ca viharissāma mettacittā, na dosantarā.
*‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of
compassion, with a heart of love and no secret hate.*

Taṃca puggalaṃ mettāsaṃhagatena cetasā pharitvā viharissāma, tadārammaṇaṃ
sabbāvaṇṭaṃ lokaṃ mettāsaṃhagatena cittaṃ vipulena mahaggatena appamāṇena
averena abyābajjhena pharitvā viharissāma’ti.
*We will meditate spreading a heart of love to that person. And with them as a basis, we will
meditate spreading a heart full of love to everyone in the world—abundant, expansive,
limitless, free of enmity and ill will.’*

Evañhi vo, bhikkhave, sikkhitabbaṃ.
That’s how you should train.

Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapiṭakaṃ ādāya.
Suppose a person was to come along carrying a spade and basket

So evaṃ vadeyya:
and say,

‘ahaṃ imaṃ mahāpathaviṃ apathaviṃ karissāmi’ti.
‘I shall make this great earth be without earth!’

So tatra tatra vikaṇṭheyya, tatra tatra vikireyya, tatra tatra oṭṭhubheyya, tatra tatra
omutteyya:
And they’d dig all over, scatter all over, spit all over, and urinate all over, saying,

‘apathavī bhavasī, apathavī bhavasī’ti.
‘Be without earth! Be without earth!’

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

api nu so puriso imaṃ mahāpathaviṃ apathaviṃ kareyyā’ti?
Could that person make this great earth be without earth?’

“No hetam, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Ayañhi, bhante, mahāpathavī gambhīrā appameyyā.
Because this great earth is deep and limitless.

Sā na sukarā apathavī kātum;
It's not easy to make it be without earth.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum—
“In the same way, there are these five ways in which others might criticize you.

kālena vā akālena vā;
Their speech may be timely or untimely,

bhūtena vā abhūtena vā;
true or false,

saṇhena vā pharusena vā;
gentle or harsh,

atthasaṃhitena vā anattasaṃhitena vā;
beneficial or harmful,

mettacittā vā dosantarā vā.
from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā;
When others criticize you, they may do so in any of these ways.

bhūtena vā bhikkhave, pare vadamānā vadeyyum abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyum anattasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:
If that happens, you should train like this:

‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.
‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃca sabbāvaṇṭaṃ lokaṃ pathavisamena cetasā vipulena mahaggaṭṭena appamāṇena averena abyābajjhena pharitvā viharissāmā”ti.
We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.
That’s how you should train.

Seyyathāpi, bhikkhave, puriso āgaccheyya lākhaṃ vā haliddiṃ vā nīlaṃ vā mañjitthaṃ vā ādāya.
Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder,

So evaṃ vadeyya:
and say,

‘ahaṃ imasmiṃ ākāse rūpaṃ likhissāmi, rūpapatubhāvaṃ karissāmi”ti.
‘I shall draw pictures on the sky, making pictures appear there.’

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

api nu so puriso imasmiṃ ākāse rūpaṃ likheyya, rūpapātubhāvaṃ kareyyā”ti?
Could that person draw pictures on the sky?”

“No hetuṃ, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Ayañhi, bhante, ākāso arūpī anidassano.
Because the sky is formless and invisible.

Tattha na sukaraṃ rūpaṃ likhituṃ, rūpapātubhāvaṃ kātuṃ;
It's not easy to draw pictures there.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ
kālena vā akālena vā ... pe ...
“In the same way, there are these five ways in which others might criticize you ...

tadārammaṇaṃ sabbāvantam lokam ākāsasamena cetasā vipulena mahaggatena
appamāṇena averena abyābajjhena pharitvā viharissāmā”ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Seyyathāpi, bhikkhave, puriso āgaccheyya ādittam tiṇukkam ādāya.
Suppose a person was to come along carrying a blazing grass torch,

So evaṃ vadeyya:
and say,

‘ahaṃ imāya ādittāya tiṇukkāya gaṅgam nadim santāpessāmi samparitāpessāmī”ti.
‘I shall burn and scorch the river Ganges with this blazing grass torch.’

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

api nu so puriso ādittāya tiṇukkāya gaṅgam nadim santāpeyya samparitāpeyyā”ti?
Could that person burn and scorch the river Ganges with a blazing grass torch?”

“No hetuṃ, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Gaṅgā hi, bhante, nadī gambhīrā appameyyā.
Because the river Ganges is deep and limitless.

Sā na sukarā ādittāya tiṇukkāya santāpetuṃ samparitāpetuṃ;
It's not easy to burn and scorch it with a blazing grass torch.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ
kālena vā akālena vā ... pe ...
“In the same way, there are these five ways in which others might criticize you ...

tadārammaṇaṇca sabbāvantam lokam gaṅgāsamena cetasā vipulena mahaggaṭṭena
appamāṇena averena abyābajjhena pharitvā viharissāmā'ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Seyyathāpi, bhikkhave, bilārabhastā madditā sumadditā suparimadditā, mudukā
tūlinī chinnasassarā chinnabhabbhārā.

*Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky,
rid of rustling and crackling.*

Atha puriso āgaccheyya kaṭṭhaṃ vā kathalaṃ vā ādāya.

Then a person comes along carrying a stick or a stone,

So evaṃ vadeyya:

and says,

‘ahaṃ imaṃ bilārabhastam madditam sumadditam suparimadditam, mudukam
tulinim, chinnasassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram
karissāmi bharabharam karissāmī’ti.

‘I shall make this soft catskin bag rustle and crackle with this stick or stone.’

Tam kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso amuṃ bilārabhastam madditam sumadditam suparimadditam,
mudukam tulinim, chinnasassaram chinnabhabbharam kaṭṭhena vā kathalena vā
sarasaram kareyya, bharabharam kareyyā’ti?

Could that person make that soft catskin bag rustle and crackle with that stick or stone?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Amu hi, bhante, bilārabhastā madditā sumadditā suparimadditā, mudukā tūlinī,
chinnasassarā chinnabhabbhārā.

*Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling
and crackling.*

Sā na sukarā kaṭṭhena vā kathalena vā sarasaram kātuṃ bharabharam kātuṃ;

It’s not easy to make it rustle or crackle with a stick or stone.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti.

That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ

“In the same way, there are these five ways in which others might criticize you.

kālena vā akālena vā;

Their speech may be timely or untimely,

bhūtena vā abhūtena vā;

true or false,

saṇhena vā pharusena vā;

gentle or harsh,

atthasaṃhitena vā anatthasaṃhitena vā;

beneficial or harmful,

mettacittā vā dosantarā vā.

from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā;

When others criticize you, they may do so in any of these ways.

bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

‘na ceva no cittaṃ viparinataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā.

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃca sabbāvaṃtaṃ lokaṃ biḷārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti.

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya, na me so tena sāsanakaro.

Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

‘na ceva no cittaṃ viparinataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma tadārammaṇaṃca sabbāvaṃtaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti.

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Imaṃca tumhe, bhikkhave, kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasi kareyyātha.

If you frequently reflect on this advice—the simile of the saw—

Passatha no tumhe, bhikkhave, taṃ vacanapathaṃ, aṇuṃ vā thūlaṃ vā, yaṃ tumhe nādhivāseyyāthā’ti?

do you see any criticism, large or small, that you could not endure?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha.

“So, mendicants, you should frequently reflect on this advice, the simile of the saw.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā’ti.

This will be for your lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.

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

Kakacūpamasuttam niṭṭhitam paṭhamam.

Alagaddūpamasutta

The Simile of the Snake

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ hoti:

Now at that time a mendicant called Ariṭṭha, who had previously been a vulture trapper, had the following harmful misconception:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

“As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

Assosum kho sambahulā bhikkhū:

Several mendicants heard about this.

“ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

Atha kho te bhikkhū yena arittho bhikkhu gaddhabādhipubbo tenupasaṅkamimṣu; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocum:

They went up to Ariṭṭha and said to him,

“saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ:

“Is it really true, Reverend Ariṭṭha, that you have such a harmful misconception:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

‘As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.’”

“Evam byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

“Absolutely, reverends. As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

Atha kho tepi bhikkhū ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakaṃ dīṭṭhigatā vivacetukāmā samanuyuñjanti samanugāhanti samanubhāsanti:

Then, wishing to dissuade Ariṭṭha from his view, the mendicants pursued, pressed, and grilled him,

“mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evam vadeyya.

“Don't say that, Ariṭṭha! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā.

In many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

The Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ...

With the similes of a skeleton ...

maṃsapesūpamā kāmā vuttā bhagavatā ...

a lump of meat ...

tiṇukkūpamā kāmā vuttā bhagavatā ...

a grass torch ...

aṅgārakāsūpamā kāmā vuttā bhagavatā ...

a pit of glowing coals ...

supinakūpamā kāmā vuttā bhagavatā ...

a dream ...

yācitakūpamā kāmā vuttā bhagavatā ...

borrowed goods ...

rukkhaphalūpamā kāmā vuttā bhagavatā ...

fruit on a tree ...

asisūnūpamā kāmā vuttā bhagavatā ...

a butcher's knife and chopping block ...

sattisūlūpamā kāmā vuttā bhagavatā ...

a staking sword ...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti.

a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.”

Evampi kho ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

But even though the mendicants pursued, pressed, and grilled him in this way, Ariṭṭha obstinately stuck to his misconception and insisted on stating it.

“evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

Yato kho te bhikkhū nāsakkhiṃsu ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

When they weren't able to dissuade Ariṭṭha from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

“ariṭṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

Assumha kho mayaṃ, bhante:

‘ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

Atha kho mayaṃ, bhante, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocumha:

‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti?

Evam vutte, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhe etadavoca:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

Atha kho mayaṃ, bhante, ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha:

‘mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ... pe ...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti.

Evampi kho, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

Yato kho mayaṃ, bhante, nāsakkhimha ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemā'ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ āmantehi:

“Please, monk, in my name tell the mendicant Ariṭṭha, formerly a vulture trapper, that

‘satthā taṃ, āvuso ariṭṭha, āmantetī’”ti.

the teacher summons him.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca:

“Yes, sir,” that monk replied. He went to Ariṭṭha and said to him,

“satthā taṃ, āvuso ariṭṭha, āmanteti”ti.

“Reverend Ariṭṭha, the teacher summons you.”

“Evaṃāvuso”ti kho ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekāmantam nisīdi. Ekamantaṃ nisinnaṃ kho ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ bhagavā etadavoca:

“Yes, reverend,” Ariṭṭha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Ariṭṭha, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti?

‘As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them’?”

“Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi: ‘yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

“Absolutely, sir. As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

“Kassa kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?

“Silly man, who on earth have you ever known me to teach in that way?”

Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alaṅca pana te paṭisevato antarāyāyā.

Haven’t I said in many ways that obstructive acts are obstructive, and that they really do obstruct the one who performs them?

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

I’ve said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā ...

With the similes of a skeleton ...

maṃsapesūpamā kāmā vuttā mayā ...

a lump of meat ...

tiṇukkūpamā kāmā vuttā mayā ...

a grass torch ...

aṅgārakāsūpamā kāmā vuttā mayā ...

a pit of glowing coals ...

supinakūpamā kāmā vuttā mayā ...

a dream ...

yācitakūpamā kāmā vuttā mayā ...

borrowed goods ...

rukkhaphalūpamā kāmā vuttā mayā ...

fruit on a tree ...

asisūnūpamā kāmā vuttā mayā ...

a butcher’s knife and chopping block ...

sattisūlūpamā kāmā vuttā mayā ...

a staking sword ...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a snake's head, I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi,
attānañca khaṇasī, bahuñca apuññaṃ pasavaṣi.

But still you misrepresent me by your wrong grasp, harm yourself, and make much bad karma.

Taṃhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

api nāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo usmīkatopi imasmim
dhammavinaye”ti?

Has this mendicant Aṛiṭṭha kindled even a spark of wisdom in this teaching and training?”

“Kiṃhi siyā, bhante;

“How could that be, sir?

no hetam, bhante”ti.

No, sir.”

Evam vutte, ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto
pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi.

When this was said, Aṛiṭṭha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā aritthaṃ bhikkhum gaddhabādhipubbaṃ tuṇhībhūtaṃ
maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appatibhānaṃ viditvā
aritthaṃ bhikkhum gaddhabādhipubbaṃ etadavoca:

Knowing this, the Buddha said,

“paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena.

“Silly man, you will be known by your own harmful misconception.

Idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I'll question the mendicants about this.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ ariṭṭho
bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca
khaṇasī, bahuñca apuññaṃ pasavati”ti?

“Mendicants, do you understand my teachings as Aṛiṭṭha does, when he misrepresents me by his wrong grasp, harms himself, and makes much bad karma?”

“No hetam, bhante.

“No, sir.

Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā vuttā bhagavatā;

For in many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them.

alañca pana te paṭisevato antarāyāya.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

The Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ... pe ...

With the similes of a skeleton ...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti.

a snake's head, the Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.”

“Sādhū sādhū, bhikkhave, sādhū, kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

“Good, good, mendicants! It's good that you understand my teaching like this.

Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alaṅka pana te paṭisevato antarāyāya.

For in many ways I have said that obstructive acts are obstructive ...

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā ... pe ...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Atha ca panāyaṃ ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahitena amhe ceva abbhācikkhati, attānaṅca khanati, bahuṅca apuññaṃ pasavati.

But still this Ariṭṭha misrepresents me by his wrong grasp, harms himself, and makes much bad karma.

Taṅhi tassa moghapurisassa bhavissati dīgharattaṃ ahitāya dukkhāya.

This will be for his lasting harm and suffering.

So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti—netam ṭhānaṃ vijjati.

Truly, mendicants, it's not possible to perform sensual acts without sensual pleasures, sensual perceptions, and sensual thoughts.

Idha, bhikkhave, ekacce moghapurisā dhammaṃ pariyāpuṇanti—

Take a foolish person who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti.

But they don't examine the meaning of those teachings with wisdom,

Tesam te dhammā paññāya atthaṃ anupaparikkhantaṃ na nijjhānaṃ khamanti.

and so don't come to a reflective acceptance of them.

Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca.

They just memorize the teaching for the sake of finding fault and winning debates.

Yassa catthāya dhammaṃ pariyāpuṇanti taṅcassa atthaṃ nānubhonti.

They don't realize the goal for which they memorized them.

Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

Because they're wrongly grasped, those teachings lead to their lasting harm and suffering.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, dhammānaṃ.

Because of their wrong grasp of the teachings.

Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.

Suppose there was a person in need of a snake. And while wandering in search of a snake

So passeyya mahantaṃ alagaddaṃ.

they'd see a big snake,

Tamenaṃ bhoge vā naṅguṭṭhe vā gaṇheyya.

and grasp it by the coil or the tail.

Tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya.

But that snake would twist back and bite them on the hand or the arm or limb,

So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, alagaddassa.

Because of their wrong grasp of the snake.

Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti—

In the same way, a foolish person memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti.

Tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.

Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca.

Yassa cattāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti.

Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

and those teachings lead to their lasting harm and suffering.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, dhammānaṃ.

Because of their wrong grasp of the teachings.

Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti—

Now, take a gentleman who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ upaparikkhanti.

And once they've memorized them, they examine their meaning with wisdom,

Tesam te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

and come to a reflective acceptance of them.

Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti na
itivādappamokkhānisamsā ca.

They don't memorize the teaching for the sake of finding fault and winning debates.

Yassa cattāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti.

They realize the goal for which they memorized them.

Tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti.

Because they're correctly grasped, those teachings lead to their lasting welfare and happiness.

Taṃ kissa hetu?

Why is that?

Suggahitattā bhikkhave dhammānaṃ.

Because of their correct grasp of the teachings.

Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ
caramāno.

Suppose there was a person in need of a snake. And while wandering in search of a snake

So passeyya mahantaṃ alagaddaṃ.

they'd see a big snake,

Tamenaṃ ajapadena daṇḍena suniggahitaṃ nigganheyya.

and hold it down carefully with a cleft stick.

Ajapadena daṇḍena suniggahitaṃ niggahitvā, gīvāya suggahitaṃ ganheyya.

Only then would they correctly grasp it by the neck.

Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā
aṅgapaccaṅgaṃ bhogehi palivetheyya, atha kho so neva tattonidānaṃ maraṇaṃ vā
nigaccheyya maraṇamattaṃ vā dukkhaṃ.

*And even though that snake might wrap its coils around that person's hand or arm or some
other limb, that wouldn't result in death or deadly pain.*

Taṃ kissa hetu?

Why is that?

Suggahitattā, bhikkhave, alagaddassa.

Because of their correct grasp of the snake.

Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti—

In the same way, a gentleman memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ,
abbhutadhammaṃ, vedallaṃ.

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ
upaparikkhanti.

Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti, na
itivādappamokkhānisamsā ca.

Yassa cattāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ anubhonti.

Tesaṃ te dhammā suggahitā dīgharattaṃ atthāya hitāya sukhāya saṃvattanti.
and those teachings lead to their lasting welfare and happiness.

Taṃ kissa hetu?

Why is that?

Suggahitattā, bhikkhave, dhammānaṃ.
Because of their correct grasp of the teachings.

Tasmātiha, bhikkhave, yassa me bhāsitaṃ atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha.
So, mendicants, when you understand what I've said, you should remember it accordingly.

Yassa ca pana me bhāsitaṃ atthaṃ na ājāneyyātha, ahaṃ vo tattha paṭipucchitabbo, ye vā paṇāsu viyattā bhikkhū.
But if I've said anything that you don't understand, you should ask me about it, or some competent mendicants.

Kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahaṇatthāya.
Mendicants, I will teach you how the Dhamma is similar to a raft: it's for crossing over, not for holding on.

Taṃ suṇātha, sādhukaṃ manasikarotha, 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:

“Seyyathāpi, bhikkhave, puriso addhānamaggappaṭipanno.
“Suppose there was a person traveling along the road.

So passeyya mahantaṃ udakaṇṇavaṃ, orimaṃ tīraṃ sāsakaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ;
They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril.

na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.
But there was no ferryboat or bridge for crossing over.

Tassa evamassa:
They'd think,

‘ayaṃ kho mahāudakaṇṇavo, orimaṃ tīraṃ sāsakaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ;

natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

Yannūnāhaṃ tinakatthasākhāpalāsaṃ saṅkaḍḍhitvā, kullaṃ bandhitvā, taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyyan'ti.
‘Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

Atha kho so, bhikkhave, puriso tinakatthasākhāpalāsaṃ saṅkaḍḍhitvā, kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya.
And so they'd do exactly that.

Tassa purisassa uttiṇṇassa pāraṇatassa evamassa:
And when they'd crossed over to the far shore, they'd think,

‘bahukāro kho me ayaṃ kullo;
‘This raft has been very helpful to me.

imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo.
Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore.

Yannūnāhaṃ imaṃ kullaṃ sīse vā āropetvā khandhe vā uccāretvā yena kāmaṃ
pakkameyyaṇ'ti.

Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?'

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

api nu so puriso evaṃkāṛī tasmaṃ kulle kiccakāṛī assā'ti?
Would that person be doing what should be done with that raft?"

“No hetam, bhante”.
“No, sir.”

“Kathamkāṛī ca so, bhikkhave, puriso tasmaṃ kulle kiccakāṛī assa?
“And what, mendicants, should that person do with the raft?”

Idha, bhikkhave, tassa purisassa uttiṇṇassa pāraṅgatassa evamassa:
When they'd crossed over they should think,

‘bahukāro kho me ayaṃ kullo;
‘This raft has been very helpful to me. ...

imaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo.

Yannūnāhaṃ imaṃ kullaṃ thale vā ussādetvā udae vā opilāpetvā yena kāmaṃ
pakkameyyaṇ'ti.
Why don't I beach it on dry land or set it adrift on the water and go wherever I want?'

Evaṃkāṛī kho so, bhikkhave, puriso tasmaṃ kulle kiccakāṛī assa.
That's what that person should do with the raft.

Evameva kho, bhikkhave, kullūpamo mayā dhammo desito nittharaṇatthāya, no
gahaṇatthāya.
*In the same way, I have taught how the teaching is similar to a raft: it's for crossing over, not
for holding on.*

Kullūpamaṃ vo, bhikkhave, dhammaṃ desitaṃ, ājānantehi dhammāpi vo pahātabbā
pageva adhammā.
*By understanding the simile of the raft, you will even give up the teachings, let alone what is
against the teachings.*

Chayimāni, bhikkhave, ditṭhiṭṭhānāni.
Mendicants, there are these six grounds for views.

Katamāni cha?
What six?

Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido
sappurisadhamme avinīto,
*Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled
nor trained in the teaching of the noble ones. They've not seen good persons, and are neither
skilled nor trained in the teaching of the good persons.*

rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
They regard form like this: ‘This is mine, I am this, this is my self.’

vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
They also regard feeling ...

saññaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
perception ...

saṅkhāre ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
choices ...

yampi taṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesiṭṭaṃ, anuvicaritaṃ manasā tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
whatever is seen, heard, thought, known, sought, and explored by the mind like this: ‘This is mine, I am this, this is my self.’

yampi taṃ dīṭṭhiṭṭhānaṃ—
And the same for this ground for views:

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti—
‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.
They also regard this: ‘This is mine, I am this, this is my self.’

Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto,
But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
They regard form like this: ‘This is not mine, I am not this, this is not my self.’

vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
They also regard feeling ...

saññāṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
perception ...

saṅkhāre ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
choices ...

yampi taṃ dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesiṭṭaṃ, anuvicaritaṃ manasā, tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
whatever is seen, heard, thought, known, sought, and explored by the mind like this: ‘This is not mine, I am not this, this is not my self.’

yampi taṃ dīṭṭhiṭṭhānaṃ—
And the same for this ground for views:

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti—
‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
They also regard this: ‘This is not mine, I am not this, this is not my self.’

So evaṃ samanupassanto asati na paritassatī”ti.
Seeing in this way they’re not anxious about what doesn’t exist.”

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca:
When he said this, one of the mendicants asked the Buddha,

“siyā nu kho, bhante, bahiddhā asati paritassanā”ti?
“Sir, can there be anxiety about what doesn’t exist externally?”

“Siyā, bhikkhū”ti—bhagavā avoca.
“There can, mendicant,” said the Buddha.

“Idha bhikkhu ekaccassa evaṃ hoti:
“It’s when someone thinks,

‘ahu vata me, taṃ vata me natthi;
‘Oh, but it used to be mine, and it is mine no more.

siyā vata me, taṃ vatāhaṃ na labhāmī’ti.
Oh, but it could be mine, and I will get it no more.’

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

Evam kho, bhikkhu, bahiddhā asati paritassanā hotī’ti.
That’s how there is anxiety about what doesn’t exist externally.”

“Siyā pana, bhante, bahiddhā asati aparitassanā”ti?
“But can there be no anxiety about what doesn’t exist externally?”

“Siyā, bhikkhū”ti—bhagavā avoca.
“There can, mendicant,” said the Buddha.

“Idha bhikkhu ekaccassa na evaṃ hoti:
“It’s when someone doesn’t think,

‘ahu vata me, taṃ vata me natthi;
‘Oh, but it used to be mine, and it is mine no more.

siyā vata me, taṃ vatāhaṃ na labhāmī’ti.
Oh, but it could be mine, and I will get it no more.’

So na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati.
They don’t sorrow and pine and lament, beating their breast and falling into confusion.

Evam kho, bhikkhu, bahiddhā asati aparitassanā hotī’ti.
That’s how there is no anxiety about what doesn’t exist externally.”

“Siyā nu kho, bhante, ajjhataṃ asati paritassanā”ti?
“But can there be anxiety about what doesn’t exist internally?”

“Siyā, bhikkhū”ti—bhagavā avoca.
“There can, mendicant,” said the Buddha.

“Idha, bhikkhu, ekaccassa evaṃ dīṭṭhi hoti:
“It’s when someone has such a view:

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmi’ti.
‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesaṃ
dīṭṭhiṭṭhānādhīṭṭhānapariyutthānābhini vesānusayānaṃ samugghātāya
sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya
nirodhāya nibbānāya dhammaṃ desentassa.
They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Tassa evaṃ hoti:
They think,

‘ucchiṇṇissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmi’ti.
‘Whoa, I’m going to be annihilated and destroyed! I won’t exist any more!’

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

Evam kho, bhikkhu, ajjhataṃ asati paritassanā hotī’ti.
That’s how there is anxiety about what doesn’t exist internally.”

“Siyā pana, bhante, ajjhataṃ asati aparitassanā”ti?
“But can there be no anxiety about what doesn’t exist internally?”

“Siyā, bhikkhū”ti bhagavā avoca.
“There can,” said the Buddha.

“Idha, bhikkhu, ekaccassa na evaṃ dīṭṭhi hoti:
“It’s when someone doesn’t have such a view:

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī’ti.

‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

So suṇāti tathāgatassa vā tathāgatasāvakaṃ vā sabbesaṃ dīṭṭhiṭṭhānādhiṭṭhānapariyutthānābhini vesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa.

They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insinuations, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Tassa na evaṃ hoti:
It never occurs to them,

‘ucchiṇṇissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmi’ti.
‘Whoa, I’m going to be annihilated and destroyed! I won’t exist any more!’

So na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati.
They don’t sorrow and pine and lament, beating their breast and falling into confusion.

Evaṃ kho, bhikkhu, ajjhataṃ asati aparitassanā hoti.
That’s how there is no anxiety about what doesn’t exist internally.

Taṃ, bhikkhave, pariggahaṃ pariggaṇheyyātha, yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyya.
Mendicants, it would make sense to be possessive about something that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Passatha no tumhe, bhikkhave, taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyyā”ti?
But do you see any such possession?”

“No hetam, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Ahampi kho taṃ, bhikkhave, pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyya.
I also can’t see any such possession.

Taṃ, bhikkhave, attavādupādānaṃ upādiyetha, yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.
It would make sense to grasp at a doctrine of self that didn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Passatha no tumhe, bhikkhave, taṃ attavādupādānaṃ yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?
But do you see any such doctrine of self?”

“No hetam, bhante”.
“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Ahampi kho taṃ, bhikkhave, attavādupādānaṃ na samanupassāmi yaṃsa
attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.
I also can't see any such doctrine of self.

Taṃ, bhikkhave, diṭṭhinissayaṃ nissayetha yaṃsa diṭṭhinissayaṃ nissayato na
uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.

*It would make sense to rely on a view that didn't give rise to sorrow, lamentation, pain,
sadness, and distress.*

Passatha no tumhe, bhikkhave, taṃ diṭṭhinissayaṃ yaṃsa diṭṭhinissayaṃ nissayato
na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?

But do you see any such view to rely on?”

“No hetuṃ, bhante”.

“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Ahampi kho taṃ, bhikkhave, diṭṭhinissayaṃ na samanupassāmi yaṃsa
diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”.
I also can't see any such view to rely on.

“Attani vā, bhikkhave, sati ‘attaniyaṃ me’ti assā”ti?

Mendicants, were a self to exist, would there be the thought, ‘Belonging to my self’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Attaniye vā, bhikkhave, sati ‘attā me’ti assā”ti?

‘Were what belongs to a self to exist, would there be the thought, ‘My self’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne, yampi taṃ
diṭṭhiṭṭhānaṃ:

*‘But self and what belongs to a self are not acknowledged as a genuine fact. This being so, is
not the following a totally foolish teaching:*

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo,
sassatisamaṃ tatheva ṭhassāmī’ti—

*‘The self and the cosmos are one and the same. After death I will be permanent, everlasting,
eternal, imperishable, and will last forever and ever’?”*

nañāyaṃ, bhikkhave, kevalo paripūro bāladhammo”ti?

“Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro bāladhammo”ti.

“What else could it be, sir? It's a totally foolish teaching.”

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum—

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

etaṃ mama, esohamasmi, eso me attā”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññātha, bhikkhave,

“What do you think, mendicants?”

vedanā ... pe ...

Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum—

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

etaṃ mama, esohamasmi, eso me attā”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbam.

*“So, mendicants, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Yā kāci vedanā ... pe ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbam.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Evam passam, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati,
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbidā virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇam hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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

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

Ayaṃ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, samkiṇṇaparikkho itipi, abbūlhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro visamyutto itipi.
This is called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; who is unbarred, a noble one with banner and burden put down, detached.

Kathaṇca, bhikkhave, bhikkhu ukkhittapaligho hoti?
And how has a mendicant lifted the cross-bar?

Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṅkatā, āyatiṃ anuppādadhammā.
It's when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu ukkhittapaligho hoti.
That's how a mendicant has lifted the cross-bar.

Kathaṇca, bhikkhave, bhikkhu saṅkiṇṇaparikkho hoti?
And how has a mendicant filled in the trench?

Idha, bhikkhave, bhikkhuno ponobbhaviko jātisaṃsāro pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṅkato, āyatiṃ anuppādadhammo.
It's when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu saṅkiṇṇaparikkho hoti.
That's how a mendicant has filled in the trench.

Kathaṇca, bhikkhave, bhikkhu abbūlhesiko hoti?
And how has a mendicant pulled up the pillar?

Idha, bhikkhave, bhikkhuno tanhā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṅkatā, āyatiṃ anuppādadhammā.
It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu abbūlhesiko hoti.
That's how a mendicant has pulled up the pillar.

Kathaṇca, bhikkhave, bhikkhu niraggaḷo hoti?
And how is a mendicant unbarred?

Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni saṃyojanāni pahīnāni honti, ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni, āyatiṃ anuppādadhammāni.
It's when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.

Evam kho, bhikkhave, bhikkhu niraggaḷo hoti.
That's how a mendicant is unbarred.

Kathaṇca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti?
And how is a mendicant a noble one with banner and burden put down, detached?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṅkato, āyatiṃ anuppādadhammo.

It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti.

That's how a mendicant is a noble one with banner and burden put down, detached.

Evam vimuttacittam kho, bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā anvesaṃ nādhigacchanti:

When a mendicant's mind is freed like this, the gods together with Indra, Brahṃā, and Pajāpati, search as they may, will not find

‘idaṃ nissitaṃ tathāgatassa viññāṇaṃ’ ti.

anything that such a Realized One's consciousness depends on.

Taṃ kissa hetu?

Why is that?

Diṭṭhevāhaṃ, bhikkhave, dhamme tathāgataṃ ananuvijjoti vadāmi.

Because even in the present life the Realized One is undiscoverable, I say.

Evamvādiṃ kho maṃ, bhikkhave, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ ti.

‘The ascetic Gotama is an exterminator. He advocates the annihilation, eradication, and obliteration of an existing being.’

Yathā cāhaṃ na, bhikkhave, yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

I have been falsely misrepresented as being what I am not, and saying what I do not say.

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ ti.

Pubbe cāhaṃ, bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṃ.

In the past, as today, what I describe is suffering and the cessation of suffering.

Tatra ce, bhikkhave, pare tathāgataṃ akkosanti paribhāsanti rosentī vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

This being so, if others abuse, attack, harass, and trouble the Realized One, he doesn't get resentful, bitter, and emotionally exasperated.

Tatra ce, bhikkhave, pare tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassaṃ na cetaso uppilāvitattaṃ.

Or if others honor, respect, revere, or venerate him, he doesn't get thrilled, elated, and emotionally excited.

Tatra ce, bhikkhave, pare vā tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evaṃ hoti:

He just thinks,

‘yaṃ kho idaṃ pubbe pariññātaṃ tattha me evarūpā kārā kariyanti’ ti.

‘They do such things for what has already been completely understood.’

Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viheseyyuṃ, tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.

So, mendicants, if others abuse, attack, harass, and trouble you, don't make yourselves resentful, bitter, and emotionally exasperated.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇiyaṃ.

Or if others honor, respect, revere, or venerate you, don't make yourselves thrilled, elated, and emotionally excited.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, tatra tumhākaṃ evamassa:

Just think,

‘yaṃ kho idaṃ pubbe pariññātaṃ, tatthame evarūpā kāraṃ karīyanti’ ti.

‘They do such things for what has already been completely understood.’

Tasmātiha, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;

So, mendicants, give up what isn't yours.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?

And what isn't yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

Form isn't yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Vedanā, bhikkhave, na tumhākaṃ, taṃ pajahatha;

Feeling ...

sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

Saññā, bhikkhave, na tumhākaṃ, taṃ pajahatha;

perception ...

sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

Saṅkhārā, bhikkhave, na tumhākaṃ, te pajahatha;

choices ...

te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti.

Viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

consciousness isn't yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

yaṃ imasmim̐ jetavane tiṇakatthasākhāpalāsaṃ, taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them.

Api nu tumhākaṃ evamassa:

Would you think,

‘amhe jano harati vā dahati vā yathāpaccayaṃ vā karoti’ ti?

‘This person is carrying us off, burning us, or doing what they want with us?’

“No hetam, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Na hi no etaṃ, bhante, attā vā attaniyaṃ vā”ti.

Because that’s neither self nor belonging to self.”

“Evameva kho, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;

“In the same way, mendicants, give up what isn’t yours.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?

And what isn’t yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

Form ...

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Vedanā, bhikkhave ... pe ...

feeling ...

saññā, bhikkhave ...

perception ...

saṅkhārā, bhikkhave ... pe ...

choices ...

viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

consciousness isn’t yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, vaṭṭaṃ tesam natthi paññāpanāya.

In this teaching there are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. For them, there is no cycle of rebirths to be found. ...

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ pañcorambhāgiyāni samyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā.

In this teaching there are mendicants who have given up the five lower fetters. All of them are reborn spontaneously. They are extinguished there, and are not liable to return from that world. ...

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

In this teaching there are mendicants who, having given up three fetters, and weakened greed, hate, and delusion, are once-returns. All of them come back to this world once only, then make an end of suffering. ...

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsīto chinnapilotiko.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā.

In this teaching there are mendicants who have ended three fetters. All of them are stream-enterers, not liable to be reborn in the underworld, bound for awakening. ...

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsīto chinnapilotiko.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā.

In this teaching there are mendicants who are followers of principles, or followers by faith. All of them are bound for awakening.

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsīto chinnapilotiko.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ mayi saddhāmattaṃ pemamattaṃ sabbe te sagga-parāyanā”ti.

In this teaching there are those who have a degree of faith and love for me. All of them are bound for heaven.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Alagaddūpamasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 23

Middle Discourses 23

Vammikasutta

The Ant-Hill

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena āyasmā kumārakassapo andhavane viharati.

Now at that time Venerable Kassapa the Prince was staying in the Dark Forest.

Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāyasmā kumārakassapo tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ kumārakassapaṃ etadavoca:

Then, late at night, a glorious deity, lighting up the entire Dark Forest, went up to Kassapa the Prince, stood to one side, and said:

“Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati, divā pajjalati.

“Monk, monk! This ant-hill fumes by night and flames by day.

Brāhmaṇo evamāha:

The brahmin said,

‘abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgiṃ

Taking up the sword and digging, the sage saw a bar:

‘laṅgī, bhadante’ti.

‘A bar, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkhīpa laṅgiṃ;

‘Throw out the bar!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ.

Taking up the sword and digging, the sage saw a bullfrog:

‘Uddhumāyikā, bhadante’ti.

‘A bullfrog, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkhīpa uddhumāyikaṃ;

‘Throw out the bullfrog!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ.

Taking up the sword and digging, the sage saw a forked path:

‘Dvidhāpatho, bhadante’ti.

‘A forked path, sir!’

Brāhmaṇo evamāha:

The brāhmin said,

‘ukkhīpa dvidhāpathaṃ;

‘Throw out the forked path!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅgavāraṃ.

‘Taking up the sword and digging, the sage saw a box:’

‘Caṅgavāro, bhadante’ti.

‘A box, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkhīpa caṅgavāraṃ;

‘Throw out the box!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa kummaṃ.

‘Taking up the sword and digging, the sage saw a tortoise:’

‘Kummo, bhadante’ti.

‘A tortoise, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkhīpa kummaṃ;

‘Throw out the tortoise!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa asisūnaṃ.

‘Taking up the sword and digging, the sage saw an axe and block:’

‘Asisūnā, bhadante’ti.

‘An axe and block, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkhīpa asisūnaṃ;

‘Throw out the axe and block!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa maṃsapesiṃ.

‘Taking up the sword and digging, the sage saw a lump of meat:’

‘Maṃsapesi, bhadante’ti.

‘A lump of meat, sir!’

Brāhmaṇo evamāha:

The brāhmin said,

‘ukkhīpa maṃsapesiṃ;

‘Throw out the lump of meat!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa nāgaṃ.

Taking up the sword and digging, the sage saw a dragon:

‘Nāgo, bhadante’ti.

‘A dragon, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karohi nāgassā’ti.

‘Leave the dragon! Do not disturb the dragon! Worship the dragon!’

Ime kho tvam, bhikkhu, pañhe bhagavantam upasaṅkamitvā puccheyyāsi, yathā ca te bhagavā byākaroti tathā nam dhāreyyāsi.

Mendicant, go to the Buddha and ask him about this riddle. You should remember it in line with his answer.

Nāhaṃ taṃ, bhikkhu, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya, yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra tathāgatena vā, tathāgatasāvakena vā, ito vā pana sutvā”ti—

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

Idamavoca sā devatā.

That is what that deity said

Idaṃ vatvā tatthevantaradhāyi.

before vanishing right there.

Atha kho āyasmā kumārakassapo tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā kumārakassapo bhagavantam etadavoca:

Then, when the night had passed, Kassapa the Prince went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he asked:

“imaṃ, bhante, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho, bhante, sā devatā maṃ etadavoca:

‘bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati, divā pajjalati.

Brāhmaṇo evamāha:

“abhikkhaṇa, sumedha, satthaṃ ādāya”ti.

Abhikkhaṇanto sumedho satthaṃ ādāya ... pe ...

ito vā pana sutvā”ti.

Idamavoca, bhante, sā devatā.

Idaṃ vatvā tatthevantaradhāyi.

Ko nu kho, bhante, vammiko, kā rattiṃ dhūmayanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgī, kā uddhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā asisūnā, kā mamsapesi, ko nāgo”ti?

“Sir, what is the ant-hill? What is the fuming by night and flaming by day? Who is the brahmin, and who the sage? What are the sword, the digging, the bar, the bullfrog, the forked path, the box, the tortoise, the axe and block, and the lump of meat? And what is the dragon?”

“‘Vammiko’ti kho, bhikkhu, imassetam cātumahābhūtikassa kāyassa adhivacanam, mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhamṣanadhammassa. (1)

“Mendicant, ‘ant-hill’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Yaṃ kho, bhikkhu, divā kammante ārabba rattiṃ anuvitakketi anuvicāreti—
Thinking and considering all night about what you did during the day—

ayaṃ rattiṃ dhūmāyanā.
this is the fuming at night.

Yaṃ kho, bhikkhu, rattiṃ anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya ‘manasā’—
The work you apply yourself to during the day by body, speech, and mind after thinking about it all night—

ayaṃ divā pajjalanā. (2–3.)
this is the flaming by day.

‘Brāhmaṇo’ti kho, bhikkhu, tathāgatassetam adhivacanam arahato sammāsambuddhassa.
‘Brahmin’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

‘Sumedho’ti kho, bhikkhu, sekkhassetam bhikkhuno adhivacanam. (4–5.)
‘Sage’ is a term for the trainee mendicant.

‘Satthan’ti kho, bhikkhu, ariyāyetam paññāya adhivacanam.
‘Sword’ is a term for noble wisdom.

‘Abhikkhaṇan’ti kho, bhikkhu, vīriyārambhassetam adhivacanam. (6–7.)
‘Digging’ is a term for being energetic.

‘Laṅgī’ti kho, bhikkhu, avijjāyetam adhivacanam.
‘Bar’ is a term for ignorance.

Ukkhipa laṅgiṃ, pajaha avijjaṃ;
‘Throw out the bar’ means ‘give up ignorance,

abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho. (8)
take up the sword, sage, and dig.’

‘Uddhumāyikā’ti kho, bhikkhu, kodhūpāyāsassetam adhivacanam.
‘Bullfrog’ is a term for anger and distress.

Ukkhipa uddhumāyikaṃ, pajaha kodhūpāyāsaṃ;
‘Throw out the bullfrog’ means ‘give up anger and distress’ ...

abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho. (9)

‘Dvidhāpatho’ti kho, bhikkhu, vicikicchāyetam adhivacanam.
‘A forked path’ is a term for doubt.

Ukkhipa dvidhāpathaṃ, pajaha vicikicchaṃ;
‘Throw out the forked path’ means ‘give up doubt’ ...

abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho. (10)

‘Caṅgavāran’ti kho, bhikkhu, pañcannetaṃ nīvaraṇānaṃ adhivacanam, seyyathidaṃ—
‘Box’ is a term for the five hindrances, that is:

kāmacchandanivaraṇassa, byāpādanīvaraṇassa, thinamiddhanīvaraṇassa, uddhaccakukkuccanīvaraṇassa, vicikicchānīvaraṇassa.
the hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Ukkhipa caṅgavāraṃ, pajaha pañca nīvaraṇe;
'Throw out the box' means 'give up the five hindrances' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (11)

'Kummo'ti kho, bhikkhu, pañcannetaṃ upādānakkhandhānaṃ adhivacanaṃ, seyyathidaṃ—

'Tortoise' is a term for the five grasping aggregates, that is:

rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa.

form, feeling, perception, choices, and consciousness.

Ukkhipa kummaṃ, pajaha pañcupādānakkhandhe;

'Throw out the tortoise' means 'give up the five grasping aggregates' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (12)

'Asisūnā'ti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ—

'Axe and block' is a term for the five kinds of sensual stimulation.

cakkhuvīññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ,

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

sotaviññeyyānaṃ saddānaṃ ... pe ...

Sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ... pe ...

Smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ... pe ...

Tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

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

Ukkhipa asisūnaṃ, pajaha pañca kāmaguṇe;

'Throw out the axe and block' means 'give up the five kinds of sensual stimulation' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (13)

'Maṃsapesī'ti kho, bhikkhu, nandīrāgassetāṃ adhivacanaṃ.

'Lump of meat' is a term for desire with relishing.

Ukkhipa maṃsapesiṃ, pajaha nandīrāgaṃ;

'Throw out the lump of meat' means 'give up desire with relishing' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (14)

'Nāgo'ti kho, bhikkhu, khīṇāsavassetāṃ bhikkhuno adhivacanaṃ.

'Dragon' is a term for a mendicant who has ended the defilements.

Tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karoḥi nāgassāti ayametassa attho'ti. (15)

This is the meaning of: 'Leave the dragon! Do not disturb the dragon! Worship the dragon.'

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā kumārakassapo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Kassapa the Prince was happy with what the Buddha said.

Vammikasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 24

Middle Discourses 24

Rathavināsaṭṭa

Prepared Chariots

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ vassaṃvutthā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisisimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

Then several mendicants who had completed the rainy season residence in their native land went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“Ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacāriṇaṃ evaṃ sambhāvito:

“In your native land, mendicants, which of the native mendicants is esteemed in this way:

‘attanā ca appiccho appicchakathaṇa bhikkhūnaṃ kattā, attanā ca santuttho santutthikathaṇa bhikkhūnaṃ kattā, attanā ca pavivitto pavivekakathaṇa bhikkhūnaṃ kattā, attanā ca asaṃsaṭṭho asaṃsaggakathaṇa bhikkhūnaṃ kattā, attanā ca āradhaviṇṇa viṇṇārambhakathaṇa bhikkhūnaṃ kattā, attanā ca silasampanno silasampadākathaṇa bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathaṇa bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathaṇa bhikkhūnaṃ kattā, attanā ca vimuttisampanno vimuttisampadākathaṇa bhikkhūnaṃ kattā, attanā ca vimuttiñānadassanasampanno vimuttiñānadassanasampadākathaṇa bhikkhūnaṃ kattā, ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacāriṇaṃ’”ti?

‘Personally having few wishes, they speak to the mendicants on having few wishes. Personally having contentment, seclusion, aloofness, energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom, they speak to the mendicants on all these things. They’re an adviser and instructor, one who educates, encourages, fires up, and inspires their spiritual companions.’”

“Puṇṇo nāma, bhante, āyasmā mantāniputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacāriṇaṃ evaṃ sambhāvito:

“Puṇṇa Mantāniputta, sir, is esteemed in this way in our native land.”

‘attanā ca appiccho appicchakathaṇa bhikkhūnaṃ kattā, attanā ca santuttho ... pe ... ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacāriṇaṃ’”ti.

Tena kho pana samayena āyasmā sāriputto bhagavato avidūre nisinno hoti.

Now at that time Venerable Sāriputta was meditating not far from the Buddha.

Atha kho āyasmato sāriputtassa etadahosi:

Then he thought:

“lābhā āyasmato puṇṇassa mantāniputtassa, suladdhalābhā āyasmato puṇṇassa mantāniputtassa,

“Puṇṇa Mantāniputta is fortunate, so very fortunate,

yassa viññū sabrahmacārī satthu sammukhā anumassa anumassa vaṇṇaṃ bhāsanti, taṇha satthā abbhānumodati.

in that his sensible spiritual companions praise him point by point in the presence of the Teacher, and that the Teacher seconds that appreciation.

Appeva nāma mayampi kadāci karahaci āyasmatā punṇena mantāṇiputtana saddhiṃ sammāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti.

Hopefully, some time or other I'll get to meet Venerable Puṇṇa, and we can have a discussion.”

Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi.

When the Buddha had stayed in Rājagaha as long as he wished, he set out for Sāvattihī.

Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari.

Traveling stage by stage, he arrived at Sāvattihī,

Tatra sudam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery.

Assosi kho āyasmā punṇo mantāṇiputto: “bhagavā kira sāvatthiṃ anuppatto; sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme”ti.

Puṇṇa heard that the Buddha had arrived at Sāvattihī.

Atha kho āyasmā punṇo mantāṇiputto senāsanam saṃsāmetvā pattacīvaramādāya yena sāvatthi tena cārikaṃ pakkāmi.

Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvattihī.

Anupubbena cārikaṃ caramāno yena sāvatthi jetavanam anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Eventually he came to Sāvattihī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ punṇam mantāṇiputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

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

Atha kho āyasmā punṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanam tenupasaṅkami divāvihārāya.

Then, having approved and agreed with what the Buddha said, Puṇṇa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to the Dark Forest for the day's meditation.

Atha kho aññataro bhikkhu yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etaḍavoca:

Then a certain mendicant went up to Venerable Sārīputta, and said to him,

“yassa kho tvam, āvuso sārīputta, punṇassa nāma bhikkhuno mantāṇiputtassa abhinham kittayamāno ahoṣi, so bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanam tena pakkanto divāvihārāya”ti.

“Reverend Sārīputta, the mendicant named Puṇṇa, of whom you have often spoken so highly, after being inspired by a talk of the Buddha's, left for the Dark Forest for the day's meditation.”

Atha kho āyasmā sārīputto taramānarūpo nisīdanam ādāya āyasmantaṃ punṇam mantāṇiputtaṃ piṭṭhito piṭṭhito anubandhi sīsānulokī.

Sārīputta quickly grabbed his sitting cloth and followed behind Puṇṇa, keeping sight of his head.

Atha kho āyasmā punṇo mantāṇiputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

Puṇṇa plunged deep into the Dark Forest and sat at the root of a tree for the day's meditation.

Āyasmāpi kho sārīputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

And Sārīputta did likewise.

Atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā puṇṇo mantāṇiputto tenupasaṅkami; upasaṅkamitvā āyasmatā puṇṇena mantāṇiputtena saddhiṃ sammodi.

Then in the late afternoon, Sārīputta came out of retreat, went to Puṇṇa, and exchanged greetings with him.

Sammodanīyam katham saraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ puṇṇam mantāṇiputtaṃ etadavoca:

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

“Bhagavati no, āvuso, brahmacariyaṃ vussatī”ti?

“Reverend, is our spiritual life lived under the Buddha?”

“Evaṃāvuso”ti.

“Yes, reverend.”

“Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of ethics?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification of mind?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, diṭṭhivisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of view?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification through overcoming doubt?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the variety of paths?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the practice?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, sīlavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

“When asked each of these questions, you answered, ‘Certainly not.’

‘Kiṃ panāvuso, cittavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ nu kho, āvuso, diṭṭhivisuddhattham ... pe ...

kaṅkhāvitaraṇavisuddhattham ... pe ...

maggāmaggañāṇadassanavisuddhattham ... pe ...

paṭipadāñāṇadassanavisuddhattham ... pe ...

kiṃ nu kho, āvuso, ñāṇadassanavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ āvuso’ti vadesi.

Kimattham carahāvuso, bhagavati brahmacariyaṃ vussatī’ti?

Then what exactly is the purpose of living the spiritual life under the Buddha?”

“Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti.

“The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.”

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbānan”ti?

“Reverend, is purification of ethics extinguishment by not grasping?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, cittavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhi anupādāparinibbānan”ti?

“Is purification of knowledge and vision extinguishment by not grasping?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbānaṃ”ti?

“Then is extinguishment by not grasping something apart from these things?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbānaṃ”ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

“When asked each of these questions, you answered, ‘Certainly not.’

‘Kiṃ panāvuso, cittavisuddhi anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbānaṃ’ti ... pe ...

kaṅkhāvitaraṇavisuddhi ...

maggāmaggañānadassanavisuddhi ...

paṭipadāñānadassanavisuddhi ...

‘kiṃ nu kho, āvuso, ñānadassanavisuddhi anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

Yathākathaṃ panāvuso, imassa bhāsitaṃ attho daṭṭhabbo”ti?

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

“Sīlavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

“If the Buddha had declared purification of ethics to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping. ...

Cittavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Diṭṭhivisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Kaṅkhāvitaraṇavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Maggāmaggañānadassanavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Paṭipadāñānadassanavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Ñānadassanavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

If the Buddha had declared purification of knowledge and vision to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping.

Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānaṃ abhavissa, puthujjano parinibbāyeyya.

But if extinguishment by not grasping was something apart from these things, an ordinary person would become extinguished.

Puthujjano hi, āvuso, aññatra imehi dhammehi.

For an ordinary person lacks these things.

Tena hāvuso, upamaṃ te karissāmi;

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

upamāyapidehekacce viññū purisā bhāsitaṃ atthaṃ ājānanti.

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

Seyyathāpi, āvuso, rañño pasenadissa kosalassa sāvatthiyaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇiyaṃ uppajjeyya.

Suppose that, while staying in Sāvattī, King Pasenadi of Kosala had some urgent business come up in Sāketa.

Tassa antarā ca sāvatthiṃ antarā ca sāketaṃ satta rathavinītāni upaṭṭhapeyyuṃ.

Now, between Sāvattī and Sāketa seven prepared chariots were stationed ready for him.

Atha kho, āvuso, rājā pasenadi kosalo sāvatthiyaṃ nikkhamitvā antepuradvārā paṭhamam rathavinītaṃ abhiruheyya, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇeyya, paṭhamam rathavinītaṃ vissajjeyya dutiyaṃ rathavinītaṃ abhiruheyya.

Then Pasenadi, having departed Sāvattī, mounted the first prepared chariot by the gate of the royal compound. The first prepared chariot would bring him to the second, where he'd dismount and mount the second chariot.

Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇeyya, dutiyaṃ rathavinītaṃ vissajjeyya, tatiyaṃ rathavinītaṃ abhiruheyya.

The second prepared chariot would bring him to the third ...

Tatiyena rathavinītena catuttham rathavinītaṃ pāpuṇeyya, tatiyaṃ rathavinītaṃ vissajjeyya, catuttham rathavinītaṃ abhiruheyya.

The third prepared chariot would bring him to the fourth ...

Catutthena rathavinītena pañcamam rathavinītaṃ pāpuṇeyya, catuttham rathavinītaṃ vissajjeyya, pañcamam rathavinītaṃ abhiruheyya.

The fourth prepared chariot would bring him to the fifth ...

Pañcamena rathavinītena chaṭṭham rathavinītaṃ pāpuṇeyya, pañcamam rathavinītaṃ vissajjeyya, chaṭṭham rathavinītaṃ abhiruheyya.

The fifth prepared chariot would bring him to the sixth ...

Chaṭṭhena rathavinītena sattamam rathavinītaṃ pāpuṇeyya, chaṭṭham rathavinītaṃ vissajjeyya, sattamam rathavinītaṃ abhiruheyya.

The sixth prepared chariot would bring him to the seventh, where he'd dismount and mount the seventh chariot.

Sattamena rathavinītena sāketaṃ anupāpuṇeyya antepuradvāraṃ.

The seventh prepared chariot would bring him to the gate of the royal compound of Sāketa.

Tamenam antepuradvāragataṃ samānaṃ mittāmaccā nātisālohitā evaṃ puccheyyūṃ:

And when he was at the gate, friends and colleagues, relatives and kin would ask him:

‘iminā tvam, mahārāja, rathavinītena sāvatthiyaṃ sāketaṃ anupatto antepuradvāraṇ’ti?

‘Great king, did you come to Sāketa from Sāvattī by this prepared chariot?’

Katham byākaramāno nu kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā’ti?

If asked this, how should King Pasenadi rightly reply?’

“Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya:

“The king should reply:

‘idha me sāvatthiyaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyaṃ uppajji.

‘Well, while staying in Sāvathī, I had some urgent business come up in Sāketa.

Tassa me antarā ca sāvatthiṃ antarā ca sāketam satta rathavinītāni upaṭṭhapesuṃ.

Now, between Sāvathī and Sāketa seven prepared chariots were stationed ready for me.

Atha khvāhaṃ sāvatthiyā nikkhamitvā antepuradvārā paṭhamam rathavinītam abhiruhiṃ.

Then, having departed Sāvathī, I mounted the first prepared chariot by the gate of the royal compound.

Paṭhamena rathavinītena dutiyaṃ rathavinītam pāpuṇiṃ, paṭhamam rathavinītam vissajjiṃ dutiyaṃ rathavinītam abhiruhiṃ.

The first prepared chariot brought me to the second, where I dismounted and mounted the second chariot. ...

Dutiyena rathavinītena tatiyaṃ rathavinītam pāpuṇiṃ, dutiyaṃ rathavinītam vissajjiṃ, tatiyaṃ rathavinītam abhiruhiṃ.

Tatiyena rathavinītena catuttham rathavinītam pāpuṇiṃ, tatiyaṃ rathavinītam vissajjiṃ, catuttham rathavinītam abhiruhiṃ.

Catutthena rathavinītena pañcamam rathavinītam pāpuṇiṃ, catuttham rathavinītam vissajjiṃ, pañcamam rathavinītam abhiruhiṃ.

Pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇiṃ, pañcamam rathavinītam vissajjiṃ, chaṭṭham rathavinītam abhiruhiṃ.

Chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇiṃ, chaṭṭham rathavinītam vissajjiṃ, sattamam rathavinītam abhiruhiṃ.

The sixth prepared chariot brought me to the seventh, where I dismounted and mounted the seventh chariot.

Sattamena rathavinītena sāketam anuppatto antepuradvāraṇ’ti.

The seventh prepared chariot brought me to the gate of the royal compound of Sāketa.’

Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya”ti.

That’s how King Pasenadi should rightly reply.”

“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva dīṭṭhivissuddhatthā, dīṭṭhivissuddhi yāvadeva kaṅkhāvitaranavisuddhatthā, kaṅkhāvitaranavisuddhi yāvadeva maggāmaggañānadassanavisuddhatthā, maggāmaggañānadassanavisuddhi yāvadeva paṭipadāñānadassanavisuddhatthā, paṭipadāñānadassanavisuddhi yāvadeva ñānadassanavisuddhatthā, ñānadassanavisuddhi yāvadeva anupādāparinibbānatthā.

“In the same way, reverend, purification of ethics is only for the sake of purification of mind. Purification of mind is only for the sake of purification of view. Purification of view is only for the sake of purification through overcoming doubt. Purification through overcoming doubt is only for the sake of purification of knowledge and vision of the variety of paths. Purification of knowledge and vision of the variety of paths is only for the sake of purification of knowledge and vision of the practice. Purification of knowledge and vision of the practice is only for the sake of purification of knowledge and vision. Purification of knowledge and vision is only for the sake of extinguishment by not grasping.

Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyaṃ vussatī”ti.

The spiritual life is lived under the Buddha for the sake of extinguishment by not grasping.”

Evam vutte, āyasmā sārīputto āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ etadavoca:
When he said this, Sāriputta said to Puṇṇa,

“konāmo āyasmā, kathaṇca panāyasmantaṃ sabrahmacārī jānanti”ti?
“What is the venerable’s name? And how are you known among your spiritual companions?”

“Punṇoti kho me, āvuso, nāmaṃ;
“Reverend, my name is Puṇṇa.

mantāṇiputtoti ca pana maṃ sabrahmacārī jānanti”ti.
And I am known as Mantāṇiputta among my spiritual companions.”

“Acchariyaṃ, āvuso, abbhutaṃ, āvuso.
“It’s incredible, reverend, it’s amazing!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsaṇaṃ ājānantena, evameva
āyasmatā puṇṇena mantāṇiputtena gambhīrā gambhīrapañhā anumassa anumassa
byākatā.

*Venerable Puṇṇa Mantāṇiputta has answered each deep question point by point, as a learned
disciple who rightly understands the teacher’s instructions.*

Lābhā sabrahmacārīnaṃ, suladdhalābhā sabrahmacārīnaṃ,
It is fortunate for his spiritual companions, so very fortunate,

ye āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhanti dassanāya, labhanti
payirūpāsanāya.
that they get to see Venerable Puṇṇa Mantāṇiputta and pay homage to him.

Celaṇḍukena cepi sabrahmacārī āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ muddhanā
pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanāya, tesampi lābhā
tesampi suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ
āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhāma dassanāya, labhāma
payirūpāsanāya”ti.

*Even if they only got to see him and pay respects to him by carrying him around on their heads
on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very
fortunate, that I get to see the venerable and pay homage to him.”*

Evam vutte, āyasmā puṇṇo mantāṇiputto āyasmantaṃ sārīputtaṃ etadavoca:
When he said this, Puṇṇa said to Sāriputta,

“ko nāmo āyasmā, kathaṇca panāyasmantaṃ sabrahmacārī jānanti”ti?
“What is the venerable’s name? And how are you known among your spiritual companions?”

“Upatissoti kho me, āvuso, nāmaṃ;
“Reverend, my name is Upatissa.

sārīputtoti ca pana maṃ sabrahmacārī jānanti”ti.
And I am known as Sāriputta among my spiritual companions.”

“Satthukappena vata kira, bho, sāvakena saddhiṃ mantayamānā na jānimha:
*“Goodness! I had no idea I was consulting with *the* Venerable Sāriputta, the disciple who is
fit to be compared with the Teacher himself!*

‘āyasmā sārīputto’ti.

Sace hi mayaṃ jāneyyāma ‘āyasmā sārīputto’ti, ettakampi no nappatibhāseyya.
If I’d known, I wouldn’t have said so much.

Acchariyaṃ, āvuso, abbhutaṃ, āvuso.
It’s incredible, reverend, it’s amazing!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsaṇaṃ ājānantena, evameva
āyasmatā sārīputtana gambhīrā gambhīrapañhā anumassa anumassa pucchitā.
*Venerable Sāriputta has asked each deep question point by point, as a learned disciple who
rightly understands the teacher’s instructions.*

Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ,
It is fortunate for his spiritual companions, so very fortunate,

ye āyasmantaṃ sārīputtaṃ labhanti dassanāya, labhanti payirūpāsānāya.
that they get to see Venerable Sāriputta and pay homage to him.

Celaṇḍukena cepi sabrahmacārī āyasmantaṃ sārīputtaṃ muddhanā pariharantā
labheyyuṃ dassanāya, labheyyuṃ payirūpāsānāya, tesampi lābhā tesampi
suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayā āyasmantaṃ
sārīputtaṃ labhāma dassanāya, labhāma payirūpāsānāya”ti.
*Even if they only got to see him and pay respects to him by carrying him around on their heads
on a roll of cloth, it would still be very fortunate for them! And it's fortunate for me, so very
fortunate, that I get to see the venerable and pay homage to him.”*

Itiha te ubhopi mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsūti.
And so these two spiritual giants agreed with each others' fine words.

Rathavinītasuttaṃ niṭṭhitaṃ catutthaṃ.

Nivāpasutta

Fodder

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:

“Na, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ:

“Mendicants, a trapper doesn't cast bait for deer thinking,

‘imaṃ me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dīghāyukā vaṇṇavanto ciraṃ dīghamaddhānaṃ yāpentū’ti.

‘May the deer, enjoying this bait, be healthy and in good condition. May they live long and prosper!’

Evañca kho, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ:

A trapper casts bait for deer thinking,

‘imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjissanti, mattā samānā pamādaṃ āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmim nivāpe’ti.

‘When these deer intrude on where I cast the bait, they'll recklessly enjoy eating it. They'll become indulgent, then they'll become negligent, and then they'll be vulnerable on account of this bait.’

Tatra, bhikkhave, paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu, te tatha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

And indeed, the first herd of deer intruded on where the trapper cast the bait and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then they were vulnerable to the trapper on account of that bait.

Evañhi te, bhikkhave, paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.

And that's how the first herd of deer failed to get free from the trapper's power.

Tatra, bhikkhave, dutiyā migajātā evaṃ samacintesum:

So then a second herd of deer thought up a plan,

‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu.

‘The first herd of deer became indulgent ...

Te tatha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.
and failed to get free of the trapper's power.

Yannūna mayam sabbaso nivāpabhojanā paṭivrameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma”ti.

Why don't we avoid eating the bait altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.

Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā viharim̐su.

And that's just what they did.

Tesam gimhānam pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānam patto kāyo hoti.

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin,

Tesam adhimattakasimānam pattakāyānam balavīriyam parihāyi.

and they lost their strength and energy.

Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su.

So they went back to that same place where the trapper had cast bait.

Te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su.

Intuding on that place, they recklessly enjoyed eating it ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjim̐su, mattā samānā pamādam āpajjim̐su, pamattā samānā yathākāmakaraṇīyā ahesum̐ nevāpikassa amusmim̐ nivāpe.

Evañhi te, bhikkhave, dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

And that's how the second herd failed to get free from the trapper's power.

Tatra, bhikkhave, tatiyā migajātā evaṃ samacintesum̐:

So then a third herd of deer thought up a plan,

‘ye kho te paṭhamā migajātā amum̐ nivāpaṃ nivuttaṃ nevāpikassa ... pe ...

‘The first ...

evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te dutiyā migajātā evaṃ samacintesum̐:

and second herds of deer ...

“ye kho te paṭhamā migajātā amum̐ nivāpaṃ nivuttaṃ nevāpikassa ... pe ...

evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayam sabbaso nivāpabhojanā paṭivrameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā viharim̐su.

Tesam gimhānam pacchime māse tiṇodakasaṅkhaye adhimattakasimānam patto kāyo hoti.

Tesam adhimattakasimānam pattakāyānam balavīriyam parihāyi.

Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su.

Te tattha anupakhajja mucchitā bhojanāni bhuñjiṃsu.

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṃsu, mattā samānā pamādam āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Evañhi te dutiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.
failed to get free of the trapper's power.

Yannūna mayam amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam kappeyyāma.

Why don't we set up our lair close by the place where the trapper has cast the bait?

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti.

Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.'

Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam kappayīṃsu.

And that's just what they did.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjiṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjiṃsu, amattā samānā na pamādam āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparīsāya ca etadahosi:

So the trapper and his companions thought,

‘sathāssunāmīme tatiyā migajātā ketabino, iddhimantāssunāmīme tatiyā migajātā parajānā;

'Wow, this third herd of deer is so sneaky and devious, they must be some kind of unnatural spirits with psychic power!

imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam jānāma āgatiṃ vā gatiṃ vā.

For they eat the bait we've cast without us knowing how they come and go.

Yannūna mayam imam nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesam anuparivāreyyāma, appeva nāma tatiyānaṃ migajātānaṃ āsayam passeyyāma, yattha te gāhaṃ gaccheyyun'ti.

Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.'

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesam anuparivāresuṃ.

And that's just what they did.

Addasamsu kho, bhikkhave, nevāpiko ca nevāpikaparīsā ca tatiyānaṃ migajātānaṃ āsayam, yattha te gāhaṃ agamasu.

And they saw where the third herd of deer had their lair, where they went to hide out.

Evañhi te, bhikkhave, tatiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.

And that's how the third herd failed to get free from the trapper's power.

Tatra, bhikkhave, catutthā migajātā evaṃ samacintesuṃ:

So then a fourth herd of deer thought up a plan,

‘ye kho te paṭhamā migajātā ... pe ...

'The first ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te dutiyā migajātā evaṃ samacintesum̐:

second ...

“ye kho te paṭhamā migajātā ... pe ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su ... pe ...

evaṇhi te dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te tatiyā migajātā evaṃ samacintesum̐:

and third herds of deer ...

“ye kho te paṭhamā migajātā ... pe ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te dutiyā migajātā evaṃ samacintesum̐:

‘ye kho te paṭhamā migajātā ... pe ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su ... pe ...

evaṇhi te dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam̐ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmim̐ nivāpe”ti.

Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam̐ kappayim̐su, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjim̐su, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjim̐su, amattā samānā na pamādaṃ āpajjim̐su, appamattā samānā na yathākāmakaraṇīyā ahesum̐ nevāpikassa amusmim̐ nivāpe.

Tatra nevāpikassa ca nevāpikaparissāya ca etadahosi:

“saṭhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parājanā, imaṇca nāma nivāpaṃ nivuttaṃ paribhuñjanti.

Na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā.

Yannūna mayamaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāreyyāma, appeva nāma tatiyānaṃ migajātānaṃ āsayamaṃ passeyyāma, yattha te gāhaṃ gaccheyyūn'ti.

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāresuṃ.

Addasaṃsu kho nevāpiko ca nevāpikaparisa ca tatiyānaṃ migajātānaṃ āsayamaṃ, yattha te gāhaṃ agamaṃsu.

Evañhi te tatiyāpi migajāta na parimuccimṣu nevāpikassa iddhānubhāvā.
failed to get free of the trapper's power.

Yannūna mayamaṃ yattha agati nevāpikassa ca nevāpikaparisaṃ ca tatrāsayaṃ kappēyyāma, tatrāsayaṃ kappētvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti.

Why don't we set up our lair somewhere the trapper and his companions can't go? Then we can intrude on where the trapper has cast the bait and enjoy eating it without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.'

Te yattha agati nevāpikassa ca nevāpikaparisaṃ ca tatrāsayaṃ kappayimṣu.
And that's just what they did.

Tatrāsayaṃ kappētvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na pamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparisaṃ ca etadahosi:
So the trapper and his companions thought,

‘sathāssunāmime catutthā migajāta ketabino, iddhimantāssunāmime catutthā migajāta parajānā.

Wow, this fourth herd of deer is so sneaky and devious, they must be some kind of unnatural spirits with psychic power!

Imaṃca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā.
For they eat the bait we've cast without us knowing how they come and go.

Yannūna mayamaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāreyyāma, appeva nāma catutthānaṃ migajātānaṃ āsayamaṃ passeyyāma yattha te gāhaṃ gaccheyyūn'ti.

Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.'

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāresuṃ.

And that's just what they did.

Neva kho, bhikkhave, addasaṃsu nevāpiko ca nevāpikaparisa ca catutthānaṃ migajātānaṃ āsayamaṃ, yattha te gāhaṃ gaccheyyūn'ti.

But they couldn't see where the fourth herd of deer had their lair, where they went to hide out.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparisaṃ ca etadahosi:
So the trapper and his companions thought,

‘sace kho mayam catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti.

‘If we disturb this fourth herd of deer, they’ll disturb others, who in turn will disturb even more.

Evam imam nivāpam nivuttaṃ sabbaso migajātā parimuñcissanti.

Then all of the deer will be free from this bait we’ve cast.

Yannūna mayam catutthe migajāte ajjuhekkheyyamā’ti.

Why don’t we just keep an eye on that fourth herd?’

Ajjuhekkhimsu kho, bhikkhave, nevāpiko ca nevāpikaparīsā ca catutthe migajāte.

And that’s just what they did.

Evañhi te, bhikkhave, catutthā migajātā parimuccimsu nevāpikassa iddhānubhāvā.

And that’s how the fourth herd of deer got free from the trapper’s power.

Upamā kho me ayam, bhikkhave, katā atthassa viññāpanāya.

I’ve made up this simile to make a point.

Amam cevetha attho—

And this is what it means.

nivāpoti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

‘Bait’ is a term for the five kinds of sensual stimulation.

Nevāpikoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.

‘Trapper’ is a term for Māra the Wicked.

Nevāpikaparīsāti kho, bhikkhave, māraparīsāyetaṃ adhivacanaṃ.

‘Trapper’s companions’ is a term for Māra’s assembly.

Migajātāti kho, bhikkhave, samaṇabrāhmaṇānametaṃ adhivacanaṃ.

‘Deer’ is a term for ascetics and brahmins.

Tatra, bhikkhave, paṭhamā samaṇabrāhmaṇā amuṃ nivāpam nivuttaṃ māraṣṣa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu.

Now, the first group of ascetics and brahmins intruded on where the bait and the material delights of the world were cast by Māra and recklessly enjoyed eating it.

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise.

They became indulgent, then they became negligent, and then they were vulnerable to Māra on account of that bait and the material delights of the world.

Evañhi te, bhikkhave, paṭhamā samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

And that’s how the first group of ascetics and brahmins failed to get free from Māra’s power.

Seyyathāpi te, bhikkhave, paṭhamā migajātā tathūpame aham ime paṭhame samaṇabrāhmaṇe vadāmi.

This first group of ascetics and brahmins is just like the first herd of deer, I say.

Tatra, bhikkhave, dutiyā samaṇabrāhmaṇā evam samacintesuṃ:

So then a second group of ascetics and brahmins thought up a plan,

‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpam nivuttaṃ māraṣṣa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu.

‘The first group of ascetics and brahmins became indulgent ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

and failed to get free of Māra’s power.

Yannūna mayam sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti.

Why don't we avoid eating the bait and the world's material delights altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharimsu.

And that's just what they did.

Te tattha sākabhakkhāpi ahesum, sāmābhakkhāpi ahesum, nīvārabhakkhāpi ahesum, daddulabhakkhāpi ahesum, haṭabhakkhāpi ahesum, kaṇabhakkhāpi ahesum, ācāmabhakkhāpi ahesum, piṇṇākabhakkhāpi ahesum, tiṇabhakkhāpi ahesum, gomayabhakkhāpi ahesum, vanamūlaphalāhārā yāpesum pavattaphalabhojī.

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

Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti.

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin,

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi.

and they lost their strength and energy.

Balavīriye parihīne cetovimutti parihāyi.

Because of this, they lost their heart's release,

Cetovimuttiyaṃ parihīnāya tameva nivāpaṃ nivuttaṃ māraṣsa paccāgamiṃsu tāni ca lokāmisāni.

so they went back to that same place where Māra had cast the bait and the material delights of the world.

Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu.

Intruding on that place, they recklessly enjoyed eating them ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā paṇādaṃ āpajjimsu, paṇādaṃ samānā yathākāmakaraṇīyā ahesum māraṣsa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te, bhikkhave, dutiyāpi samaṇabrāhmaṇā na parimuccimsu māraṣsa iddhānubhāvā.

And that's how the second group of ascetics and brahmins failed to get free from Māra's power.

Seyyathāpi te, bhikkhave, dutiyā migajāta tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

This second group of ascetics and brahmins is just like the second herd of deer, I say.

Tatra, bhikkhave, tatiyā samaṇabrāhmaṇā evaṃ samacintesum:

So then a third group of ascetics and brahmins thought up a plan,

'ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ māraṣsa amūni ca lokāmisāni ... pe

'The first ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimsu māraṣsa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesum:

and second groups of ascetics and brahmins ...

'ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ māraṣsa amūni ca lokāmisāni ... pe

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramim̐su.

Bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharim̐su.

Te tattha sākabhakkhāpi ahesuṃ ... pe ... pavattaphalabhojī.

Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti.

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi, balavīriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa paccagamim̐su tāni ca lokāmisāni.

Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu.

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā paṇādaṃ āpajjimsu, paṇādaṃ samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.
failed to get free of Māra's power.

Yannūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayam kappeyyāma, tatrāsayam kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na paṇādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṃca lokāmise”ti.

Why don't we set up our lair close by the place where Māra has cast the bait and those material delights of the world? Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

Te amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayam kappayimsu.

And that's just what they did.

Tatrāsayam kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu.

Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na paṇādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise.

Api ca kho evaṃditthikā ahesuṃ—

Still, they had such views as these:

sassato loko itipi, asassato loko itipi;

'The world is eternal' or 'The world is not eternal';

antavā loko itipi, anantavā loko itipi;

'The world is finite' or 'The world is infinite';

taṃ jīvaṃ taṃ sarīraṃ itipi, aññaṃ jīvaṃ aññaṃ sarīraṃ itipi;
'The soul and the body are the same thing' or 'The soul and the body are different things';

hoti tathāgato paraṃ maraṇā itipi, na hoti tathāgato paraṃ maraṇā itipi, hoti ca na ca
hoti tathāgato paraṃ maraṇā itipi, neva hoti na na hoti tathāgato paraṃ maraṇā itipi.
*or that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or
neither exists nor doesn't exist.*

Evañhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa
iddhānubhāvā.
And that's how the third group of ascetics and brahmins failed to get free from Māra's power.

Seyyathāpi te, bhikkhave, tatiyā migajātā tathūpame ahaṃ ime tatiye
samaṇabrāhmaṇe vadāmi.
This third group of ascetics and brahmins is just like the third herd of deer, I say.

Tatra, bhikkhave, catutthā samaṇabrāhmaṇā evaṃ samacintesuṃ:
So then a fourth group of ascetics and brahmins thought up a plan,

'ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa ... pe
'The first ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ:
second ...

'ye kho te paṭhamā samaṇabrāhmaṇā ... pe

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma bhayabhogā
paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma'ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu ... pe

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yepi te tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā
samaṇabrāhmaṇā ... pe
and third groups of ascetics and brahmins ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā
samaṇabrāhmaṇā ... pe

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā
paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma'ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu ... pe

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yannūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya
āsayam kappeyyāma.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣsa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhaviṣṣāma māraṣsa amusmiṃ nivāpe amusmiṃca lokāmiseti.

Te amuṃ nivāpaṃ nivuttaṃ māraṣsa amūni ca lokāmisāni upanissāya āsayaṃ kappayimsu.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣsa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu.

Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu.

Amattā samānā na pamādaṃ āpajjimsu.

Appamattā samānā na yathākāmakaraṇīyā ahesuṃ māraṣsa amusmiṃ nivāpe amusmiṃca lokāmise.

Api ca kho evaṃdiṭṭhikā ahesuṃ sassato loko itipi ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇā itipi.

Evañhi te tatiyāpi samaṇabrāhmaṇā na parimuccimsu māraṣsa iddhānubhāvā.
failed to get free of Māra's power.

Yannūna mayaṃ yattha agati māraṣsa ca māraparisāya ca tatrāsayaṃ kappeyyāma.
Why don't we set up our lair somewhere Māra and his assembly can't go?

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣsa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhaviṣṣāma māraṣsa amusmiṃ nivāpe amusmiṃca lokāmiseti.

Then we can intrude on where Māra has cast the bait and those material delights of the world, and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

Te yattha agati māraṣsa ca māraparisāya ca tatrāsayaṃ kappayimsu.

And that's just what they did.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣsa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na pamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ māraṣsa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccimsu māraṣsa iddhānubhāvā.

And that's how the fourth group of ascetics and brahmins got free from Māra's power.

Seyyathāpi te, bhikkhave, catutthā migajāta tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

This fourth group of ascetics and brahmins is just like the fourth herd of deer, I say.

Kathaṇca, bhikkhave, agati māraṣsa ca māraparisāya ca?

And where is it that Māra and his assembly can't go?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ 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.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitivā māracakkhuṃ adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

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

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satimaṃ sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassaṇaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañācāyatanam samatikkamma 'anantaṃ viññānaṃ'ti viññāñācāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāñācāyatanam samatikkamma 'natthi kiñci'ti ākiñcaññāyatanam upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhivā māraccakkhum adassanaṃ gato pāpimato tiṇṇo loke visattikaṃ”ti.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Nivāpasuttaṃ niṭṭhitaṃ pañcamam.

Pāsārāsīsutta

The Noble Search

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 bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

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

Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamim̐su; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavocuṃ:

Then several mendicants went up to Venerable Ānanda and said to him,

“cīrassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā.

“Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha.

Sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā”ti.

It would be good if we got to hear a Dhamma talk from the Buddha.”

“Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha;

“Well then, reverends, go to the brahmin Rammaka's hermitage.

appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathaṃ savanāyā”ti.

Hopefully you'll get to hear a Dhamma talk from the Buddha.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.

“Yes, reverend,” they replied.

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:

Then, after the meal, on his return from alms-round, the Buddha addressed Ānanda,

“āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti.

“Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation.”

“Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya.

So the Buddha went with Ānanda to the Eastern Monastery.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi:

In the late afternoon the Buddha came out of retreat and addressed Ānanda,

“āyāmānanda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcitun”ti.

“Come, Ānanda, let's go to the eastern gate to bathe.”

“Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakoṭṭhako tenupasaṅkami gattāni parisiñcitun.

So the Buddha went with Ānanda to the eastern gate to bathe.

Pubbakoṭṭhake gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni
pubbāpayamāno.

When he had bathed and emerged from the water he stood in one robe drying himself.

Atha kho āyasmā ānando bhagavantam etadavoca:

Then Ānanda said to the Buddha,

“ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre.

“Sir, the hermitage of the brahmin Rammaka is nearby.

Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo;

It's so delightful,

pāsādiko, bhante, rammakassa brāhmaṇassa assamo.

so lovely.

Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatu
anukampaṃ upādāyā”ti.

Please visit it out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami.

He went to the brahmin Rammaka's hermitage.

Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame
dhammiyā kathāya sannisinnā honti.

Now at that time several mendicants were sitting together in the hermitage talking about the teaching.

Atha kho bhagavā bahidvāraṇaṃ aṭṭhāsi kathāpariyosānaṃ āgamayamāno.

The Buddha stood outside the door waiting for the talk to end.

Atha kho bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭesi.

When he knew the talk had ended he cleared his throat and knocked with the latch.

Vivariṃsu kho te bhikkhū bhagavato dvāraṃ.

The mendicants opened the door for the Buddha,

Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane
nisīdi.

and he entered the hermitage, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā?

“Mendicants, what were you sitting talking about just now?

Kā ca pana vo antarākathā vippakatā”ti?

What conversation was unfinished?”

“Bhagavantameva kho no, bhante, ārabha dhammī kathā vippakatā, atha bhagavā
anupatto”ti.

“Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived.”

“Sādhu, bhikkhave.

“Good, mendicants!

Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā
anaḡariyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha.

It's appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together and talk about the teaching.

Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ—

When you're sitting together you should do one of two things:

dhammī vā kathā, ariyo vā tunhībhāvo.
discuss the teachings or keep noble silence.

Dvemā, bhikkhave, pariyesanā—
Mendicants, there are these two searches:

ariyā ca pariyesanā, anariyā ca pariyesanā.
the noble search and the ignoble search.

Katamā ca, bhikkhave, anariyā pariyesanā?
And what is the ignoble search?

Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃveva pariyesati, attanā jarādhhammo samāno jarādhhammaṃveva pariyesati, attanā byādhidhammo samāno byādhidhammaṃveva pariyesati, attanā maraṇadhammo samāno maraṇadhammaṃveva pariyesati, attanā sokadhammo samāno sokadhammaṃveva pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaṃveva pariyesati.
It's when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

Kiñca, bhikkhave, jātidhammaṃ vadetha?
And what should be described as liable to be reborn?

Puttabhāriyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssaṃ aḷavaṃ jātidhammaṃ, jātārūparajataṃ jātidhammaṃ.
Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to be reborn.

Jātidhammā hete, bhikkhave, upadhayo.
These attachments are liable to be reborn.

Ettāyaṃ gathito mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃveva pariyesati.
Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

Kiñca, bhikkhave, jarādhhammaṃ vadetha?
And what should be described as liable to grow old?

Puttabhāriyaṃ, bhikkhave, jarādhhammaṃ, dāsīdāsaṃ jarādhhammaṃ, ajeḷakaṃ jarādhhammaṃ, kukkuṭasūkaraṃ jarādhhammaṃ, hatthigavāssaṃ aḷavaṃ jarādhhammaṃ, jātārūparajataṃ jarādhhammaṃ.
Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to grow old.

Jarādhammā hete, bhikkhave, upadhayo.
These attachments are liable to grow old.

Ettāyaṃ gathito mucchito ajjhāpanno attanā jarādhhammo samāno jarādhhammaṃveva pariyesati.
Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

Kiñca, bhikkhave, byādhidhammaṃ vadetha?
And what should be described as liable to fall sick?

Puttabhāriyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssaṃ aḷavaṃ byādhidhammaṃ.
Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick.

Byādhidhammā hete, bhikkhave, upadhayo.
These attachments are liable to fall sick.

Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno
byādhidhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick,
seeks what is also liable to fall sick.*

Kiñca, bhikkhave, maraṇadhammaṃ vadetha?

And what should be described as liable to die?

Puttabhāriyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ,
ajelakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ,
hatthigavāssaṃ maraṇadhammaṃ.

*Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and
elephants and cattle are liable to die.*

Maraṇadhammā hete, bhikkhave, upadhayo.

These attachments are liable to die.

Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno
maraṇadhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks
what is also liable to die.*

Kiñca, bhikkhave, sokadhammaṃ vadetha?

And what should be described as liable to sorrow?

Puttabhāriyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajelakaṃ
sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssaṃ sokadhammaṃ.

*Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and
elephants and cattle are liable to sorrow.*

Sokadhammā hete, bhikkhave, upadhayo.

These attachments are liable to sorrow.

Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno
sokadhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks
what is also liable to sorrow.*

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha?

And what should be described as liable to corruption?

Puttabhāriyaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ,
ajelakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ,
hatthigavāssaṃ saṅkilesadhammaṃ, jātārūparajataṃ saṅkilesadhammaṃ.

*Partners and children, male and female bondservants, goats and sheep, chickens and pigs,
elephants and cattle, and gold and money are liable to corruption.*

Saṅkilesadhammā hete, bhikkhave, upadhayo.

These attachments are liable to corruption.

Etthāyaṃ gathito mucchito ajjhāpanno attanā saṅkilesadhammo samāno
saṅkilesadhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to corruption,
seeks what is also liable to corruption.*

Ayaṃ, bhikkhave, anariyā pariyesanā.

This is the ignoble search.

Katamā ca, bhikkhave, ariyā pariyesanā?

And what is the noble search?

Idha, bhikkhave, ekacco attanā jātīdhammo samāno jātīdhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati.

It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks the unborn supreme sanctuary, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment.

Ayaṃ, bhikkhave, ariyā pariyesanā.

This is the noble search.

Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattvo samāno attanā jātīdhammo samāno jātīdhammaṃyeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi.

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kim nu kho ahaṃ attanā jātīdhammo samāno jātīdhammaṃyeva pariyesāmi, attanā jarādhammo samāno ... pe ... byādhidhammo samāno ... maraṇadhammo samāno ... sokadhammo samāno ... attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi?’

‘Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature?’

Yannūnaṃ attanā jātīdhammo samāno jātīdhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ’ti.

Why don’t I seek the unborn, unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment?’

So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukālakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajīṃ.

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ
pariyesaṃāno yena ālāro kālāmo tenupasaṅkamaṃ. upasaṅkamtivā ālāraṃ kālāmaṃ
etadavocaṃ:

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

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

Evaṃ vutte, bhikkhave, ālāro kālāmo maṃ etadavoca:

Ālāra Kālāma replied,

‘viharatāyasmā;
‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva saḡaṃ ācariyakaṃ sayam
abhiññā sacchikatvā upasampajja vihareyyā’ti.

*This teaching is such that a sensible person can soon realize their own tradition with their own
insight and live having achieved it.’*

So kho aḡaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.
I quickly memorized that teaching.

So kho aḡaṃ, bhikkhave, tāvatakena eva oṭṭhapahatamattena lapitalāpanamattena
ñāṇavādaṇca vadāmi theravādaṇca, ‘jānāmi passāmi’ti ca paṭijjānāmi ahaṇceva aññe
ca.

*So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the
authority of the elders. I claimed to know and see, and so did others.*

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayam abhiññā
sacchikatvā upasampajja viharāmīti pavedeti;

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

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.
Surely he meditates knowing and seeing this teaching.’

Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamaṃ; upasaṅkamtivā
ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him,

‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā
upasampajja viharāmīti pavedesī’ti?

*‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own
insight?’*

Evaṃ vutte, bhikkhave, ālāro kālāmo ākiṇcaññāyatanam pavedesi.
When I said this, he declared the dimension of nothingness.

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;
‘It’s not just Ālāra Kālāma who has faith,

na kho ālārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;
energy,

na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati;
mindfulness,

na kho ālārasseva kālāmassa atthi samādhi, mayhampatthi samādhi;
immersion,

na kho ālārasseva kālāmassa atthi paññā, mayhampatthi paññā.
and wisdom; I too have these things.

Yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedeti, tassa dhammassa sacchikiriyāya padaheyyaṃ'ti.
Why don't I make an effort to realize the same teaching that Ālāra Kālāma says he has realized with his own insight?'"

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

Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:
So I approached Ālāra Kālāma and said to him,

'Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesi'ti?
'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi'ti.
'I have, reverend.'

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti.
'I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.'

'Lābhā no, āvuso, suladdhaṃ no, āvuso,
'We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!'

Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvāṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi.
So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and live having achieved it.

Yaṃ tvāṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.
The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvāṃ dhammaṃ jānāsi, yaṃ tvāṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.
So the teaching that I know, you know, and the teaching that you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.
I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāma'ti.
Come now, reverend! We should both lead this community together.'

Iti kho, bhikkhave, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ tṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.
And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiya’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhikkhave, kiṃ kusalaḡavesī anuttaraṃ santivarapaḡaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmaḡaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evam vutte, bhikkhave, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā;

‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

I quickly memorized that teaching.

So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñānavāḡaṇa vadāmi theravāḡaṇa, ‘jānāmi passāmi’ti ca paṭijānāmi ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāṃattakena sayam abhiññā sacchikatvā upasampajja viharāṃṡi pavesesi;

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

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi’ti.

Surely he meditated knowing and seeing this teaching.’

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

‘kittavātā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāṃṡi pavesesi’ti?

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

Evam vutte, bhikkhave, udako rāmaputto nevaññānāsaññāyatanam pavesesi.

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ;
energy,

na kho rāmasseva ahosi sati, mayhampatthi sati;
mindfulness,

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi,
immersion,

na kho rāmasseva ahosi paññā, mayhampatthi paññā.
and wisdom; I too have these things.

Yannūnāhaṃ yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi, tassa dhammassa sacchikiriyāya padaheyyaṃ'ti.

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?'

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

'Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesi'ti?

'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesi'ti.

'He had, reverend.'

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi'ti.

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'Lābhā no, āvuso, suladdhaṃ no, āvuso,
'We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!

Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi.

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and live having achieved it.

Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi.

The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi.

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Iti yādiso rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso rāmo ahosi.
Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tvaṃ imaṃ gaṇaṃ pariharā'ti.
Come now, reverend! You should lead this community.'

Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya’ ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’

So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamaṃ.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhikkhave, kiṃ kusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇiyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇiyaṃ, samantā ca gocaraḡamaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘ramaṇiyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇiyā, samantā ca gocaraḡamo.

‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya’ ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, bhikkhave, tattheva nisīdiṃ—

So I sat down right there, thinking,

alamidaṃ padhānāyāti.

‘This is good enough for meditation.’

So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhhammo samāno jarādhhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhīṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno abyādhīṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought the unborn supreme sanctuary, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and I found it.

Ñānañca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

But people like attachment, they love it and enjoy it.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ—idappaccayatā paṭiccasamuppādo.

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

Idampi kho thānaṃ duddasaṃ yadidaṃ—sabbasaṅkhārasamatho

sabbūpadhipaṭinissaggo tanhākkhayo virāgo nirodho nibbānaṃ.

It’s also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyumuṃ, so mamassa kilamatho, sā mamassa vihesā’ti.

And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.’

Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

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

‘Kicchena me adhigataṃ,

‘I’ve struggled hard to realize this,

halaṃ dāni pakāsitum;

enough with trying to explain it!

Rāgadosaparetehi,

This teaching is not easily understood

nāyaṃ dhammo susambudho.

by those mired in greed and hate.

Paṭisotagāmiṃ nipuṇaṃ,

Those caught up in greed can’t see

gambhīraṃ duddasaṃ aṇuṃ;

what’s subtle, going against the stream,

Rāgarattā na dakkhanti,

deep, hard to see, and very fine,

tamokhandhena āvuṭṭā’ti.

for they’re shrouded in a mass of darkness.’

Iti ha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi:

Then Brahmā Sahampati, knowing what I was thinking, thought,

‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyā’ti.

‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Atha kho, bhikkhave, brahmā sahampati—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—brahmaloke antarāhito mama purato pāturahosi.

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca:

He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said,

‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.

‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!’

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.

There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

Bhavissanti dhammassa aññātāro’ti.

There will be those who understand the teaching!’

Idamavoca, bhikkhave, brahmā sahampati.

That’s what Brahmā Sahampati said.

Idaṃ vatvā athāparaṃ etadavoca:

Then he went on to say:

‘Pāturahosi magadhesu pubbe,

‘Among the Magadhans there appeared in the past

Dhammo asuddho samalehi cintito;

an impure teaching thought up by those still stained.

Apāpuretaṃ amatassa dvāraṃ,

Fling open the door to the deathless!

Suṇantu dhammaṃ vimalenānubuddhaṃ.

Let them hear the teaching the immaculate one discovered.

Sele yathā pabbatamuddhaniṭṭhito,

Standing high on a rocky mountain,

Yathāpi passe janataṃ samantato;

you can see the people all around.

Tathūpamaṃ dhammamayaṃ sumedha,

In just the same way, all-seer, wise one,

Pāsādamāruyha samantacakkhu;

ascend the palace built of Dhamma!

Sokāvatinnaṃ janatamāpetasoko,

You’re free of sorrow; but look at these people

Avekkhassu jātijarābhibhūtaṃ.

overwhelmed with sorrow, oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasāṅgāma,

Rise, hero! Victor in battle, leader of the caravan,

Sathavāha aṇaṇa vicara loka;

wander the world without obligation.

Desassu bhagavā dhammam,
Let the Blessed One teach the Dhamma!

Aññātāro bhavissanti'ti.
There will be those who understand!'

Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokam volokesiṃ.

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings.

Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍaḍe jātāni uḍaḍe saṃvaddhāni uḍakānuggatāni antonimuggapōsīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍaḍe jātāni uḍaḍe saṃvaddhāni uḍakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍaḍe jātāni uḍaḍe saṃvaddhāni uḍakaṃ accuggamma ṭhitāni anupalittāni uḍakena;

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokam volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ:
Then I replied in verse to Brahmā Sahampati:

‘Apārutā tesam amatassa dvārā,
‘Flung open are the doors to the deathless!

Ye sotavanto pamuñcantu saddhaṃ;
Let those with ears to hear decide their faith.

Vihimsasaññī paguṇaṃ na bhāsiṃ,
Thinking it would be troublesome, Brahmā, I did not teach

Dhammaṃ paṇītaṃ manujesu brahme'ti.
the sophisticated, sublime Dhamma among humans.'

Atha kho, bhikkhave, brahmā sahampati ‘katāvakaśo khomhi bhagavatā dhammadesanāyā'ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.
Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Tassa mayhaṃ, bhikkhave, etadahosi:
Then I thought,

‘kassa nu kho ahaṃ paṭthamaṃ dhammaṃ deseyyaṃ;
‘Who should I teach first of all?

ko imaṃ dhammaṃ khippameva ājānissatī'ti?

Who will quickly understand this teaching?'

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

'ayaṃ kho ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.

'That Ālāra Kālāma is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ ālārassa kālāmassa paṭhamam dhammaṃ deseyyaṃ.

Why don't I teach him first of all?

So imaṃ dhammaṃ khippameva ājānissatī'ti.

He'll quickly understand the teaching.'

Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:

But a deity came to me and said,

'sattāhakālāṅkato, bhante, ālāro kālāmo'ti.

'Sir, Ālāra Kālāma passed away seven days ago.'

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

'sattāhakālāṅkato ālāro kālāmo'ti.

'Ālāra Kālāma passed away seven days ago.'

Tassa mayhaṃ, bhikkhave, etadahosi:

I thought,

'mahājāniyo kho ālāro kālāmo.

'This is a great loss for Ālāra Kālāma.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.

If he had heard the teaching, he would have understood it quickly.'

Tassa mayhaṃ, bhikkhave, etadahosi:

Then I thought,

'kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ;

'Who should I teach first of all?

ko imaṃ dhammaṃ khippameva ājānissatī'ti?

Who will quickly understand this teaching?'

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

'ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.

'That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ udakassa rāmaputtassa paṭhamam dhammaṃ deseyyaṃ.

Why don't I teach him first of all?

So imaṃ dhammaṃ khippameva ājānissatī'ti.

He'll quickly understand the teaching.'

Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:

But a deity came to me and said,

'abhidosakālāṅkato, bhante, udako rāmaputto'ti.

'Sir, Uddaka, son of Rāma, passed away just last night.'

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

‘abhidosaḱālāṅkato udako rāmaputto’ti.
‘Uddaka, son of Rāma, passed away just last night.’

Tassa mayhaṃ, bhikkhave, etadahosi:
I thought,

‘mahājāṇiyo kho udako rāmaputto.
‘This is a great loss for Uddaka.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.
‘If he had heard the teaching, he would have understood it quickly.’

Tassa mayhaṃ, bhikkhave, etadahosi:
Then I thought,

‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ;
‘Who should I teach first of all?

ko imaṃ dhammaṃ khippameva ājāṇissatī’ti?
Who will quickly understand this teaching?’

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

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

Yannūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyyaṃ’ti.
Why don’t I teach them first of all?’

Tassa mayhaṃ, bhikkhave, etadahosi:
Then I thought,

‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti?
‘Where are the group of five mendicants staying these days?’

Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena
atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane
migadāye.
With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer park at Isipatana.

Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena
cārikāṃ pakkamim.
So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

Addasā kho maṃ, bhikkhave, upako ājīvako antarā ca gayaṃ antarā ca bodhiṃ
addhānamaggaṇṇaṃ.
While I was traveling along the road between Gaya and Bodhgaya, the <i>Ājīvaka</i> ascetic Upaka saw me

Disvāna maṃ etadavoca:
and said,

‘vipasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyaḍāto.
‘Reverend, your faculties are so very clear, and your complexion is pure and bright.

Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ
rocesī’ti?
In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

Evam vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsim:
I replied to Upaka in verse:

‘Sabbābhibhū sabbavidūhamasmi,
‘I am the champion, the knower of all,

Sabbesu dhammesu anūpalitto;
unsullied in the midst of all things.

Sabbañjaho taṇhākkhaye vimutto,
I've given up all, freed through the ending of craving.

Sayaṃ abhiññāya kamuddiseyyaṃ.
When I know for myself, who should I follow?

Na me ācariyo atthi,
I have no teacher.

sadiso me na vijjati;
There is no-one like me.

Sadevakasmiṃ lokasmiṃ,
In the world with its gods,

natthi me paṭipuggalo.
I have no counterpart.

Ahañhi arahā loke,
For in this world, I am the perfected one;

ahaṃ satthā anuttaro;
I am the supreme Teacher.

Ekomhi sammāsambuddho,
I alone am fully awakened,

sītibhūtosmi nibbuto.
cooled, extinguished.

Dhammacakkaṃ pavattetaṃ,
I am going to the city of Kāśi

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

Andhībhūtasmiṃ lokasmiṃ,
In this world that is so blind,

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

‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino’ti.
‘According to what you claim, reverend, you ought to be the Infinite Victor.’

‘Mādisā ve jinā honti,
‘The victors are those who, like me,

ye pattā āsavakkhayaṃ;
have reached the ending of defilements.

Jitā me pāpakā dhammā,
I have conquered bad qualities, Upaka—

tasmāhamupaka jino’ti.
that's why I'm a victor.’

Evaṃ vutte, bhikkhave, upako ājivako ‘hupeyyapāvuso’ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.
When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking his head, he took a wrong turn and left.

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamiṃ.
Traveling stage by stage, I arrived at Benares, and went to see the group of five mendicants in the deer park at Isipatana.

Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantaṃ.
The group of five mendicants saw me coming off in the distance

Disvāna aññaṃaññaṃ saṇṭhapesuṃ:
and stopped each other, saying,

‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya.

‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from the struggle and returned to indulgence.

So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ paṭiggahetabbaṃ.
We shouldn’t bow to him or rise for him or receive his bowl and robe.

Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatī’ti.
But we can set out a seat; he can sit if he likes.’

Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamaṃ tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṇṭhātum.
Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed.

Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ.
Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet.

Api ca kho maṃ nāmena ca āvuso vādena ca samudācaranti.
But they still addressed me by name and as ‘reverend’.

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

‘mā, bhikkhave, tathāgataṃ nāmena ca āvuso vādena ca samudācaratha.
‘Mendicants, don’t address me by name and as ‘reverend’.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.
The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.
Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.
By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Evam vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ:
But they said to me,

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

‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

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

‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya.
‘The Realized One has not become indulgent, strayed from the struggle and returned to indulgence.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.
The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.
Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā ānagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.
By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life.’

Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ:
But for a second time they said to me,

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

Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:
So for a second time I said to them,

‘na, bhikkhave, tathāgato bāhulliko ... pe ...
‘The Realized One has not become indulgent ...’

upasampajja viharissathā’ti.

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

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañānadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesan’ti?
‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:
So I said to them,

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

‘No hetā, bhante’.
‘No sir, we have not.’

‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho.
The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.
Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā ānagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ dīṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ.

I was able to persuade the group of five mendicants.

Dvepi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti.

Then sometimes I advised two mendicants, while the other three went for alms.

Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Then those three would feed all six of us with what they brought back.

Tayopi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti.

Sometimes I advised three mendicants, while the other two went for alms.

Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Then those two would feed all six of us with what they brought back.

Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamamsu, attanā jarādhammā samānā jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamamsu, attanā byādhidhammā samānā ... pe ... attanā maraṇadhammā samānā ... attanā sokadhammā samānā ... attanā saṃkilesadhammā samānā saṃkilesadhamme ādinavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamamsu.

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought the unborn supreme sanctuary, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and they found it.

Ñāṇaṇca pana nesaṃ dassanaṃ udapādi:

Knowledge and vision arose in them:

‘akuppā no vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

‘Our freedom is unshakable; this is our last rebirth; now there are no more future lives.’

Pañcime, bhikkhave, kāmaguṇā.

Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

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

sotaviññeyyā saddā ... pe ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā photṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

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

Ime kho, bhikkhave, pañca kāmagonā.

These are the five kinds of sensual stimulation.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagonē gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they

‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

have met with calamity and disaster, and are vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, ārañṇako mago baddho pāsaraṣiṃ adhisayeyya.

Suppose a deer in the wilderness was lying caught on a pile of snares.

So evamassa veditabbo:

You’d know that it

‘anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa.

has met with calamity and disaster, and is vulnerable to the hunter.

Āgacchante ca pana ludde yena kāmaṃ na pakkamissatī’ti.

And when the hunter comes, it cannot flee where it wants.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagonē gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they

‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

have met with calamity and disaster, and are vulnerable to the Wicked One.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagonē agathitā amucchitā anajjhopannā ādinavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they

‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, ārañṇako mago abaddho pāsaraṣiṃ adhisayeyya.

Suppose a deer in the wilderness was lying on a pile of snares without being caught.

So evamassa veditabbo:

You’d know that it

‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa.

hasn’t met with calamity and disaster, and isn’t vulnerable to the hunter.

Āgacchante ca pana ludde yena kāmaṃ pakkamissatī’ti.

And when the hunter comes, it can flee where it wants.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagonē agathitā amucchitā anajjhopannā ādinavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they

‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, āraññaṃ mago araṇṇe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti.

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence.

Taṃ kissa hetu?

Why is that?

Anāpāthagato, bhikkhave, luddassa.

Because it's out of the hunter's range.

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

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

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitivā māraccakkaṃ adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

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

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satipaṃ sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbeva somanassadomanassaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañcāyatanam samatikkamma
'anantaṃ viññāṇan'ti viññāṇañcāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma
'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam
samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā
āsavaṃ parikkhīṇaṃ honti.

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitrā
māracakkhum adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati,
vissattho seyyaṃ kappeti.

They've crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence.

Taṃ kissa hetu?

Why is that?

Anāpāthagato, bhikkhave, pāpimato'ti.

Because they're out of the Wicked One's range."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Pāsārāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Cūlahatthipadopamasutta

The Shorter Elephant's Footprint Simile

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhiraṭṭhena sāvatthiyaṃ niyyāti divādivassa.

Now at that time the brahmin Jāṇussoṇi drove out from Sāvattihī in the middle of the day in an all-white chariot drawn by mares.

Addasā kho jāṇussoṇi brāhmaṇo pilotikaṃ paribbājakaṃ dūratova āgacchantaṃ.

He saw the wanderer Pilotika coming off in the distance,

Disvāna pilotikaṃ paribbājakaṃ etadavoca:

and said to him,

“Handa kuto nu bhavaṃ vacchāyano āgacchati divādivassā”ti?

“So, Master Vacchāyana, where are you coming from in the middle of the day?”

“Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.

“Just now, good sir, I've come from the presence of the ascetic Gotama.”

“Taṃ kiṃ maññati bhavaṃ vacchāyano samaṇassa gotamassa paññāveyyattiyaṃ paṇḍito maññe”ti.

“What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?”

“Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi.

“My good man, who am I to judge the ascetic Gotama's lucidity of wisdom?”

Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā”ti.

You'd really have to be on the same level to judge his lucidity of wisdom.”

“Ulārāya khalu bhavaṃ vacchāyano samaṇaṃ gotamaṃ paṣaṃsāya paṣaṃsatī”ti.

“Master Vacchāyana praises the ascetic Gotama with lofty praise indeed.”

“Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ paṣaṃsissāmi,

“Who am I to praise the ascetic Gotama?”

pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ”ti.

He is praised by the praised as the best of gods and humans.”

“Kaṃ pana bhavaṃ vacchāyano atthavasam sampassamāno samaṇe gotame evaṃ abhippasanno”ti?

“But for what reason are you so devoted to the ascetic Gotama?”

“Seyyathāpi, bho, kusalo nāgavaniko nāgavanaṃ paviseyya.

“Suppose that a skilled elephant tracker were to enter an elephant wood.

So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyaṇca vitthataṃ.

There he'd see a large elephant's footprint, long and broad.

So niṭṭhaṃ gaccheyya:

He'd draw the conclusion,

‘mahā vata bho nāgo’ti.

‘This must be a big bull elephant.’

Evameva kho ahaṃ, bho, yato addasaṃ samaṇe gotame cattāri padāni athāhaṃ
niṭṭhamagamaṃ:

In the same way, because I saw four footprints of the ascetic Gotama I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno
bhagavato sāvakasaṅgho’ti.

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

Katamāni cattāri?

What four?

Idhāhaṃ, bho, passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde
vālavedhirūpe, te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

Firstly, I see some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

Te suṇanti:

They hear,

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti.

‘So, gentlemen, that ascetic Gotama will come down to such and such village or town.’

Te pañhaṃ abhisankharonti:

They formulate a question, thinking,

‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

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

Evañce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma.

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

Evañcepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti.

and if he answers like that, we’ll refute him like this.’

Te suṇanti:

When they hear that

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti.

he has come down

Te yena samaṇo gotamo tenupasaṅkamanti.

they approach him.

Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti
sampahaṃseti.

The ascetic Gotama educates, encourages, fires up, and inspires them with a Dhamma talk.

Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā
sampaṇḥsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ
āropessanti?

They don’t even get around to asking their question to the ascetic Gotama, so how could they refute his answer?

Aññadatthu samaṇasseva gotamassa sāvakā sampajjanti.

Invariably, they become his disciples.

Yadāhaṃ, bho, samaṇe gotame imaṃ paṭhamaṃ padaṃ addasaṃ athāhaṃ
niṭṭhamagamaṃ:

When I saw this first footprint of the ascetic Gotama, I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno
bhagavato sāvakasaṅgho’ti. (1)

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

Puna caparāhaṃ, bho, passāmi idhekacce brāhmaṇapaṇḍite ... pe ... (2)

Furthermore, I see some clever brahmins ...

gahapatipaṇḍite ...

some clever householders ...

pe ... (3)

they become his disciples.

samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

Furthermore, I see some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. ...

Te suṇanti:

‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ ti.

Te pañhaṃ abhisankharonti ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

Evañce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma.

Evañcepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ ti.

Te sunanti ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ ti.

Te yena samaṇo gotamo tenupasaṅkamanti.

Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ āropessanti?

They don’t even get around to asking their question to the ascetic Gotama, so how could they refute his answer?

Aññadatthu samaṇaṃyeva gotamaṃ okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya.

Invariably, they ask the ascetic Gotama for the chance to go forth.

Te samaṇo gotamo pabbājeti.

And he gives them the going-forth.

Te tattha pabbajitā samānā vūpakatthā appamattā ātāpino pahitattā viharantā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Te evamāhaṃsu:

They say,

‘manam vata, bho, anassāma, manam vata, bho, panassāma;

‘We were almost lost! We almost perished!

mayañhi pubbe assamañāva samānā samaṇamhāti paṭijānimha, abrahmañāva samānā brāhmaṇamhāti paṭijānimha, anarahantova samānā arahantamhāti paṭijānimha.

For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things.

Idāni khomha samañā, idāni khomha brāhmaṇā, idāni khomha arahanto'ti.

But now we really are ascetics, brahmins, and perfected ones!

Yadāhaṃ, bho, samaṇe gotame imaṃ catutthaṃ padaṃ addasaṃ athāhaṃ niṭṭhamagamaṃ:

When I saw this fourth footprint of the ascetic Gotama, I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti. (4)

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

Yato kho ahaṃ, bho, samaṇe gotame imāni cattāri padāni addasaṃ athāhaṃ niṭṭhamagamaṃ:

It's because I saw these four footprints of the ascetic Gotama that I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

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

Evam vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhiraṭṭhā orohitvā ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā tikkhattuṃ udānesi:

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

“Namo tassa bhagavato arahato sammāsambuddhassa;

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa;

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassāti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Appeva nāma mayampi kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti.

Hopefully, some time or other I'll get to meet Master Gotama, and we can have a discussion.”

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo yāvatako ahosi pilotikena paribbājakena saddhiṃ kathāsallāpo taṃ sabbam bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evam vutte, bhagavā jāṇussoṇiṃ brāhmaṇaṃ etadavoca:

When he had spoken, the Buddha said to him,

“na kho, brāhmaṇa, ettāvata hatthipadopamo vitthārena paripūro hoti.

“Brahmin, the simile of the elephant's footprint is not yet completed in detail.

Api ca, brāhmaṇa, yathā hatthipadopamo vitthārena paripūro hoti

As to how it is completed in detail,

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.
listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.
“Yes sir,” Jāṇussoṇi replied.

Bhagavā etadavoca:
The Buddha said this:

“Seyyathāpi, brāhmaṇa, nāgavaniko nāgavanam paviseyya.
“Suppose that an elephant tracker were to enter an elephant wood.

So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ.
There they’d see a large elephant’s footprint, long and broad.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:
A skilled elephant tracker wouldn’t yet come to the conclusion,

‘mahā vata bho nāgo’ti.
‘This must be a big bull elephant.’

Taṃ kissa hetu?
Why not?

Santi hi, brāhmaṇa, nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam petaṃ padaṃ assāti.
Because in an elephant wood there are dwarf she-elephants with big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ.
They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:
A skilled elephant tracker wouldn’t yet come to the conclusion,

‘mahā vata bho nāgo’ti.
‘This must be a big bull elephant.’

Taṃ kissa hetu?
Why not?

Santi hi, brāhmaṇa, nāgavane uccā kāḷārikā nāma hatthiniyo mahāpadā, tāsam petaṃ padaṃ assāti.
Because in an elephant wood there are tall she-elephants with long trunks and big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni.
They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage and tusk-marks.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:
A skilled elephant tracker wouldn’t yet come to the conclusion,

‘mahā vata bho nāgo’ti.
‘This must be a big bull elephant.’

Taṃ kissa hetu?
Why not?

Santi hi, brāhmaṇa, nāgavane uccā kaṇerukā nāma hatthiniyo mahāpadā, tāsam petam padam assāti.

Because in an elephant wood there are tall and fully-grown she-elephants with big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadam, dīghato ca āyataṃ, tiriyaṇca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni, uccā ca sākhābhaṅgaṃ.

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage, tusk-marks, and broken branches.

Taṇca nāgaṃ passati rukkhamaṃlagataṃ vā abbhokāsagataṃ vā gacchantaṃ vā tiṭṭhantaṃ vā nisinnaṃ vā nipannaṃ vā.

And they see that bull elephant walking, standing, sitting, or lying down at the root of a tree or in the open.

So niṭṭhaṃ gacchati:

Then they'd come to the conclusion,

‘ayameva so mahānāgo’ti.

‘This is that big bull elephant.’

Evameva kho, brāhmaṇa, idha tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

In the same way, brahmin, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikātvā pavedeti.

He realizes with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

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

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely complete and pure.

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some good family.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect,

‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'ti.

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

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā
bhogakkhandhaṃ pahāya appaṃ vā nātīparivaṭṭaṃ pahāya mahantaṃ vā
nātīparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātāṃ
pahāya pāṇātipātā paṭivirato hoti, nihatadaṇḍo nihitasattho lajjī dayāpanno
sabbapaṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhi.
Athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto
paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

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

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

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā
kannasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā
tathārūpiṃ vācaṃ bhāsītā hoti.

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

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī
atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācaṃ bhāsītā kālena sāpadesaṃ
pariyantavatiṃ atthasaṃhitam.

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

So bījagāmabhūtagāmasamārambhā paṭivirato hoti,

They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato, virato vikālabhojanā,

They eat in one part of the day, abstaining from eating at night and at the wrong time.

naccagītavādītavisūkadassanā paṭivirato hoti,

They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti,

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti,

They avoid high and luxurious beds.

jātarūparajatapaṭiggahanā paṭivirato hoti,

They avoid receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato hoti,
raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato hoti,
raw meat,

itthikumārīkapaṭiggahaṇā paṭivirato hoti,
women and girls,

dāsīdāsaṭiggahaṇā paṭivirato hoti,
male and female bondservants,

ajelakapaṭiggahaṇā paṭivirato hoti,
goats and sheep,

kukkutasūkarapaṭiggahaṇā paṭivirato hoti,
chickens and pigs,

hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti,
elephants, cows, horses, and mares,

khattavathupaṭiggahaṇā paṭivirato hoti,
and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti,
They avoid running errands and messages;

kayavikkayā paṭivirato hoti,
buying and selling;

tulākūtakaṃsakūtāmānakūtā paṭivirato hoti,
falsifying weights, metals, or measures;

ukkotaṇavañcanaṇikatisāciyogā paṭivirato hoti,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopaśahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalaṃ dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokithe vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhārane sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigaṭābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādapadosā cittaṃ parisodheti.

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno,
thinamiddhā cittaṃ parisodheti.

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto
uddhaccakukkuccā cittaṃ parisodheti.

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchāṃ pahāya tinnavicikiccho viharati akathaṃkathī kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,
They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi,
tathāgatārañjitaṃ itipi.

This, brahmin, is called 'a footprint of the Realized One' and also 'used by the Realized One' and also 'marked by the Realized One'.

Na tveva tāva ariyasāvako nitṭhaṃ gacchati:

But a noble disciple wouldn't yet come to the conclusion,

'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno
bhagavato sāvakasaṅgho'ti.

'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Idampi vuccati, brāhmaṇa ... pe ...

This too is called 'a footprint of the Realized One' ...

suppaṭipanno bhagavato sāvakasaṅgho'ti.

Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca
sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako
satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Idampi vuccati, brāhmaṇa ... pe ...

This too is called 'a footprint of the Realized One' ...

suppaṭipanno bhagavato sāvakasaṅgho'ti.

Puna caparaṃ, brāhmaṇa, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatiṭṭhāpārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This too is called ‘a footprint of the Realized One’ ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This too is called ‘a footprint of the Realized One’ ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena ... pe ... yathākammūpage satte pajānāti.

With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This too is called ‘a footprint of the Realized One’ ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ ti.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

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

‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaṇsamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

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

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This, brahmin, is called ‘a footprint of the Realized One’ and also ‘used by the Realized One’ and also ‘marked by the Realized One’.

Na tveva tāva ariyasāvako niṭṭhaṃ gato hoti, api ca kho niṭṭhaṃ gacchati:

At this point a noble disciple has not yet come to a conclusion, but they are coming to the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

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

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

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

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

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

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

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This, brahmin, is called ‘a footprint of the Realized One’ and also ‘used by the Realized One’ and also ‘marked by the Realized One’.

Ettāvatā kho, brāhmaṇa, ariyasāvako niṭṭhaṃ gato hoti:

At this point a noble disciple has come to the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

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

Ettāvatā kho, brāhmaṇa, hatthipadopamo vitthārena paripūro hoti”ti.

And it is at this point that the simile of the elephant’s footprint has been completed in detail.”

Evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantam etadavoca:

When he had spoken, the brahmin Jāṇussoṇi said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotam dhāreyya:
'cakkhumanto rūpāni dakkhanti'ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.

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

Esāhaṃ bhavantam gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan'ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Cūḷahatthipadopamasuttaṃ niṭṭhitam sattamaṃ.

Mahāhatthipadopamasutta

The Longer Simile of the Elephant's Footprint

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 āyasmā sārīputto bhikkhū āmantesi:

There Sārīputta addressed the mendicants,

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sārīputta said this:

“Seyyathāpi, āvuso, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggamakkhāyati yadidaṃ mahantattena;

“The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all.

evameva kho, āvuso, ye keci kusalā dhammā sabbete catūsu ariyasaccesu saṅgahaṃ gacchanti.

In the same way, all skillful qualities can be included in the four noble truths.

Katamesu catūsu?

What four?

Dukkhe ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṅkhittena, pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katame cāvuso, pañcupādānakkhandhā?

And what are the five grasping aggregates?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārurupādānakkhandho, viññāṇupādānakkhandho.

They are as follows: the grasping aggregates of form, feeling, perception, choices, and consciousness.

Katamo cāvuso, rūpupādānakkhandho?

And what is the grasping aggregate of form?

Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

The four primary elements, and form derived from the four primary elements.

Katamā cāvuso, cattāro mahābhūtā?

And what are the four primary elements?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

The elements of earth, water, fire, and air.

Katamā cāvuso, pathavīdhātu?

And what is the earth element?

Pathavīdhātu siyā ajjhattikā, siyā bāhirā.

The earth element may be interior or exterior.

Katamā cāvuso, ajjhattikā pathavīdhātu?

And what is the interior earth element?

Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ—

Anything hard, solid, and organic that's internal, pertaining to an individual. This includes:

kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiññaṃ vakkamā hadayaṃ yakanam kilomakam pihakam papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ.
head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual.

Ayaṃ vuccatāvuso, ajjhattikā pathavīdhātu.

This is called the interior earth element.

Yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhātūvesā.

The interior earth element and the exterior earth element are just the earth element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evameva yathābhūtaṃ sammappaññāya cittaṃ virājeti.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evameva yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati.

There comes a time when the exterior water element flares up.

Antarahitā tasmai samaye bāhirā pathavīdhātu hoti.

At that time the exterior earth element vanishes.

Tassā hi nāma, āvuso, bāhirāya pathavīdhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the earth element will be revealed as impermanent, liable to end, vanish, and perish.

Kim paṇimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā asmi’ti vā? Atha khvāssa notevettha hoti.

What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’ or ‘I am’, they still just consider it to be none of these things.

Taṃce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti:

If others abuse, attack, harass, and trouble that mendicant, they understand:

‘uppannā kho me ayaṃ sotasaṃphassaajā dukkhavedanā.

This painful feeling born of ear contact has arisen in me.

Sā ca kho paṭicca, no apaṭicca.

That's dependent, not independent.

Kiṃ paṭicca?

Dependent on what?

Phassaṃ paṭicca'.

Dependent on contact.'

So phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati.

They see that contact, feeling, perception, choices, and consciousness are impermanent.

Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Based on that element alone, their mind becomes eager, confident, settled, and decided.

Taṅce, āvuso, bhikkhūṃ pare anittthehi akantehi amanāpehi samudācaranti—

Others might treat that mendicant with disliking, loathing, and detestation,

pāṇisamphassenapi leḍḍusamphassenapi daṇḍasamphassenapi satthasamphassenapi.

striking them with fists, stones, sticks, and swords.

So evaṃ pajānāti:

They understand:

‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti, daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti.

‘This body is such that fists, stones, sticks, and swords strike it.

Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde:

But the Buddha has said in the Simile of the Saw:

“ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā āgamaṅgāni okanteyyūṃ, tatrāpi yo mano padūseyya na me so tena sāsanakaro”ti.

“Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions.”

Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammutṭhā, passaddho kāyo asāradḍho, samāhitaṃ cittaṃ ekaggamaṃ.

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

Kāmaṃ dāni imasmiṃ kāye pāṇisamphassāpi kamantu, leḍḍusamphassāpi kamantu, daṇḍasamphassāpi kamantu, satthasamphassāpi kamantu, karīyati hidaṃ buddhānaṃ sāsanā”ti.

Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhāti.

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them.

So tena saṃvījjati saṃvegaṃ āpajjati:

In that case they stir up a sense of urgency:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ,

‘It's my loss, my misfortune,

yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī”ti.

that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’

Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati;
They're like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law.

evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī’ti.

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti.

But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Katamā cāvuso, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhattikā, siyā bāhirā.

The water element may be interior or exterior.

Katamā cāvuso, ajjhattikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's water, watery, and organic that's internal, pertaining to an individual. This includes:

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ—
bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual.

ayaṃ vuccatāvuso, ajjhattikā āpodhātu.

This is called the interior water element.

Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhātūrevesā.

The interior water element and the exterior water element are just the water element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya dātṭhabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati.

There comes a time when the exterior water element flares up.

Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati.

It sweeps away villages, towns, cities, countries, and regions.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde yojanasatikānipi udakāni ogacchanti, dviyojanasatikānipi udakāni ogacchanti, tiyojanasatikānipi udakāni ogacchanti, catuyojanasatikānipi udakāni ogacchanti, pañcayojanasatikānipi udakāni ogacchanti, chayojanasatikānipi udakāni ogacchanti, sattayojanasatikānipi udakāni ogacchanti.

There comes a time when the water in the ocean sinks down a hundred leagues, or two, three, four, five, six, up to seven hundred leagues.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattatālampi udakaṃ saṇṭhāti, chattālampi udakaṃ saṇṭhāti, pañcatālampi udakaṃ saṇṭhāti, catuttālampi udakaṃ saṇṭhāti, titālampi udakaṃ saṇṭhāti, dvitālampi udakaṃ saṇṭhāti, tālamattampi udakaṃ saṇṭhāti.

There comes a time when the water in the ocean stands just seven palm trees deep, or six, five, four, three, two, or even just one palm tree deep.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattaporisampi udakaṃ saṇṭhāti, chapporisampi udakaṃ saṇṭhāti, pañcaporisampi udakaṃ saṇṭhāti, catupporisampi udakaṃ saṇṭhāti, tiporisampi udakaṃ saṇṭhāti, dviporisampi udakaṃ saṇṭhāti, porisamattampi udakaṃ saṇṭhāti.

There comes a time when the water in the ocean stands just seven fathoms deep, or six, five, four, three, two, or even just one fathom deep.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde addhaporisampi udakaṃ saṇṭhāti, kaṭimattampi udakaṃ saṇṭhāti, jānukamattampi udakaṃ saṇṭhāti, goppakamattampi udakaṃ saṇṭhāti.

There comes a time when the water in the ocean stands just half a fathom deep, or waist deep, or knee deep, or even just ankle deep.

Hoti kho so, āvuso, samayo, yaṃ mahāsamudde aṅgulipabbatemanamattampi udakaṃ na hoti.

There comes a time when there isn't enough water in the ocean even to wet the tip of your finger.

Tassā hi nāma, āvuso, bāhirāya āpodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the water element will be revealed as impermanent, liable to end, vanish, and perish.

Kim panimassa mattatṭhakassa kāyassa taṇhupādinnaṃ 'ahanti vā mamanti vā asmī'ti vā? Atha khvāssa notevettha hoti ... pe ...

What then of this short-lived body produced by craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things. ...

tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṃghaṃ anussarato upekkhā kusalaniissitā saṇṭhāti. So tena attamano hoti.

If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Ettāvātāpi kho, āvuso, bhikkhuno bahukatam hoti.

At this point, much has been done by that mendicant.

Katamā cāvuso, tejodhātu?

And what is the fire element?

Tejodhātu siyā ajjhattikā, siyā bāhirā.

The fire element may be interior or exterior.

Katamā cāvuso, ajjhattikā tejodhātu?

And what is the interior fire element?

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes:

yena ca santappati, yena ca jīriyati, yena ca paridayhati, yena ca
asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci
ajjhataṃ paccattaṃ tejo tejogataṃ upādinnaṃ—
*that which warms, that which ages, that which heats you up when feverish, that which properly
digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining
to an individual.*

ayaṃ vuccatāvuso, ajjhattikā tejodhātu.
This is called the interior fire element.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhāturevesā.
The interior fire element and the exterior fire element are just the fire element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtaṃ
sammappaññāya datthabbaṃ.
*This should be truly seen with right understanding like this: ‘This is not mine, I am not this,
this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā
cittam virājeti.
*When you truly see with right understanding, you grow disillusioned with the fire element,
detaching the mind from the fire element.*

Hoti kho so, āvuso, samayo yaṃ bāhirā tejodhātu pakuppati.
There comes a time when the exterior fire element flares up.

Sā gāmampi dahati, nigamampi dahati, nagarampi dahati, janapadampi dahati,
janapadapadesampi dahati.
It burns up villages, towns, cities, countries, and regions until

Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā ramaṇīyaṃ vā
bhūmibhāgaṃ āgama anāhārā nibbāyati.
*it reaches a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where
it's extinguished for lack of fuel.*

Hoti kho so, āvuso, samayo yaṃ kukkuṭapattenapi nhārudaddulenapi aggiṃ
gavesanti.
*There comes a time when they go looking for a fire, taking just chicken feathers and strips of
sinew as kindling.*

Tassā hi nāma, āvuso, bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati,
khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā
paññāyissati.
*So for all its great age, the fire element will be revealed as impermanent, liable to end, vanish,
and perish.*

Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā
asmī’ ti vā?
*What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’
or ‘I am’, they still just consider it to be none of these things. ...*

Atha khvāssa notevettha hoti ... pe ... tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ
anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā
kusalanissitā saṇṭhāti, so tena attamano hoti.
*If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based
on the skillful does become stabilized in them, they're happy with that.*

Ettāvataṭṭhāpi kho, āvuso, bhikkhuno bahukataṃ hoti.
At this point, much has been done by that mendicant.

Katamā cāvuso, vāyodhātu?
And what is the air element?

Vāyodhātu siyā ajjhattikā, siyā bāhirā.
The air element may be interior or exterior.

Katamā cāvuso, ajjhattikā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's wind, windy, and organic that's internal, pertaining to an individual. This includes:

uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya vātā,
aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā panaññaṃ pi kiñci ajjhattaṃ
paccattaṃ vāyo vāyogataṃ upādinnaṃ—

*winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs,
in-breaths and out-breaths, or anything else that's wind, windy, and organic that's internal,
pertaining to an individual.*

ayaṃ vuccatāvuso, ajjhattikā vāyodhātu.

This is called the interior air element.

Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhāturevesā.

The interior air element and the exterior air element are just the air element.

‘Taṃ netam mama nesohamasmi na meso attā’ ti evameva yathābhūtaṃ
sammappaññāya dātṭhabbaṃ.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this,
this is not my self.’*

Evameva yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā
cittaṃ virājeti.

*When you truly see with right understanding, you reject the air element, detaching the mind
from the air element.*

Hoti kho so, āvuso, samayo yaṃ bāhirā vāyodhātu pakuppati.

There comes a time when the exterior air element flares up.

Sā gāmaṃpi vahati, nigamaṃpi vahati, nagaraṃpi vahati, janapadampi vahati,
janapadapadesampi vahati.

It sweeps away villages, towns, cities, countries, and regions.

Hoti kho so, āvuso, samayo yaṃ gimhānaṃ pacchime māse tālavaṇṇenapi
vidhūpanenapi vātāṃ pariyesanti, ossavanepi tiṇāni na icchanti.

*There comes a time, in the last month of summer, when they look for wind by using a palm-leaf
or fan, and even the grasses in the drip-fringe of a thatch roof don't stir.*

Tassā hi nāma, āvuso, bāhirāya vāyodhātuyā tāva mahallikāya aniccataṃ paññāyissati,
khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā
paññāyissati.

*So for all its great age, the air element will be revealed as impermanent, liable to end, vanish,
and perish.*

Kim paṇimassa mattatṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā
asmī’ ti vā? Atha khvāssa notevettha hoti.

*What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’
or ‘I am’, they still just consider it to be none of these things. ...*

Taṃce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti.

If others abuse, attack, harass, and trouble that mendicant, they understand:

So evaṃ pajānāti, uppannā kho me ayaṃ sotasaṃphassaajā dukkhā vedanā.

‘This painful feeling born of ear contact has arisen in me.

Sā ca kho paṭicca, no apaṭicca.

That's dependent, not independent.

Kim paṭicca?

Dependent on what?

Phassaṃ paṭicca.

Dependent on contact.

Sopi phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati.

They see that contact, feeling, perception, choices, and consciousness are impermanent.

Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santitṭhati adhimuccati.

Based on that element alone, their mind becomes eager, confident, settled, and decided.

Tañce, āvuso, bhikkhūṃ pare anitṭhehi akantehi amanāpehi samudācaranti, paṇisaṃphassenapi leḍḍusaṃphassenapi daṇḍasaṃphassenapi satthasaṃphassenapi.

Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords.

So evaṃ pajānāti ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye paṇisaṃphassāpi kamanti, leḍḍusaṃphassāpi kamanti, daṇḍasaṃphassāpi kamanti, satthasaṃphassāpi kamanti.

They understand: ‘This body is such that fists, stones, sticks, and swords strike it.

Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde “ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ. Tatrāpi yo mano padūseyya, na me so tena sāsanakaro”ti.

But the Buddha has said in the Simile of the Saw: “Even if low-down bandits were to sever you limb from limb, anyone who had a thought of hate on that account would not be following my instructions.”

Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammutṭhā, passaddho kāyo asāradḍho, samāhitaṃ cittaṃ ekaggam.

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

Kāmaṃ dāni imasmiṃ kāye paṇisaṃphassāpi kamantu, leḍḍusaṃphassāpi kamantu, daṇḍasaṃphassāpi kamantu, satthasaṃphassāpi kamantu. Kārīyati hidaṃ buddhānaṃ sāsanā”ti.

Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅṭhāti.

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them.

So tena saṃvījjati saṃvegaṃ āpajjati:

In that case they stir up a sense of urgency:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ.

‘It’s my loss, my misfortune,

Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅṭhāti”ti.

that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’

Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvījjati saṃvegaṃ āpajjati;

They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law.

evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti.

So tena saṃvījjati saṃvegaṃ āpajjati:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ.

Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī'ti.

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti.

But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Ētāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Seyyathāpi, āvuso, katthaṇca paṭicca valliṇca paṭicca tiṇaṇca paṭicca mattikaṇca paṭicca ākāso parivārīto agārantveva saṅkhaṃ gacchati;

When a space is enclosed by sticks, creepers, grass, and mud it becomes known as a 'building'.

evameva kho, āvuso, atthiṇca paṭicca nhāruṇca paṭicca maṃsaṇca paṭicca cammaṇca paṭicca ākāso parivārīto rūpantveva saṅkhaṃ gacchati.

In the same way, when a space is enclosed by bones, sinews, flesh, and skin it becomes known as a 'form'.

Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Reverends, though the eye is intact internally, so long as exterior sights don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Though the eye is intact internally and exterior sights come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Yato ca kho, āvuso, ajjhattikañceva cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti. Evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti.

But when the eye is intact internally and exterior sights come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññānupādānakkhandhe saṅgahaṃ gacchati.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

So evaṃ pajānāti:

They understand:

‘evaṇhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti.

'So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has said:

“yo paṭiccasamuppādaṃ passati so dhammaṃ passati;

“One who sees dependent origination sees the teaching.

yo dhammaṃ passati so paṭiccasamuppādaṃ passatī”ti.

One who sees the teaching sees dependent origination.”

Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā.

And these five grasping aggregates are indeed dependently originated.

Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering.

Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ, so dukkhanirodho”ti.

Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’

Ettāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Ajjhattikañceva, āvuso, sotamaṃ aparibhinnaṃ hoti ... pe ...

Though the ear ...

ghānaṃ aparibhinnaṃ hoti ...

nose ...

jivhā aparibhinnā hoti ...

tongue ...

kāyo aparibhinno hoti ...

body ...

mano aparibhinno hoti, bāhirā ca dhammā na āpāthaṃ āgacchanti no ca tājjo samannāhāro hoti, neva tāva tājassa viññāṇabhāgassa pātubhāvo hoti.

mind is intact internally, so long as exterior thoughts don’t come into range and there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness.

Ajjhattiko ceva, āvuso, mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, no ca tājjo samannāhāro hoti, neva tāva tājassa viññāṇabhāgassa pātubhāvo hoti.

Though the mind is intact internally and exterior thoughts come into range, so long as there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness.

Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, tājjo ca samannāhāro hoti, evaṃ tājassa viññāṇabhāgassa pātubhāvo hoti.

But when the mind is intact internally and exterior thoughts come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññānaṃ taṃ viññānupādānakkhandhe saṅgahaṃ gacchati.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

So evaṃ pajānāti:

They understand:

‘evañhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti.

‘So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has also said:

“yo paṭiccasamuppādaṃ passati so dhammaṃ passati;

“One who sees dependent origination sees the teaching.

yo dhammaṃ passati so paṭiccasamuppādaṃ passatī”ti.

One who sees the teaching sees dependent origination.”

Paṭiccasamuppānā kho panime yadidaṃ pañcupādānakkhandhā.

And these five grasping aggregates are indeed dependently originated.

Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering.

Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ so dukkhanirodho”ti.

Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hotī”ti.

At this point, much has been done by that mendicant.”

Idamavoca āyasmā sārīputto.

That’s what Venerable Sārīputta said.

Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sārīputta said.

Mahāhatthipadopamasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

Mahāsāropamasutta

The Longer Simile of the Heartwood

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Tatra kho bhagavā devadattaṃ ārabbha bhikkhū āmantesi:

There the Buddha spoke to the mendicants about Devadatta:

“Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

“Mendicants, take the case of a gentleman who has gone forth from the lay life to homelessness, thinking,

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinno dukkhapareto,

I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they've gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

They're happy with that, and they've got all they wished for.

So tena lābhasakkārasilokena attānukkamseti paraṃ vambheti:

And they glorify themselves and put others down because of that:

‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā'ti.

I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’

So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

And so they become indulgent and fall into negligence regarding those possessions, honor, and popularity. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattthiko sāragavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭthato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkameyya ‘sāran’ti maññaṃāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayam bhavam puriso sārattthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma taccaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkanto “sāraṃ”ti maññaṃamāno.

That's why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood.

Yañcassa sarena sarakaraṇīyaṃ tañcassa atthaṃ nānubhavissati'ti.

Whatever he needs to make from heartwood, he won't succeed.' ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otinṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena attānukkamseti, paraṃ vambheti ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaṇṇāta appesakkhā'ti.

So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu sākhāpalāsaṃ aggahesi brahmacariyassa;

This is called a mendicant who has grabbed the branches and leaves of the spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otinṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they've gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

They're not happy with that, and haven't got all they wished for.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity.

Appamatto samāno sīlasampadaṃ ārādheti.

Being diligent, they become accomplished in ethics.

So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo.

They're happy with that, and they've got all they wished for.

So tāya sīlasampadāya attānukkamseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā’ti.

‘I’m the one who is ethical, of good character. These other mendicants are unethical, of bad character.’

So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

And so they become indulgent and fall into negligence regarding their accomplishment in ethics. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, pāpatikaṃ chetvā ādāya pakkameyya ‘sāraṃ’ti maññamāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, and bark, he’d cut off the shoots and depart imagining they were heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi pāpatikaṃ, na aññāsi sākāpalāsaṃ.

‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, pāpatikaṃ chetvā ādāya pakkanto “sāraṃ”ti maññamāno;

That’s why he passed them over, cut off the shoots, and departed imagining they were heartwood.

yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won’t succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhāpareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo.

So tāya sīlasampadāya attānukkamseti, paraṃ vambheti:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā’ti.

So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu papaṭikaṃ aggaheṣi brahmacariyassa;
This is called a mendicant who has grabbed the shoots of the spiritual life

tena ca vosānaṃ āpādi.
and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.
When they’ve gone forth they generate possessions, honor, and popularity. ...

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno samādhisampadaṃ ārādheti.
Being diligent, they achieve immersion.

So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo.
They’re happy with that, and they’ve got all they wished for.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:
And they glorify themselves and put others down on account of that:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asaṃhita vibbhantacittā’ti.
‘I’m the one with immersion and unified mind. These other mendicants lack immersion, they have straying minds.’

So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.
And so they become indulgent and fall into negligence regarding that accomplishment in immersion. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhaṣṣa tiṭṭhato sāravato atikkammaṃ sāraṃ atikkamma phegguṃ taccaṃ chetvā ādāya pakkameyya ‘sāraṃ’ti maññaṃāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood and softwood, he’d cut off the bark and depart imagining it was heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacam, na aññāsi papaṭikaṃ, na aññāsi sākāpalāsaṃ.

If a person with good eyesight saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacam chetvā ādāya pakkanto “sāran”ti maññamāno.

That's why he passed them over, cut off the bark, and departed imagining it was heartwood.

Yañcassa sarena sarakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won't succeed.' ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti.

So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, ekacco kulaputto saddhā agāsmā anagāriyaṃ pabbajito hoti;

This is called a mendicant who has grabbed the bark of the spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi, dukkhotiṇṇo dukkhaṇapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity. ...

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto
samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati appamatto
samāno ñānadassanaṃ ārādheti.

Being diligent, they achieve knowledge and vision.

So tena ñānadassanena attamano hoti paripuṇṇasaṅkappo.

They’re happy with that, and they’ve got all they wished for.

So tena ñānadassanena attānukkaṃseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that,

‘ahamasmi jānaṃ passaṃ viharāmi.

I’m the one who meditates knowing and seeing.

Ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti.

These other mendicants meditate without knowing and seeing.’

So tena ñānadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno
dukkhaṃ viharati.

*And so they become indulgent and fall into negligence regarding that knowledge and vision.
And being negligent they live in suffering.*

Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno
mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya
pakkameyya ‘sāra’ṭi maññamāno.

*Suppose there was a person in need of heartwood. And while wandering in search of
heartwood he’d come across a large tree standing with heartwood. But, passing over the
heartwood, he’d cut out the softwood and depart imagining it was heartwood.*

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākhāpalāsaṃ.

‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sāratt’hiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya pakkanto “sāraṃ”ti maññamāno.

That’s why he passed them over, cut out the softwood, and departed imagining it was heartwood.

Yañcassa sarena sarakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won’t succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti.

So tena nāṇadassanena attamano hoti paripuṇṇasaṅkappo.

So tena nāṇadassanena attānukkaṃseti, paraṃ vambheti:

‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ appassaṃ viharantī’ti.

So tena nāṇadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu pheggum aggahesi brahmacariyassa;
This is called a mendicant who has grabbed the softwood of the spiritual life

tena ca vosāṇaṃ āpādi.
and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness, thinking,

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,
I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.
Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.
When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.
They’re not happy with that, and haven’t got all they wished for.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity. Being diligent, they become accomplished in ethics.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding that accomplishment in ethics. Being diligent, they achieve immersion.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding that accomplishment in immersion. Being diligent, they achieve knowledge and vision.

So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tena nāṇadassanena na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tena nāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asaṃvayavimokkhaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding that knowledge and vision. Being diligent, they achieve permanent liberation.

Atthānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asaṃvayavimuttiyaṃ parihāyetha.
And it’s impossible for that mendicant to fall away from that irreversible liberation.

Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāran’ti jānamāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi phegguṃ, aññāsi tacamaṃ, aññāsi papatikaṃ, aññāsi sākhaḥpalāsaṃ.

‘This gentleman knows what heartwood, softwood, bark, shoots, and branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto “sāran”ti jānamāno.

That’s why he cut out just the heartwood and departed knowing it was heartwood.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissati’ti.

Whatever he needs to make from heartwood, he will succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otiṇṇomhi jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkamaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkamaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya samādhisampadāya na attānukkamaṃseti, na paraṃ vambheti.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti.

So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tena nāṇadassanena na attānukkamaṃseti, na paraṃ vambheti.

So tena ñāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti.

Atthānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

It's impossible for that mendicant to fall away from that irreversible liberation.

Iti kho, bhikkhave, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ, na sīlasampadānisaṃsaṃ, na samādhisampadānisaṃsaṃ, na ñāṇadassanānisaṃsaṃ.

And so, mendicants, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision.

Yā ca kho ayaṃ, bhikkhave, akuppā cetovimutti—

Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart.”

etadatthamidaṃ, bhikkhave, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosānaṃ”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Mahāsāropamasuttaṃ niṭṭhitaṃ navamaṃ.

Cūlasāropamasutta

The Shorter Simile of the Heartwood

Evam me sutam—

So I have heard.

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

Atha kho piṅgalakoccho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi.

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

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca:

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

“yeme, bho gotama, samanabrāhmaṇā saṃghino gaṇino gaṇācariyā nātā yasassino tiṭṭhakarā sādhusammatā, bahujanassa,

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people.

seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, saṅcayo belatṭhaputto, nigaṇṭho nātaputto,

Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nātaputta, Saṅjaya Belatṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsū”ti?

According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Alaṃ, brāhmaṇa, tiṭṭhatetaṃ—

“Enough, brahmin, let this be:

sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsūti.

‘According to their own claims, did all of them have direct knowledge, or none of them, or only some?’

Dhammaṃ te, brāhmaṇa, desessāmi,

I will teach you the Dhamma.

taṃ suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho piṅgalakoccho brāhmaṇo bhagavato paccassosi.

“Yes sir,” Piṅgalakoccha replied.

Bhagavā etadavoca:

The Buddha said this:

“Seyyathāpi, brāhmaṇa, puriso sārattiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkameyya ‘sāraṇ’ti maññaṃāno.

“Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkanto “sāran”ti maññamāno.

That's why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won't succeed.’

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkameyya ‘sāran’ti maññamāno.

Suppose there was another person in need of heartwood ... he'd cut off the shoots and depart imagining they were heartwood ...

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ papaṭikaṃ chetvā ādāya pakkanto “sāran”ti maññamāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkameyya ‘sāran’ti maññamāno.

Suppose there was another person in need of heartwood ... he'd cut off the bark and depart imagining it was heartwood ...

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkanto “sāran”ti maññamāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkameyya ‘sāran’ti maññamāno.

Suppose there was another person in need of heartwood ... he'd cut out the softwood and depart imagining it was heartwood ...

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto “sāran”ti maññamāno.

Yañcassa sarena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāran’ti jānamāno.

Suppose there was another person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi phegguṃ, aññāsi tacamaṃ, aññāsi papaṭikaṃ, aññāsi sākhāpalāsaṃ.

This gentleman knows what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto “sāran”ti jānamāno.

That’s why he cut out just the heartwood and departed knowing it was heartwood.

Yañcassa sarena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissatī’ti.

Whatever he needs to make from heartwood, he will succeed.’

Evameva kho, brāhmaṇa, idhekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:

In the same way, take a certain person who goes forth from the lay life to homelessness, thinking:

‘otiṇnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

They’re happy with that, and they’ve got all they wished for.

So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that:

‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti.

I’m the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamaṭi, olinavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their possessions, honor, and popularity, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkanto ‘sāraṇ’ti maññaṃāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes branches and leaves for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkamaṇseti, na paraṃ vambheti.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, na vāyamaṭi, olinavuttiko ca hoti asāthaliko.

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamaṇo hoti, paripuṇṇasaṅkappo.

So tāya sīlasampadāya attānukkamaṇseti, paraṃ vambheti:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā’ti.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamaṭi, olinavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their accomplishment in ethics, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkanto ‘sāraṇ’ti maññaṃāno.

Yañcassa sārena sārakaraṇīyaṃ, tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes shoots for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otinnoṃhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam
dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti
asāthaliko.

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ
sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, paripuṇṇasaṅkappo.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca, tesam
dhammānaṃ sacchikiriyaṃ na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti
sāthaliko.

*They become lazy and slack regarding their accomplishment in immersion, not generating
enthusiasm or trying to realize those things that are better and finer. ...*

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno
mahato rukkhassa tiṭṭhāto sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacam
chetvā ādāya pakkanto ‘sāraṇ’ti maññamāno.

Yañcassa sārena sārakaraṇiyaṃ tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes bark for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maraṇena ... pe ...

antakiriya paññāyethā'ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuññaṣaṅkappo.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuññaṣaṅkappo.

So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuññaṣaṅkappo.

So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So ñāṇadassanaṃ ārādheti.

So tena ñāṇadassanena attamano hoti, paripuññaṣaṅkappo.

So tena ñāṇadassanena attānukkamseti, paraṃ vambheti:

‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ appasaṃ viharantī’ti.

Ñāṇadassanena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their knowledge and vision, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgaveśī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhāto sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto ‘sāraṇ’ti maññamāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They're like the person who mistakes softwood for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agāasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness, thinking:

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,
‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.
Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.
When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.
They’re not happy with that, and haven’t got all they wished for.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer.

So sīlasampadaṃ ārādheti.
They become accomplished in ethics.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their accomplishment in ethics, but generate enthusiasm and try to realize those things that are better and finer.

So samādhisampadaṃ ārādheti.
They become accomplished in immersion.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their accomplishment in immersion, but generate enthusiasm and try to realize those things that are better and finer.

So ñāṇadassanaṃ ārādheti.
They achieve knowledge and vision.

So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tena ñāṇadassanena na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Ñāṇadassanena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their knowledge and vision, but generate enthusiasm and try to realize those things that are better and finer.

Katame ca, brāhmaṇa, dhammā nāṇadassanena uttaritarā ca pañītatarā ca?

And what are those things that are better and finer than knowledge and vision?

Idha, brāhmaṇa, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ saviṇṇaṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

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

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassaṇaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisiddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso rūpaṇāññānaṃ samatikkamā paṭighaṇāññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsaṇāñcāyatanāṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākāsaṇāñcāyatanāṃ samatikkamma ‘anantaṃ viññānaṇ’ ti viññāṇāñcāyatanāṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso viññāṇāñcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharatī.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharatī.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharatī, paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Ime kho, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca paṇītatarā ca.

These are the things that are better and finer than knowledge and vision.

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgaveśī sārāpariyesanam caramāno mahato rukkassa tiṭṭhato sāravato sārāmyeva chetvā ādāya pakkanto ‘sāran’ti jānamāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissati.

Whatever he needs to make from heartwood, he will succeed.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

That’s what this person is like, I say.

Iti kho, brāhmaṇa, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ, na sīlasampadānisamsaṃ, na samādhisampadānisamsaṃ, na ñāṇadassanānisamsaṃ.

And so, brahmin, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision.

Yā ca kho ayaṃ, brāhmaṇa, akuppā cetovimutti—

Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart.”

etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosānaṃ”ti.

Evam vutte, piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, the brahmin Piṅgalakoccha said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

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

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

Cūḷasāropamasuttaṃ niṭṭhitaṃ dasamaṃ.

Opammavaggo niṭṭhito tatiyo.

Moḷiyaphaggunariṭṭhañca nāmo,

Andhavane kathipuṇṇaṃ nivāpo;

Rāsikaṇerumahāgajanāmo,

Sārūpamo puna piṅgalakoccho.

Majjhima Nikāya 31

Middle Discourses 31

Cūlagosiṅgasutta

The Shorter Discourse at Gosiṅga

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā nātike viharati giñjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo gosiṅgasālavanadāye viharanti.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the sal forest park at Gosiṅga.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena gosiṅgasālavanadāyo tenupasaṅkami.

Then in the late afternoon, the Buddha came out of retreat and went to that park.

Addasā kho dāyapālo bhagavantam dūratova āgacchantam.

The park keeper saw the Buddha coming off in the distance

Disvāna bhagavantam etadavoca:

and said to him,

“mā, samaṇa, etaṃ dāyaṃ pāvisi.

“Don’t come into this park, ascetic.

Santettha tayo kulaputtā attakāmarūpā viharanti.

There are three gentlemen who love themselves staying here.

Mā tesam aphāsumakāsi”ti.

Don’t disturb them.”

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa.

Anuruddha heard the park keeper conversing with the Buddha,

Sutvāna dāyapālam etadavoca:

and said to him,

“mā, āvuso dāyapāla, bhagavantam vāresi.

“Don’t keep the Buddha out, good park keeper!

Satthā no bhagavā anuppatto”ti.

Our Teacher, the Blessed One, has arrived.”

Atha kho āyasmā anuruddho yenāyasmā ca nandiyo āyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantaṇca nandiyam āyasmantaṇca kimilam etadavoca:

Then Anuruddha went to Nandiya and Kimbila, and said to them,

“abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no bhagavā anuppatto”ti.

“Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”

Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam paccuggantvā—

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha.

eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññapesi, eko pādodakam upathāpesi.

One received his bowl and robe, one spread out a seat, and one set out water for washing his feet.

Nisīdi bhagavā paññatte āsane.

He sat on the seat spread out

Nisajja kho bhagavā pāde pakkhālesi.

and washed his feet.

Tepi kho āyasmanto bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu.

Those venerables bowed and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca:

The Buddha said to Anuruddha,

“Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti?

“I hope you’re keeping well, Anuruddha and friends; I hope you’re alright. And I hope you’re having no trouble getting alms-food.”

“Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāma”ti.

“We’re alright, Blessed One, we’re getting by. And we have no trouble getting alms-food.”

“Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

“Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma”ti.

“Indeed, sir, we live in harmony like this.”

“Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“But how do you live this way?”

“Idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think,

‘lābhā vata me, suladdhaṃ vata me,

‘I’m fortunate, so very fortunate,

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi”ti.

to live together with spiritual companions such as these.’

Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;

I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;

—

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

—

Tassa mayhaṃ, bhante, evaṃ hoti:

I think,

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattheyyaṃ”ti.

‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

And that’s what I do.

Nānā hi kho no, bhante, kāyā ekañca pana maññe cittaṃ”ti.

Though we’re different in body, sir, we’re one in mind, it seems to me.”

Āyasmāpi kho nandiyo ... pe ...

And the venerables Nandiya and Kimbila spoke likewise, and they added:

āyasmāpi kho kimilo bhagavantam etadavoca:

“mayhampi, bhante, evam hoti:

‘lābhā vata me, suladdham vata me,

yoham evarūpehi sabrahmacārīhi saddhiṃ viharāmi’ti.

Tassa mayham, bhante, imesu āyasmantesu mettam kāyakammaṃ paccupaṭṭhitam āvi ceva raho ca,

mettam vacīkammaṃ paccupaṭṭhitam āvi ceva raho ca,

mettam manokammaṃ paccupaṭṭhitam āvi ceva raho ca.

Tassa mayham, bhante, evam hoti:

‘yannūnāham sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyyan’ti.

So kho aham, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

Nānā hi kho no, bhante, kāyā ekaṇca pana maññe cittaṃ”ti.

“Evam kho mayam, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma”ti.

“That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

“Sādhū sādhū, anuruddhā.

“Good, good, Anuruddha and friends!

Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

But I hope you’re living diligently, keen, and resolute?”

“Taggha mayam, bhante, appamattā ātāpino pahitattā viharāma”ti.

“Indeed, sir, we live diligently.”

“Yathā katham pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

“But how do you live this way?”

“Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanāni paññāpeti, pāṇīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti.

“In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin.

Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhūñjati, no ce ākaṅkhati appaharite vā chaḍḍeti, appānake vā udae opilāpeti.

If there’s anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.

So āsanāni paṭisāmeti, pāṇīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati.

Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory.

Yo passati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittam
tuccaṃ so upaṭṭhāpeti.

If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up.

Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena
upaṭṭhāpema, na tveva mayaṃ, bhante, tappaccayā vācaṃ bhindāma.

*If he can't do it, he summons another with a wave of the hand, and they set it up by lifting it
with their hands. But we don't break into speech for that reason.*

Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattikaṃ dhammiyā kathāya
sannisīdāma.

And every five days we sit together for the whole night and discuss the teachings.

Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā"ti.

That's how we live diligently, keen, and resolute."

"Sādhu sādhu, anuruddhā.

"Good, good, Anuruddha and friends!

Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ
viharaṇānaṃ uttari manussadhammā alamariyañāṇadassanaviseso adhigato
phāsuvihāro"ti?

*But as you live diligently like this, have you achieved any superhuman distinction in knowledge
and vision worthy of the noble ones, a meditation at ease?"*

"Kīṇhi no siyā, bhante.

"How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ
upasampajja viharāma.

*Whenever we want, quite secluded from sensual pleasures, secluded from unskillful qualities,
we enter and remain in the first absorption, which has the rapture and bliss born of seclusion,
while placing the mind and keeping it connected.*

Ayaṃ kho no, bhante, amhākaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ
viharaṇānaṃ uttari manussadhammā alamariyañāṇadassanaviseso adhigato
phāsuvihāro"ti.

*This is a superhuman distinction in knowledge and vision worthy of the noble ones, a
meditation at ease, that we have achieved while living diligent, keen, and resolute."*

"Sādhu sādhu, anuruddhā.

"Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa
paṭippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso
adhigato phāsuvihāro"ti?

*But have you achieved any other superhuman distinction for going beyond and stilling that
meditation?"*

"Kīṇhi no siyā, bhante.

"How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vitakkavicārānaṃ vūpasamā ajjhataṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharāma.

*Whenever we want, as the placing of the mind and keeping it connected are stilled, we enter
and remain in the second absorption, which has the rapture and bliss born of immersion, with
internal clarity and confidence, and unified mind, without placing the mind and keeping it
connected.*

Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā
ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato
phāsuvihāro"ti.

*This is another superhuman distinction that we have achieved for going beyond and stilling
that meditation."*

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa patippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma pītiyā ca virāgā upekkhakā ca viharāma, satā ca sampajānā, sukhāṇca kāyena paṭisaṃvedema, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāma.

Whenever we want, with the fading away of rapture, we enter and remain in the third absorption, where we meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Etassa, bhante, viharassa samatikkamāya etassa viharassa patippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa patippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāma.

Whenever we want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, we enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Etassa, bhante, viharassa samatikkamāya etassa viharassa patippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa patippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharāma.

Whenever we want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, we enter and remain in the dimension of infinite space.

Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanam upasampajja viharāma ... pe ...

Whenever we want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, we enter and remain in the dimension of infinite consciousness. ...

sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharāma ... pe ...

going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, we enter and remain in the dimension of nothingness. ...

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharāma.

going totally beyond the dimension of nothingness, we enter and remain in the dimension of neither perception nor non-perception.

Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharāma, paññāya ca no disvā āsavā parikkhīṇā.

Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end.

Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyaññāḍassanaviseso adhigato phāsuvihāro.

This is another superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved for going beyond and stilling that meditation.

Imamhā ca mayam, bhante, phāsuvihārā aññaṃ phāsuvihāraṃ uttaritaraṃ vā paṇītaraṃ vā na samanupassāmā”ti.

And we don't see any better or finer way of meditating at ease than this.”

“Sādhu sādhu, anuruddhā.

“Good, good!

Imamhā phāsuvihārā uttaritaro vā paṇītataro vā phāsuvihāro natthi”ti.

There is no better or finer way of meditating at ease than this.”

Atha kho bhagavā āyasmantañca anuruddham āyasmantañca nandiyam āyasmantañca kimilaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi.

Then the Buddha educated, encouraged, fired up, and inspired the venerables Anuruddha, Nandiya, and Kimbila with a Dhamma talk, after which he got up from his seat and left.

Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam anusamyāyitvā tato paṇinivattitvā āyasmā ca nandiyo āyasmā ca kimilo āyasmantaṃ anuruddham etadavocum:

The venerables then accompanied the Buddha for a little way before turning back. Nandiya and Kimbila said to Anuruddha,

“kim nu kho mayam āyasmato anuruddhassa evamārocimha:

“Did we ever tell you that we had

‘imāsañca imāsañca vihārasamāpattīnaṃ mayam lābhino’ti, yam no āyasmā anuruddho bhagavato sammukhā yāva āsavānaṃ khayā pakāseti”ti?

gained such and such meditations and attainments, up to the ending of defilements, as you revealed to the Buddha?”

“Na kho me āyasmanto evamārocesum:

“The venerables did not tell me that they had

‘imāsañca imāsañca vihārasamāpattīnaṃ mayam lābhino’ti, api ca me āyasmantaṃ cetasaṃ ceto paricca vidito:

gained such meditations and attainments. But I discovered it by comprehending your minds,

‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti.

Devatāpi me etamatthaṃ ārocesum:

and deities also told me.

‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti.

Tamenam bhagavatā pañhābhipuṭṭhena byākatan”ti.

I answered when the Buddha directly asked about it.”

Atha kho dīgho parajano yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho dīgho parajano yakkho bhagavantam etadavoca:

Then the native spirit Dīgha Parajana went up to the Buddha, bowed, stood to one side, and said to him,

“lābhā vata, bhante, vajjīnaṃ, suladdhalābhā vajjipajāya,

“The Vajjis are lucky! The Vajjian people are so very lucky

yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā—

that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen,

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.
the venerables Anuruddha, Nandiya, and Kimbila.”

Dīghassa parajanassa yakkhassa saddaṃ sutvā bhumṃ devā saddamanussāvesuṃ:
Hearing the cry of Dīgha Parajana, the Earth Gods raised the cry ...

“lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya,

yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā—

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.

Bhumṃānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā ... pe ...
Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ...

tāvatiṃsā devā ... pe ...
the Gods of the Thirty-Three ...

yāmā devā ... pe ...
the Gods of Yama ...

tusitā devā ... pe ...
the Joyful Gods ...

nimmānaratī devā ... pe ...
the Gods Who Love to Create ...

paranimmitavasavattī devā ... pe ...
the Gods Who Control the Creations of Others ...

brahmakāyikā devā saddamanussāvesuṃ:
the Gods of Brahmā’s Host raised the cry,

“lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya,
“The Vajjis are lucky! The Vajjian people are so very lucky

yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā—
that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen,

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.
the venerables Anuruddha, Nandiya, and Kimbila.”

Itiha te āyasmanto tena khaṇena tena layena tena muhuttana yāva brahmalokā viditā
ahesuṃ.
And so at that moment, in that instant, those venerables were known as far as the Brahmā realm.

“Evametam, dīgha, evametam, dīgha.
“That’s so true, Dīgha! That’s so true!

Yasmāpi, dīgha, kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi
kulam ete tayo kulaputte pasannacittam anussareyya, tassapāssa kulassa
dīgharattam hitāya sukhāya.
If the family from which those three gentlemen went forth from the lay life to homelessness were to recollect those venerables with confident heart, that would be for that family’s lasting welfare and happiness.

Yasmāpi, dīgha, kulaparivattā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so
cepi kulaparivatto ete tayo kulaputte pasannacitto anussareyya, tassapāssa
kulaparivattassa dīgharattam hitāya sukhāya.
If the family circle ...

Yasmāpi, dīgha, gāmā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi
nigāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa gāmassa dīgharattaṃ
hitāya sukhāya.

village ...

Yasmāpi, dīgha, nigamā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi
nigāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa nigamassa
dīgharattaṃ hitāya sukhāya.

town ...

Yasmāpi, dīgha, nagarā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi
nagarāṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa nagarassa
dīgharattaṃ hitāya sukhāya.

city ...

Yasmāpi, dīgha, janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi
janapado ete tayo kulaputte pasannacitto anussareyya, tassapāssa janapadassa
dīgharattaṃ hitāya sukhāya.

country ...

Sabbe cepi, dīgha, khattiyā ete tayo kulaputte pasannacittā anussareyyuṃ,
sabbesānampāssa khattiyānaṃ dīgharattaṃ hitāya sukhāya.

all the aristocrats ...

Sabbe cepi, dīgha, brāhmaṇā ... pe ...

all the brahmins ...

sabbe cepi, dīgha, vessā ... pe ...

all the merchants ...

sabbe cepi, dīgha, suddā ete tayo kulaputte pasannacittā anussareyyuṃ,
sabbesānampāssa suddānaṃ dīgharattaṃ hitāya sukhāya.

*all the workers were to recollect those venerables with confident heart, that would be for all
those workers' lasting welfare and happiness.*

Sadevako cepi, dīgha, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā
sadevamanussā ete tayo kulaputte pasannacittā anussareyya, sadevakassapāssa
lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya
dīgharattaṃ hitāya sukhāya.

*If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and
brahmins, gods and humans—were to recollect those venerables with confident heart, that
would be for the whole world's lasting welfare and happiness.*

Passa, dīgha, yāva ete tayo kulaputtā bahujaṇahitāya paṭipannā bahujaṇasukhāya
lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ”ti.

*See, Dīgha, how those three gentlemen are practicing for the welfare and happiness of the
people, out of compassion for the world, for the benefit, welfare, and happiness of gods and
humans!”*

Idamavoca bhagavā.

That is what the Buddha said.

Attamano dīgho parajano yakkho bhagavato bhāsitaṃ abhinandīti.

Satisfied, the native spirit Dīgha Parajana was happy with what the Buddha said.

Cūḷagosingasuttaṃ niṭṭhitaṃ paṭhamam.

Mahāgosinḡasutta

The Longer Discourse at Gosinḡa

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā gosinḡasālavanadāye viharati sambahulehi abhiññātehi
abhiññātehi therehi sāvakehi saddhiṃ—

At one time the Buddha was staying in the sal forest park at Gosinḡa, together with several well-known senior disciples, such as

āyasmatā ca sārīputtena āyasmatā ca mahāmogallānena āyasmatā ca
mahākassapena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca
ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

the venerables Sārīputta, Mahāmogallāna, Mahākassapa, Anuruddha, Revata, Ānanda, and others.

Atha kho āyasmā mahāmogallāno sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā
mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākassapaṃ
etadavoca:

Then in the late afternoon, Venerable Mahāmogallāna came out of retreat, went to Venerable Mahākassapa, and said,

“āyāmāvuso, kassapa, yenāyasmā sārīputto tenupasaṅkamissāma
dhammassavanāyā”ti.

“Come, Reverend Kassapa, let’s go to Venerable Sārīputta to hear the teaching.”

“Evamāvuso”ti kho āyasmā mahākassapo āyasmato mahāmogallānassa paccassosi.

“Yes, reverend,” Mahākassapa replied.

Atha kho āyasmā ca mahāmogallāno āyasmā ca mahākassapo āyasmā ca
anuruddho yenāyasmā sārīputto tenupasaṅkamiṃsu dhammassavanāyā.

Then, together with Venerable Anuruddha, they went to Sārīputta to hear the teaching.

Addasā kho āyasmā ānando āyasmantañca mahāmogallānaṃ āyasmantañca
mahākassapaṃ āyasmantañca anuruddhaṃ yenāyasmā sārīputto tenupasaṅkamante
dhammassavanāyā.

Seeing them, Venerable Ānanda

Disvāna yenāyasmā revato tenupasaṅkami; upasaṅkamitvā āyasmantaṃ revataṃ
etadavoca:

went to Venerable Revata, told him what was happening,

“upasaṅkamantā kho amū, āvuso revata, sappurisā yenāyasmā sārīputto tena
dhammassavanāyā.

and invited him also.

Āyāmāvuso revata, yenāyasmā sārīputto tenupasaṅkamissāma dhammassavanāyā”ti.

“Evamāvuso”ti kho āyasmā revato āyasmato ānandassa paccassosi.

Atha kho āyasmā ca revato āyasmā ca ānando yenāyasmā sārīputto
tenupasaṅkamiṃsu dhammassavanāyā.

Addasā kho āyasmā sārīputto āyasmantañca revataṃ āyasmantañca ānandaṃ
dūratova āgacchante.

Sārīputta saw them coming off in the distance

Disvāna āyasmantaṃ ānandaṃ etadavoca:

and said to Ānanda,

“etu kho āyasmā ānando.

“Come, Venerable Ānanda.

Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa.

Welcome to Ānanda, the Buddha's attendant, who is so close to the Buddha.

Ramaṇīyaṃ, āvuso ānanda, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

kathaṃrūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti?

What kind of mendicant would beautify this park?”

“Idhāvuso sārīputta, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyoṣānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppatividdhā.

“Reverend Sārīputta, it's a mendicant who is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anupapandhehi anusayasamugghātāya.

And they teach the four assemblies in order to uproot the underlying tendencies with well-rounded and systematic words and phrases.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That's the kind of mendicant who would beautify this park.”

Evam vutte, āyasmā sārīputto āyasmantaṃ revataṃ etadavoca:

When he had spoken, Sārīputta said to Revata,

“byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ.

“Reverend Revata, Ānanda has answered by speaking from his heart.

Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma:

And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso revata, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathaṃrūpena, āvuso revata, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti?

“Idhāvuso sārīputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattaṃ cetosamathamānuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ.

“Reverend Sārīputta, it's a mendicant who enjoys retreat and loves retreat. They're committed to inner serenity of the heart, they don't neglect absorption, they're endowed with discernment, and they frequent empty huts.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That's the kind of mendicant who would beautify this park.”

Evam vutte, āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca:

When he had spoken, Sārīputta said to Anuruddha,

“byākataṃ kho, āvuso anuruddha, āyasmatā revatena yathāsakaṃ paṭibhānaṃ.

“Reverend Anuruddha, Revata has answered by speaking from his heart.

Tattha dāni mayaṃ āyasmantaṃ anuruddhaṃ pucchāma:

And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso anuruddha, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathaṃrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti?

“Idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahaṣsaṃ lokānaṃ voloketi.

“Reverend Sārīputta, it’s a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human,

Seyyathāpi, āvuso sārīputta, cakkhumā puriso uparipāsādaragato sahaṣsaṃ nemimaṇḍalānaṃ volokeyya;

just as a person with good sight could survey a thousand wheel rims from the upper floor of a stilt longhouse.

evameva kho, āvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahaṣsaṃ lokānaṃ voloketi.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

Evam vutte, āyasmā sārīputto āyasmantaṃ mahākassapaṃ etadavoca:

When he had spoken, Sārīputta said to Mahākassapa,

“byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsakaṃ paṭibhānaṃ.

“Reverend Kassapa, Anuruddha has answered by speaking from his heart.

Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma:

And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso kassapa, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathaṃrūpena, āvuso kassapa, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti?

“Idhāvuso sārīputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āradhaviṛiyo hoti vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasāmpanno hoti sīlasāmpadāya ca vaṇṇavādī, attanā ca samādhisāmpanno hoti samādhisāmpadāya ca vaṇṇavādī, attanā ca paññāsāmpanno hoti paññāsāmpadāya ca vaṇṇavādī, attanā ca vimuttisāmpanno hoti vimuttisāmpadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasāmpanno hoti vimuttiñāṇadassanasāmpadāya ca vaṇṇavādī.

“Reverend Sārīputta, it’s a mendicant who lives in the wilderness, eats only alms-food, wears rag robes, and owns just three robes; and they praise these things. They are of few wishes, content, secluded, aloof, and energetic; and they praise these things. They are accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom; and they praise these things.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

Evam vutte, āyasmā sārīputto āyasmantaṃ mahāmoggallānaṃ etadavoca:

When he had spoken, Sārīputta said to Mahāmoggallāna,

“byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ.

“Reverend Moggallāna, Mahākassapa has answered by speaking from his heart.

Tattha dāni mayam āyasmantaṃ mahāmogallānaṃ pucchāma:

And now we ask you the same question."

‘ramaṇīyaṃ, āvuso moggallāna, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathaṃrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti?

“Idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññaṃaññaṃ pañhaṃ pucchanti, aññaṃaññaṃ pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ kathā pavattinī hoti.

“Reverend Sārīputta, it’s when two mendicants engage in discussion about the teaching. They question each other and answer each other’s questions without faltering, and their discussion on the teaching flows on.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti.

That’s the kind of mendicant who would beautify this park.”

Atha kho āyasmā mahāmogallāno āyasmantaṃ sārīputtaṃ etadavoca:

Then Mahāmogallāna said to Sārīputta,

“byākatam kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

“Each of us has spoken from our heart.

Tattha dāni mayam āyasmantaṃ sārīputtaṃ pucchāma:

And now we ask you:

‘ramaṇīyaṃ, āvuso sārīputta, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

Sārīputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

kathaṃrūpena, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti?

What kind of mendicant would beautify this park?”

“Idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati.

“Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it.

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

In the morning, they abide in whatever meditation or attainment they want.

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

At midday,

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

and in the evening, they abide in whatever meditation or attainment they want.

Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmatassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa.

Suppose that a ruler or their minister had a chest full of garments of different colors.

So yaññadeva dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārūpituṃ, taṃ tadeva dussayugaṃ pubbaṇhasamayaṃ pārūpeyya;

In the morning, they’d don whatever pair of garments they wanted.

yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārūpituṃ, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārūpeyya;

At midday,

yaññadeva dussayugam ākañkheyya sāyanhasamayaṃ pārupitum, taṃ tadeva dussayugam sāyanhasamayaṃ pārupeyya.

and in the evening, they'd don whatever pair of garments they wanted.

Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati.

In the same way, a mendicant masters their mind and is not mastered by it.

So yāya vihārasamāpattiya ākañkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

In the morning, they abide in whatever meditation or attainment they want.

yāya vihārasamāpattiya ākañkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

At midday,

yāya vihārasamāpattiya ākañkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

and in the evening, they abide in whatever meditation or attainment they want.

Evarūpena kho, āvuso moggallāna, bhikkhunā gosīṅgasālavanam sobheyyā"ti.

That's the kind of mendicant who would beautify this park."

Atha kho āyasmā sāriputto te āyasmante etadavoca:

Then Sāriputta said to those venerables,

"byākatam kho, āvuso, amhehi sabbeheva yathāsakam paṭibhānam.

"Each of us has spoken from the heart.

Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamattham bhagavato ārocessāma.

Come, reverends, let's go to the Buddha, and inform him about this.

Yathā no bhagavā byākarissati tathā naṃ dhāressāmā"ti.

As he answers, so we'll remember it."

"Evamāvuso"ti kho te āyasmanto āyasmato sāriputtassa paccassosum.

"Yes, reverend," they replied.

Atha kho te āyasmanto yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam etadavoca:

Then those venerables went to the Buddha, bowed, and sat down to one side. Venerable Sāriputta told the Buddha of how the mendicants had come to see him, and how he had asked Ānanda:

"idha, bhante, āyasmā ca revato āyasmā ca ānando yenāham tenupasaṅkamimsu dhammassavanāya.

-

Addasaṃ kho aham, bhante, āyasmantañca revataṃ āyasmantañca ānandaṃ dūratova āgacchante.

-

Disvāna āyasmantaṃ ānandaṃ etadavocaṃ:

-

'etu kho āyasmā ānando.

-

Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa.

Ramaṇīyam, āvuso ānanda, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

"Ānanda, the sal forest park at Gosīṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

kathaṃrūpena, āvuso ānanda, bhikkhunā gosīṅgasālavanam sobheyyā'ti?
What kind of mendicant would beautify this park?

Evaṃ vutte, bhante, āyasmā ānando maṃ etadavoca:
When I had spoken, Ānanda said to me:

‘idhāvuso, sārīputta, bhikkhu bahussuto hoti sutadharo ... pe ...
Reverend Sārīputta, it's a mendicant who is very learned ...

anusayasamugghātāya.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā'”ti.
That's the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sārīputta.
“Good, good, Sārīputta!

Yathā taṃ ānandova sammā byākaramāno byākareyya.
Ānanda answered in the right way for him.

Ānando hi, sārīputta, bahussuto sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipunṇam paṇisuddham brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.
For Ānanda is very learned ...”

So catassannaṃ paṇisaṇaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anuppabandhehi anusayasamugghātāya'”ti.

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ revataṃ etadavocaṃ:
“Next I asked Revata the same question.

‘byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma—

ramaṇiyaṃ, āvuso revata, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti.

Kathaṃrūpena, āvuso revata, bhikkhunā gosīṅgasālavanam sobheyyā'ti?

Evaṃ vutte, bhante, āyasmā revato maṃ etadavoca:
He said:

‘idhāvuso sārīputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhataṃ cetosamathamānuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ.
‘It's a mendicant who enjoys retreat ...

Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā'”ti.
That's the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sārīputta.
“Good, good, Sārīputta!

Yathā taṃ revatova sammā byākaramāno byākareyya.
Revata answered in the right way for him.

Revato hi, sārīputta, paṭisallānārāmo paṭisallānarato, ajjhataṃ cetosamathamānuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārānaṃ'”ti.
For Revata enjoys retreat ...”

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ anuruddhaṃ etadavocaṃ:

“Next I asked Anuruddha the same question.

‘byākataṃ kho, āvuso anuruddha, āyasmatā revatena ... pe ...

kathaṃrūpena, āvuso anuruddha, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti.

Evaṃ vutte, bhante, āyasmā anuruddho maṃ etadavoca:

He said:

‘idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantaṃ mānusakena sahaṣaṃ lokānaṃ voloketi.

‘It’s a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human ...

Seyyathāpi, āvuso sārīputta, cakkhumā puriso ... pe ...

evārūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti.”

That’s the kind of mendicant who would beautify this park.’”

“Sādhu sādhu, sārīputta, yathā taṃ anuruddhova sammā byākaramāno byākareyya.

“Good, good, Sārīputta! Anuruddha answered in the right way for him.

Anuruddho hi, sārīputta, dibbena cakkhunā visuddhena atikkantaṃ mānusakena sahaṣaṃ lokānaṃ voloketi”ti.

For Anuruddha surveys the entire galaxy with clairvoyance that is purified and surpasses the human.”

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ mahākassapaṃ etadavocaṃ:

“Next I asked Mahākassapa the same question.

‘byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma ... pe ...

kathaṃrūpena kho, āvuso kassapa, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti?

Evaṃ vutte, bhante, āyasmā mahākassapo maṃ etadavoca:

He said:

‘idhāvuso sārīputta, bhikkhu attanā ca ārañṇiko hoti ārañṇikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti ... pe ... attanā ca paṃsukūliko hoti ... pe ... attanā ca tecīvariko hoti ... pe ... attanā ca appiccho hoti ... pe ... attanā ca santuṭṭho hoti ... pe ... attanā ca pavivitto hoti ... pe ... attanā ca asaṃsaṭṭho hoti ... pe ... attanā ca āraddhavīriyo hoti ... pe ... attanā ca sīlasampanno hoti ... pe ... attanā ca samādhisampanno hoti ... pe ... attanā ca paññāsampanno hoti ... attanā ca vimuttisampanno hoti ... attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī.

‘It’s a mendicant who lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and they praise these things.

Evaṃrūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti.”

That’s the kind of mendicant who would beautify this park.’”

“Sādhu sādhu, sārīputta.

“Good, good, Sārīputta!

Yathā taṃ kassapova sammā byākaramāno byākareyya.

Kassapa answered in the right way for him.

Kassapo hi, sārīputta, attanā ca āraññiko āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhavīriyo vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī”ti.

For Kassapa lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and he praises these things.”

“Evaṃ vutte, ahaṃ bhante āyasmantaṃ mahāmoggallānaṃ etadavocaṃ:

“Next I asked Mahāmoggallāna the same question.

‘byākatam kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma ... pe ...

kathamrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti?

Evaṃ vutte, bhante, āyasmā mahāmoggallāno maṃ etadavoca:

He said:

‘idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti. Te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ kathā pavattinī hotī.

‘It’s when two mendicants engage in discussion about the teaching ...

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sārīputta, yathā taṃ moggallānova sammā byākaramāno byākareyya.

“Good, good, Sārīputta! Moggallāna answered in the right way for him.

Moggallāno hi, sārīputta, dhammakathiko”ti.

For Moggallāna is a Dhamma speaker.”

Evaṃ vutte, āyasmā mahāmoggallāno bhagavantaṃ etadavoca:

When he had spoken, Moggallāna said to the Buddha,

“atha khvāhaṃ, bhante, āyasmantaṃ sārīputtaṃ etadavocaṃ:

“Next, I asked Sārīputta:

‘byākatam kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

‘Each of us has spoken from our heart.

Tattha dāni mayaṃ āyasmantaṃ sārīputtaṃ pucchāma—

And now we ask you:

ramaṇīyaṃ, āvuso sārīputta, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti.

Sārīputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

Kathamrūpena, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti?

What kind of mendicant would beautify this park?”

Evaṃ vutte, bhante, āyasmā sārīputto maṃ etadavoca:

When I had spoken, Sārīputta said to me:

‘idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti no ca bhikkhu cittassa vasena vattati.

‘Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it ...

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmatassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa.

So yaññadeva dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārupitum, taṃ tadeva dussayugaṃ pubbaṇhasamayaṃ pārūpeyya;

yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārupitum, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārūpeyya;

yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārupitum, taṃ tadeva dussayugaṃ sāyanhasamayaṃ pārūpeyya.

Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati.

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

Evarūpena kho, āvuso moggallāna, bhikkhunā gosīṅgasālavanaṃ sobheyyā””ti.
That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, moggallāna.
“Good, good, Moggallāna!

Yathā taṃ sārīputtova sammā byākaramāno byākareyya.
Sārīputta answered in the right way for him.

Sārīputto hi, moggallāna, cittaṃ vasaṃ vatteti no ca sārīputto cittassa vasena vattati.
For Sārīputta masters his mind and is not mastered by it ...”

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharitaṃ, tāya vihārasamāpattiya sāyanhasamayaṃ viharatī”ti.

Evam vutte, āyasmā sāriputto bhagavantaṃ etadavoca:

When he had spoken, Sāriputta asked the Buddha,

“kassa nu kho, bhante, subhāsitaṃ”ti?

“Sir, who has spoken well?”

“Sabbesaṃ vo, sāriputta, subhāsitaṃ pariyāyena.

“You’ve all spoken well in your own way.

Api ca mamapi suṇātha yathārūpena bhikkhunā gosīṅgasālavanaṃ sobheyya.

However, listen to me also as to what kind of mendicant would beautify this sal forest park at Gosīṅga.

Idha, sāriputta, bhikkhu pacchābhattaṃ piṇḍapātaṭṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā:

It’s a mendicant who, after the meal, returns from alms-round, sits down cross-legged with their body straight, and establishes mindfulness right there, thinking:

‘na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me nānupādāya āsavehi cittaṃ vimuccissatī”ti.

‘I will not break this sitting posture until my mind is freed from the defilements by not grasping!’

Evarūpena kho, sāriputta, bhikkhunā gosīṅgasālavanaṃ sobheyya”ti.

That’s the kind of mendicant who would beautify this park.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te āyasmanto bhagavato bhāsitaṃ abhinanduntī.

Satisfied, those venerables were happy with what the Buddha said.

Mahāgosīṅgasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 33

Middle Discourses 33

Mahāgopālakasutta

The Longer Discourse on the Cowherd

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:

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phāṭim kātum.

“Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsātikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti anavasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti.

It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to the bulls who are fathers and leaders of the herd.

Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phāṭim kātum.

A cowherd with these eleven factors can't maintain and expand a herd of cattle.

Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjitum.

In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsātikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṃghapitaro saṃghapariṇāyakā te na atirekapūjāya pūjetā hoti.

It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathaṇca, bhikkhave, bhikkhu na rūpaññū hoti?

And how does a mendicant not know form?

Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpaṃ’ti yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand that all form is the four primary elements, or form derived from the four primary elements.

Evam kho, bhikkhave, bhikkhu na rūpaññū hoti. (1)

That's how a mendicant doesn't know form.

Kathañca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti?

And how is a mendicant not skilled in characteristics?

Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evam kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti. (2)

That's how a mendicant isn't skilled in characteristics.

Kathañca, bhikkhave, bhikkhu na āsātikaṃ hāretā hoti?

And how does a mendicant not pick out flies' eggs?

Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ adhiṇvāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Uppannaṃ byāpādavittakkaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... pe ... uppannapanne pāpake akusale dhamme adhiṇvāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti.

It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, get rid of them, eliminate them, and obliterate them.

Evam kho, bhikkhave, bhikkhu na āsātikaṃ hāretā hoti. (3)

That's how a mendicant doesn't pick out flies' eggs.

Kathañca, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti?

And how does a mendicant not dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī.

When a mendicant sees a sight with their eyes, they get caught up in the features and details.

Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaram āpajjati.

Since the faculty of sight is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ... pe ...

taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...

feel a touch with their body ...

manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī.

know a thought with their mind, they get caught up in the features and details.

Yatvādhikaranamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaṃveyyuṃ, tassa saṃvaraṃ na paṭipajjati, na rakkhati manindriyam, manindriye na saṃvaram āpajjati.

Since the faculty of the mind is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint.

Evam kho, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti. (4)

That's how a mendicant doesn't dress wounds.

Kathaṇca, bhikkhave, bhikkhu na dhūmaṃ kattā hoti?

And how does a mendicant not smoke out pests?

Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti.

It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it.

Evam kho, bhikkhave, bhikkhu na dhūmaṃ kattā hoti. (5)

That's how a mendicant doesn't smoke out pests.

Kathaṇca, bhikkhave, bhikkhu na titthaṃ jānāti?

And how does a mendicant not know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te kālena kālaṃ upasaṅkamitvā na paripucchati, na paripaṇhāti:

It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and ask them questions:

‘idaṃ, bhante, kathaṃ?

Why, sir, does it say this?

Imassa ko attho'ti?

What does that mean?’

Tassa te āyasmanto avivatañceva na vivaranti, anuttāṇikataṇca na uttāṇikaronti, anekavihitesu ca kaṅkhāthāṇīyesu dhammesu kaṅkhaṃ na paṭivinodenti.

Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evam kho, bhikkhave, bhikkhu na titthaṃ jānāti. (6)

That's how a mendicant doesn't know the ford.

Kathaṇca, bhikkhave, bhikkhu na pītaṃ jānāti?

And how does a mendicant not know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitam pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no joy in the meaning and the teaching, and finds no joy connected with the teaching.

Evam kho, bhikkhave, bhikkhu na pītaṃ jānāti. (7)

That's how a mendicant doesn't know satisfaction.

Kathaṇca, bhikkhave, bhikkhu na vīthim jānāti?

And how does a mendicant not know the trail?

Idha, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the noble eightfold path.

Evam kho, bhikkhave, bhikkhu na vīthim jānāti. (8)

That's how a mendicant doesn't know the trail.

Kathaṇca, bhikkhave, bhikkhu na gocarakusalo hoti?

And how is a mendicant not skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation.

Evam kho, bhikkhave, bhikkhu na gocarakusalo hoti. (9)

That's how a mendicant is not skilled in pastures.

Kathaṇca, bhikkhave, bhikkhu anavasesadohī hoti?

And how does a mendicant milk dry?

Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihatthum pavārenti cīvarapaṇḍapātasenāsanagīlānappaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick, and that mendicant doesn't know moderation in accepting.

Evam kho, bhikkhave, bhikkhu anavasesadohī hoti. (10)

That's how a mendicant milks dry.

Kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti?

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

na mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

Evam kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti. (11)

That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitum.

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātiṃ kātum.

A cowherd with eleven factors can maintain and expand a herd of cattle.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsātikam hāretā hoti, vanaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti.

It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd.

Imehi kho, bhikkhave, ekādasahi āṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātiṃ kātuṃ.

A cowherd with these eleven factors can maintain and expand a herd of cattle.

Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjitum.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhanakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittthaṃ jānāti, pītaṃ jānāti, vīthim jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathaṇca, bhikkhave, bhikkhu rūpaññū hoti?

And how does a mendicant know form?

Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ 'cattāri mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpaṇ'ti yathābhūtaṃ pajānāti.

It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements.

Evam kho, bhikkhave, bhikkhu rūpaññū hoti. (1)

That's how a mendicant knows form.

Kathaṇca, bhikkhave, bhikkhu lakkhanakusalo hoti?

And how is a mendicant skilled in characteristics?

Idha, bhikkhave, bhikkhu kammalakkhaṇo bālo, kammalakkhaṇo paṇḍitoti yathābhūtaṃ pajānāti.

It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evam kho, bhikkhave, bhikkhu lakkhanakusalo hoti. (2)

That's how a mendicant is skilled in characteristics.

Kathaṇca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti?

And how does a mendicant pick out flies' eggs?

Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... pe ... uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Evam kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti. (3)

That's how a mendicant picks out flies' eggs.

Kathaṇca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti?

And how does a mendicant dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaranamenam cakkhundriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaram āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ... pe ...

taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...

feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaranamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyam, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evam kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti. (4)

That's how a mendicant dresses wounds.

Kathaṇca, bhikkhave, bhikkhu dhūmaṃ kattā hoti?

And how does a mendicant smoke out pests?

Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti.

It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it.

Evam kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti. (5)

That's how a mendicant smokes out pests.

Kathaṇca, bhikkhave, bhikkhu titthaṃ jānāti?

And how does a mendicant know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā te kālena kālaṃ upasaṅkamitvā paripucchati, paripaṇhāti:

It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions:

‘idaṃ, bhante, kathaṃ?

‘Why, sir, does it say this?

Imassa ko attho’ti?

What does that mean?’

Tassa te āyasmanto avivatañceva vivaranti, anuttānīkathaṇca uttānīkaronti, anekavihitesu ca kaṅkhāthānīyesu dhammesu kaṅkhaṃ paṭivinodenti.

Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evam kho, bhikkhave, bhikkhu titthaṃ jānāti. (6)

That's how a mendicant knows the ford.

Kathaṇca bhikkhave, bhikkhu pītaṃ jānāti?

And how does a mendicant know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Evam kho, bhikkhave, bhikkhu pītaṃ jānāti. (7)

That's how a mendicant knows satisfaction.

Kathaṇca, bhikkhave, bhikkhu vīthiṃ jānāti?

And how does a mendicant know the trail?

Idha, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti.

It's when a mendicant truly understands the noble eightfold path.

Evam kho, bhikkhave, bhikkhu vīthiṃ jānāti. (8)

That's how a mendicant knows the trail.

Kathaṇca, bhikkhave, bhikkhu gocarakusalo hoti?

And how is a mendicant skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti.

It's when a mendicant truly understands the four kinds of mindfulness meditation.

Evam kho, bhikkhave, bhikkhu gocarakusalo hoti. (9)

That's how a mendicant is skilled in pastures.

Kathaṇca, bhikkhave, bhikkhu sāvasesadohī hoti?

And how does a mendicant not milk dry?

Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihatthum pavārenti civarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick,

Tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya.

and that mendicant knows moderation in accepting.

Evam kho, bhikkhave, bhikkhu sāvasesadohī hoti. (10)

That's how a mendicant doesn't milk dry.

Kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka, te atirekapūjāya pūjetā hoti?

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

Evam kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka te atirekapūjāya pūjetā hoti. (11)

That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitun'ti.

A mendicant with these eleven qualities can achieve growth, improvement, and maturity in this teaching and training."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Mahāgopālakasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 34

Middle Discourses 34

Cūlagopālakasutta

The Shorter Discourse on the Cowherd

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre.

At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river.

Tatra kho 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:

“Bhūtapubbaṃ, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

“Once upon a time, mendicants, there was an unintelligent Magadhan cowherd. In the last month of the rainy season, without inspecting the near shore or the far shore, he drove his cattle across a place with no ford on the Ganges river to the land of the Suvidehans on the northern shore.

Atha kho, bhikkhave, gāvo majjhegaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tattheva anayabyasanaṃ āpajjimsu.

But the cattle bunched up in mid-stream and came to ruin right there.

Tam kissa hetu?

Why is that?

Tathā hi so, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Because the unintelligent cowherd failed to inspect the shores before driving the cattle across at a place with no ford.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā māradheyyassa akusalā amāradheyyassa, akusalā maccudheyyassa akusalā amaccudheyyassa, tesam ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ ahitāya dukkhāya.

In the same way, there are ascetics and brahmins who are unskilled in this world and the other world, unskilled in Māra’s sovereignty and its opposite, and unskilled in Death’s sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting harm and suffering.

Bhūtapubbaṃ, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Once upon a time, mendicants, there was an intelligent Magadhan cowherd. In the last month of the rainy season, after inspecting the near shore and the far shore, he drove his cattle across a ford on the Ganges river to the land of the Suvidehans on the northern shore.

So paṭhamaṃ patāresi ye te usabhā gopitaro gopariṇāyakā.

First he drove across the bulls, the fathers and leaders of the herd.

Te tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi balavagāvo dammagāvo.

Then he drove across the strong and tractable cattle.

Tepi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi vacchatare vacchatariyo.

Then he drove across the bullocks and heifers.

Tepi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi vacchake kisābalake.

Then he drove across the calves and weak cattle.

Tepi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Bhūtapubbaṃ, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsi.

Once it happened that a baby calf had just been born. Urged on by its mother's lowing, even it managed to breast the stream of the Ganges and safely reach the far shore.

Taṃ kissa hetu?

Why is that?

Tathā hi so, bhikkhave, māgadhaḥko gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittiheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Because the intelligent cowherd inspected both shores before driving the cattle across at a ford.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā māradheyyassa kusalā amāradheyyassa, kusalā maccudheyyassa kusalā amaccudheyyassa, tesam ye sotabbaṃ saddahātappaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

In the same way, there are ascetics and brahmins who are skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting welfare and happiness.

Seyyathāpi, bhikkhave, ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the bulls, fathers and leaders of the herd, who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, te tiriyaṃ māraṃ sotam chetvā sotthinā pāraṅgatā.

are the mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Having breasted Māra's stream, they have safely crossed over to the far shore.

Seyyathāpi te, bhikkhave, balavagāvo dammagāvo tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the strong and tractable cattle who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhaya opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ māraṃ sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who, with the ending of the five lower fetters, are reborn spontaneously. They're extinguished there, and are not liable to return from that world. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi te, bhikkhave, vacchatarā vacchatariyo tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the bullocks and heifers who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti, tepi tiriyaṃ mārassa sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi te, bhikkhave, vacchakā kisābalakā tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the calves and weak cattle who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā, tepi tiriyaṃ mārassa sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi so, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamāsi;

Just like the baby calf who had just been born, but, urged on by its mother's lowing, still managed to cross the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṃ mārassa sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who are followers of principles, followers by faith. They too, having breasted Māra's stream, will safely cross over to the far shore.

Ahaṃ kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo mārādheyyassa kusalo amārādheyyassa, kusalo maccudheyyassa kusalo amaccudheyyassa. Tassa mayhaṃ, bhikkhave, ye sotabbaṃ saddahātābbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Mendicants, I am skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks I am worth listening to and trusting, it will be for their lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvā sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Ayaṃ loko paro loko,

“This world and the other world

jānatā suppakāsito;

have been clearly explained by one who knows;

Yañca mārena sampattaṃ,

as well as Māra's reach,

appattaṃ yañca maccunā.

and what's out of Death's reach.

Sabbaṃ lokaṃ abhiññāya,

Directly knowing the whole world,

sambuddhena pajānatā;

the Buddha who understands

Vivaṭaṃ amatadvāraṃ,
has flung open the door of the deathless,

khemaṃ nibbānapattiyaṃ.
for realizing the sanctuary, extinguishment.

Chinnaṃ pāpimato soṭaṃ,
The Wicked One's stream has been breasted,

Viddhastāṃ vinaḷīkataṃ;
it's smashed and gutted.

Pāmojjabahulā hoṭha,
Be full of joy, mendicants,

Khemaṃ pattattha bhikkhavo''ti.
set your heart on the sanctuary!"

Cūḷagopālakasuttaṃ niṭṭhitaṃ catutthaṃ.

Cūlasaccakasutta

The Shorter Discourse With Saccaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena saccako nigaṇṭhaputto vesāliyaṃ paṭivasati
bhassappavādako paṇḍitavādo sādhusammato bahujanassa.

Now at that time Saccaka, the son of Jain parents, was staying in Vesālī. He was a debater and clever speaker regarded as holy by many people.

So vesāliyaṃ parisati evaṃ vācam bhāsati:

He was telling a crowd in Vesālī,

“nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṅghīṃ gaṇīṃ gaṇācariyaṃ, api
arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ
samāraddho na saṅkameyya na sampakameyya na sampavedheyya, yassa na
kacchehi sedā mucceyyum.

“If I was to take them on in debate, I don’t see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits.

Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ, sāpi mayā vādena
vādaṃ samāraddhā saṅkameyya sampakameyya sampavedheyya.

Even if I took on an insentient post in debate, it would shake and rock and tremble.

Ko pana vādo manussabhūtaṃ”ti?

How much more than a human being!”

Atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesālīṃ
piṇḍāya pāvisi.

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

Addasā kho saccako nigaṇṭhaputto vesāliyaṃ jaṅghāvihāraṃ anucaṅkamamāno
anuvicaramāno āyasmantaṃ assajīṃ dūratova āgacchantaṃ.

As Saccaka was going for a walk he saw Assaji coming off in the distance.

Disvāna yenāyasmā assaji tenupasaṅkami; upasaṅkamitvā āyasmatā assajinā
saddhiṃ sammodi.

He approached him and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ ṭhito
kho saccako nigaṇṭhaputto āyasmantaṃ assajīṃ etadavoca:

When the greetings and polite conversation were over, Saccaka stood to one side and said to Assaji,

“kathaṃ pana, bho assaji, samaṇo gotamo sāvake vineti, kathaṃbhāgā ca pana
samaṇassa gotamassa sāvakesu anusāsanaṃ bahulā pavattati”ti?

“Master Assaji, how does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?”

“Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato
sāvakesu anusāsanaṃ bahulā pavattati:

“Aggivessana, this is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds:

‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

‘Form, feeling, perception, choices, and consciousness are impermanent.

Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā.

Form, feeling, perception, choices, and consciousness are not-self.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti.

All conditions are impermanent. All things are not-self.’

Evam kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsani bahulā pavattati’ti.

This is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds.”

“Dussutaṃ vata, bho assaji, assumha ye mayaṃ evaṃvādiṃ samaṇaṃ gotamaṃ assumha.

“It’s sad to hear, Master Assaji, that the ascetic Gotama has such a doctrine.

Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo, appeva nāma tasma pāpakā dīṭṭhigatā viveceyyāma’ti.

Hopefully, some time or other I’ll get to meet Master Gotama, and we can have a discussion. And hopefully I can dissuade him from this harmful misconception.”

Tena kho pana samayena pañcamattāni licchavisatāni santhāgāre sannipatitāni honti kenacideva karaṇīyena.

Now at that time around five hundred Licchavis were sitting together at the meeting hall on some business.

Atha kho saccako nigaṇṭhaputto yena te licchavī tenupasaṅkami; upasaṅkamitvā te licchavī etadavoca:

Then Saccaka went up to them and said,

“abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissati.

“Come forth, good Licchavis, come forth! Today I am going to have a discussion with the ascetic Gotama.

Sace me samano gotamo tathā patitṭhissati yathā ca me nātaññātarena sāvakena assajinā nāma bhikkhunā patitṭhitaṃ, seyyathāpi nāma balavā puriso dīghalomikaṃ elakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya;

If he stands by the position stated to me by one of his well-known disciples—a mendicant named Assaji—I’ll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about!

evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā soṇḍikākammaṃ mahantaṃ soṇḍikākilaṇṇaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya;

Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about!

evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nipphoteyya;

Taking him on in debate, I’ll shake him down and about, and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating!

evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi.

Seyyathāpi nāma kuṇjaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati;

I'll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing!

evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi.

Abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissatī”ti.

Come forth, good Licchavis, come forth! Today I am going to have a discussion with the ascetic Gotama.”

Tatrekacce licchavī evamāhaṃsu:

At that, some of the Licchavis said,

“kiṃ samaṇo gotamo saccakassa nigaṇṭhaputtassa vādaṃ āropessati, atha kho saccako nigaṇṭhaputto samaṇassa gotamassa vādaṃ āropessatī”ti?

“How can the ascetic Gotama refute Saccaka’s doctrine, when it is Saccaka who will refute Gotama’s doctrine?”

Ekacce licchavī evamāhaṃsu:

But some of the Licchavis said,

“kiṃ so bhavamāno saccako nigaṇṭhaputto yo bhagavato vādaṃ āropessati, atha kho bhagavā saccakassa nigaṇṭhaputtassa vādaṃ āropessatī”ti?

“Who is Saccaka to refute the Buddha’s doctrine, when it is the Buddha who will refute Saccaka’s doctrine?”

Atha kho saccako nigaṇṭhaputto pañcamattehi licchavisatehi parivuto yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami.

Then Saccaka, escorted by the five hundred Licchavis, went to the hall with the peaked roof in the Great Wood.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.

At that time several mendicants were walking meditation in the open air.

Atha kho saccako nigaṇṭhaputto yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

Then Saccaka went up to them and said,

“kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati?

“Gentlemen, where is Master Gotama at present?

Dassanakāmā hi mayaṃ taṃ bhavantaṃ gotamaṃ”ti.

For we want to see him.”

“Esa, aggivessana, bhagavā mahāvanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisinno”ti.

“Aggivessana, the Buddha has plunged deep into the Great Wood and is sitting at the root of a tree for the day’s meditation.”

Atha kho saccako nigaṇṭhaputto mahatiyā licchaviparisāya saddhiṃ mahāvanaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Saccaka, together with a large group of Licchavis, went to see the Buddha in the Great Wood, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Tepi kho licchavī appekacce bhagavantam abhivādetvā ekamantaṃ nisīdimsu, appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdimsu. Appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdimsu, appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu, appekacce tuṇhībhūtā ekamantaṃ nisīdimsu.

Before sitting down to one side, some of the Licchavis bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantam etadavoca:

Then Saccaka said to the Buddha,

“puccheyyāhaṃ bhavantaṃ gotamaṃ kiñcideva desaṃ, sace me bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

“I’d like to ask Master Gotama about a certain point, if you’d take the time to answer.”

“Puccha, aggivessana, yadākaṅkhasī”ti.

“Ask what you wish, Aggivessana.”

“Kathaṃ pana bhavaṃ gotamo sāvake vineti, kathaṃbhāgā ca pana bhoto gotamassa sāvakesu anusāsani bahulā pavattati”ti?

“How does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?”

“Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati:

“This is how I guide my disciples, and how instruction to my disciples generally proceeds:

‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

‘Form, feeling, perception, choices, and consciousness are impermanent.

Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā.

Form, feeling, perception, choices, and consciousness are not-self.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā”ti.

All conditions are impermanent. All things are not-self.’

Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati”ti.

This is how I guide my disciples, and how instruction to my disciples generally proceeds.”

“Upamā maṃ, bho gotama, paṭibhātī”ti.

“A simile strikes me, Master Gotama.”

“Paṭibhātu taṃ, aggivessanā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

“Seyyathāpi, bho gotama, ye kecime bījagāmabhūtagāmā vuddhiṃ virūlhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya.

“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth.

Evamate bījagāmabhūtagāmā vuddhiṃ virūlhiṃ vepullaṃ āpajjanti.

Seyyathāpi vā pana, bho gotama, ye kecime balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya.

All the hard work that gets done depends on the earth and is grounded on the earth.

Evamate balakaraṇīyā kammantā karīyanti.

Evameva kho, bho gotama, rūpatāyāṃ purisapuggalo rūpe patitthāya puññaṃ vā apuññaṃ vā pasavati, vedanāyāṃ purisapuggalo vedanāya patitthāya puññaṃ vā apuññaṃ vā pasavati, saññāyāṃ purisapuggalo saññāya patitthāya puññaṃ vā apuññaṃ vā pasavati, saṅkhārāyāṃ purisapuggalo saṅkhāresu patitthāya puññaṃ vā apuññaṃ vā pasavati, viññāṇāyāṃ purisapuggalo viññāṇe patitthāya puññaṃ vā apuññaṃ vā pasavati”ti.

In the same way, an individual's self is form. Grounded on form they make good and bad choices. An individual's self is feeling ... perception ... choices ... consciousness. Grounded on consciousness they make good and bad choices.”

“Nanu tvam, aggivessana, evaṃ vadesi:

“Aggivessana, are you not saying this:

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’”ti?

“Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self?””

“Ahañhi, bho gotama, evaṃ vadāmi:

“Indeed, Master Gotama, that is what I am saying.

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’ ti, ayañca mahatī janatā”ti.

And this big crowd agrees with me!”

“Kiñhi te, aggivessana, mahatī janatā karissati?

“What has this big crowd to do with you?

Iñha tvam, aggivessana, sakaññeva vādaṃ nibbetteh”ti.

Please just explain your own statement.”

“Ahañhi, bho gotama, evaṃ vadāmi:

“Then, Master Gotama, what I am saying is this:

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’”ti.

“Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self.”

“Tena hi, aggivessana, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, Aggivessana, I'll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso—

Consider an anointed king such as Pasenadi of Kosala or Ajātasattu Vedehiputta of Magadha.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedehiputtassā”ti?

Would they have the power in their own realm to execute, fine, or banish those who are guilty?”

“Vatteyya, bho gotama, rañño khattiyassa muddhāvasittassa sakasmim vijite vaso—

“An anointed king would have such power, Master Gotama.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedehiputtassa.

Imesampi hi, bho gotama, saṃghānaṃ gaṇānaṃ—

Even federations such as the

Seyyathidaṃ—vajjīnaṃ mallānaṃ—

Vajjis and Mallas

vattati sakasmim vijite vaso—
have such power in their own realm.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ.

Kiṃ pana rañño khattiyassa muddhāvasittassa, seyyathāpi rañño pasenadissa
kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedhiputtassa?
So of course an anointed king such as Pasenadi or Ajātasattu

Vatteyya, bho gotama, vattituṇca maraḥatī”ti.
would wield such power, as is their right.”

“Taṃ kiṃ maññasi, aggivessana,
“What do you think, Aggivessana?

yaṃ tvam evaṃ vadesi:
When you say,

‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso—
‘Form is my self,’ do you have power over that form to say:

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?
‘May my form be like this! May it not be like that?’”

Evaṃ vutte, saccako nigaṇṭhaputto tuṇhī ahoṣi.
When he said this, Saccaka kept silent.

Dutiyampi kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:
The Buddha asked the question a second time,

“taṃ kiṃ maññasi, aggivessana, yaṃ tvam evaṃ vadesi:

‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso—

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?

Dutiyampi kho saccako nigaṇṭhaputto tuṇhī ahoṣi.
but Saccaka still kept silent.

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:
So the Buddha said to Saccaka,

“byākarohi dāni, aggivessana, na dāni te tuṇhībhāvassa kālo.
“Answer now, Aggivessana. Now is not the time for silence.

Yo koci, aggivessana tathāgatena yāvatatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na
byākaroti, ethevassa sattadhā muddhā phalaṭī”ti.
*If someone fails to answer a legitimate question when asked three times by the Buddha, their
head explodes into seven pieces there and then.”*

Tena kho pana samayena vajirapāṇi yakkho āyasaṃ vajiraṃ ādāya ādittaṃ
sampaḷḷitaṃ sajotibhūtaṃ saccakassa nigaṇṭhaputtassa uparivehāsaṃ ṭhito hoti:
*Now at that time the spirit Vajirapāṇi, taking up a burning iron thunderbolt, blazing and
glowing, stood in the sky above Saccaka, thinking,*

“sacāyaṃ saccako nigaṇṭhaputto bhagavatā yāvatatiyaṃ sahadhammikaṃ pañhaṃ
puṭṭho na byākarissatī ethevassa sattadhā muddhaṃ phālessāmī”ti.
*“If this Saccaka doesn’t answer when asked a third time, I’ll blow his head into seven pieces
there and then!”*

Taṃ kho pana vajirapāṇiṃ yakkhaṃ bhagavā ceva passati saccako ca nigaṇṭhaputto.
And both the Buddha and Saccaka could see Vajirapāṇi.

Atha kho saccako nigaṇṭhaputto bhīto saṃviggo lomahaṭṭhajāto bhagavantamyeva tānaṃ gavesī bhagavantamyeva leṇaṃ gavesī bhagavantamyeva saraṇaṃ gavesī bhagavantam etadavoca:

Saccaka was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he said,

“pucchatu maṃ bhavaṃ gotamo, byākarissāmī”ti.

“Ask me, Master Gotama. I will answer.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?”

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘rūpaṃ me attā’ti, vattati te tasmaṃ rūpe vaso—

‘Form is my self,’ do you have power over that form to say:

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?

‘May my form be like this! May it not be like that’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākaroḥi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘vedanā me attā’ti, vattati te tissaṃ vedanāyaṃ vaso—

‘Feeling is my self,’ do you have power over that feeling to say:

evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī”ti?

‘May my feeling be like this! May it not be like that’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākaroḥi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘saññā me attā’ti, vattati te tissaṃ saññāyaṃ vaso—

‘Perception is my self,’ do you have power over that perception to say:

evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī”ti?

‘May my perception be like this! May it not be like that’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!”

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvam evaṃ vadesi:

When you say,

‘saṅkhārā me attā’ti, vattati te tesu saṅkhāresu vaso—

‘Choices are my self,’ do you have power over those choices to say:

evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti?

‘May my choices be like this! May they not be like that?’”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!”

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvam evaṃ vadesi:

When you say,

‘viññāṇaṃ me attā’ti, vattati te tasmaṃ viññāṇe vaso—

‘Consciousness is my self,’ do you have power over that consciousness to say:

evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣi’ti?

‘May my consciousness be like this! May it not be like that?’”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!”

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

rūpaṃ niccaṃ vā aniccaṃ vā’ti?

Is form permanent or impermanent?”

“Aniccaṃ, bho gotama”.

“Impermanent.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bho gotama”.

“Suffering.”

“Yaṃ paṇāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

vedanā ... pe ...

Is feeling ...

saññā ... pe ...

perception ...

saṅkhārā ... pe ...

choices ...

taṃ kiṃ maññasi, aggivessana, viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bho gotama”.

“Impermanent.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bho gotama”.

“Suffering.”

“Yaṃ paṇāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ ‘etaṃ

mama, esohamasmi, eso me attā’ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ parijāneyya, dukkhaṃ vā parikkhepetvā vihareyyā”ti?

Consider someone who clings, holds, and attaches to suffering, regarding it thus: ‘This is mine, I am this, this is my self.’ Would such a person be able to completely understand suffering themselves, or live having wiped out suffering?”

“Kiñhi siyā, bho gotama?

“How could they?

No hidaṃ, bho gotamā”ti.

No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

nanu tvaṃ evaṃ sante dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ:

This being so, aren't you someone who clings, holds, and attaches to suffering, regarding it thus: 'This is mine, I am this, this is my self'?"

‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasī’ti?

“Kiñhi no siyā, bho gotama?

“How could I not?

Evametam, bho gotamā”ti.

Yes, Master Gotama.”

“Seyyathāpi, aggivessana, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno tiṇhaṃ kuthāriṃ ādāya vanaṃ paviseyya.

“Suppose, Aggivessana, there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest.

So tattha passeyya mahantaṃ kadalikkhandhaṃ ujum navaṃ akukkukajātaṃ.

There they'd see a big banana tree, straight and young and grown free of defects.

Tamenaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavattim vinibbhujeyya.

They'd cut it down at the base, cut off the top, and unroll the coiled sheaths.

So tattha pattavattim vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ?

But they wouldn't even find sapwood, much less heartwood.

Evameva kho tvaṃ, aggivessana, mayā sakasmiṃ vāde samanuyuñjīyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho.

In the same way, when pursued, pressed, and grilled by me on your own doctrine, you turn out to be void, hollow, and mistaken.

Bhāsītā kho pana te esā, aggivessana, vesāliyaṃ parisati vācā:

But it was you who stated before the assembly of Vesālī:

‘nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṃghim gaṇim gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum.

'If I was to take them on in debate, I don't see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits.

Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya.

Even if I took on an insentient post in debate, it would shake and rock and tremble.

Ko pana vādo manussabhūtaṃsā’ti?

How much more than a human being!'

Tuyhaṃ kho pana, aggivessana, appekaccāni sedaphusitāni nalāṭā muttāni, uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ paṭiṭṭhitāni.

But sweat is pouring from your forehead; it's soaked through your robe and drips on the ground.

Mayhaṃ kho pana, aggivessana, natthi etarahi kāyasmiṃ sedo”ti.

While I now have no sweat on my body.”

Iti bhagavā tasmim parisati suvaṇṇavaṇṇaṃ kāyaṃ vivari.

So the Buddha revealed his golden body to the assembly.

Evam vutte, saccako nigaṇṭhaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When this was said, Saccaka sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho dummukho licchaviputto saccakam niganthaputtam tunhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam viditvā bhagavantam etadavoca:

Knowing this, the Licchavi Dummukha said to the Buddha,

“upamā maṃ, bhagavā, paṭibhātī”ti.

“A simile strikes me, Blessed One.”

“Paṭibhātu taṃ, dummukhā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

“Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharanī.

“Sir, suppose there was a lotus pond not far from a town or village,

Tatrāssa kakkatako.

and a crab lived there.

Atha kho, bhante, sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharanī tenupasaṅkameyyuṃ; upasaṅkamitvā taṃ pokkharanīṃ ogāhetvā taṃ kakkatakam udakā uddharitvā thale patitthāpeyyuṃ.

Then several boys or girls would leave the town or village and go to the pond, where they’d pull out the crab and put it on dry land.

Yaññadeva hi so, bhante, kakkatako aḷam abhininnāmeyya taṃ tadeva te kumārakā vā kumārikā vā kaṭṭhena vā kathalena vā sañchindeyyuṃ sambhañjeyyuṃ sampalibhañjeyyuṃ.

Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone.

Evañhi so, bhante, kakkatako sabbehi aḷehi sañchinnehi sambhaggehi sampalibhaggehi abhabbō taṃ pokkharanīṃ puna otarituṃ, seyyathāpi pubbe.

And when that crab’s claws had all been snapped, cracked, and broken off it wouldn’t be able to return down into that lotus pond.

Evameva kho, bhante, yāni saccakassa niganthaputtassa visūkāyitāni visevitāni vipphanditāni tānipi sabbāni bhagavatā sañchinnāni sambhaggāni sampalibhaggāni;

In the same way, sir, the Buddha has snapped, cracked, and broken off all Saccaka’s tricks, dodges, and evasions.

abhabbo ca dāni, bhante, saccako niganthaputto puna bhagavantam upasaṅkamituṃ yadidaṃ vādādhippāyo”ti.

Now he can’t get near the Buddha again looking for a debate.”

Evaṃ vutte, saccako niganthaputto dummukham licchaviputtam etadavoca:

But Saccaka said to him,

“āgamehi tvam, dummukha, āgamehi tvam, dummukha, () na mayaṃ tayā saddhiṃ mantema, idha mayaṃ bhotā gotamena saddhiṃ mantema.

“Hold on, Dummukha, hold on! I wasn’t talking with you, I was talking with Master Gotama.

Tiṭṭhatesā, bho gotama, amhākañceva aññesaṇa puthusamaṇabrāhmaṇānam vācā.

Master Gotama, leave aside that statement I made—as did various other ascetics and brahmins—

Vilāpaṃ vilapitaṃ maññe.

it was, like, just a bit of nonsense.

Kittāvatā ca nu kho bhoto gotamassa sāvako sāsanakaro hoti ovādapatikaro tinnavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti?

How do you define a disciple of Master Gotama who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions?”

“Idha, aggivessana, mama sāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati;

*‘It’s when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ... pe ...

They truly see any kind of feeling ...

yā kāci saññā ... pe ...

perception ...

ye keci saṅkhārā ... pe ...

choices ...

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Ettavatā kho, aggivessana, mama sāvako sāsana-karo hoti ovādapatikaro tiṇṇavicikiccho vigata-kathaṅkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti.

That’s how to define one of my disciples who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions.”

“Kittavatā pana, bho gotama, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti?

“But how do you define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment?”

“Idha, aggivessana, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya disvā anupadā vimutto hoti;

*‘It’s when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ And having seen this with right understanding they’re freed by not grasping.*

yā kāci vedanā ... pe ...

They truly see any kind of feeling ...

yā kāci saññā ... pe ...

perception ...

ye keci saṅkhārā ... pe ...

choices ...

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya disvā anupadā vimutto hoti.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ And having seen this with right understanding they’re freed by not grasping.*

Ettāvātā kho, aggivessana, bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto.

That's how to define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.

Evam vimuttacitto kho, aggivessana, bhikkhu tīhi anuttariyehi samannāgato hoti—
A mendicant whose mind is freed like this has three unsurpassable qualities:

dassanānuttariyena, paṭipadānuttariyena, vimuttānuttariyena.
unsurpassable vision, practice, and freedom.

Evam vimuttacitto kho, aggivessana, bhikkhu tathāgataññeva sakkaroti garuṃ karoti māneti pūjeti—

They honor, respect, esteem, and venerate only the Realized One:

buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti”ti.

‘The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment.’”

Evam vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca:
When he had spoken, Saccaka said to him,

“mayameva, bho gotama, dhamṣī, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha.

“Master Gotama, it was rude and impudent of me to imagine I could attack you in debate.

Siya hi, bho gotama, hatthiṃ pabhinnaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

For a person might find safety after attacking a rutting elephant, but not after attacking Master Gotama.

Siya hi, bho gotama, pajjalitaṃ aggikkhandhaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

A person might find safety after attacking a blazing mass of fire, but not after attacking Master Gotama.

Siya hi, bho gotama, āsīvisaṃ ghoravisaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

They might find safety after attacking a poisonous viper, but not after attacking Master Gotama.

Mayameva, bho gotama, dhamṣī, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha.

It was rude and impudent of me to imagine I could attack you in debate.

Adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā”ti.

Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho saccako nigaṇṭhaputto bhagavato adhivāsanaṃ viditvā te licchavī āmantesi:

Then, knowing that the Buddha had consented, Saccaka addressed those Licchavis,

“suṇantu me bhonto licchavī, samaṇo me gotamo nimantito svātanāya saddhiṃ bhikkhusaṃghena.

“Listen, gentlemen. I have invited the ascetic Gotama together with the Saṅgha of mendicants for tomorrow's meal.

Tena me abhihareyyātha yamassa patirūpaṃ maññeyyāthā”ti.

You may all bring me what you think is suitable.”

Atha kho te licchavī tassā rattiya accayena saccakassa nigaṇṭhaputtassa pañcamattāni thālipākasatāni bhattābhihāraṃ abhihariṃsu.

Then, when the night had passed, those Licchavis presented Saccaka with an offering of five hundred servings of food.

Atha kho nigaṇṭhaputto sake ārāme pañitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:

And Saccaka had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.

“It s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena saccakassa nigaṇṭhaputtassa ārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Saccaka’s park, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Atha kho saccako nigaṇṭhaputto buddhappamukhaṃ bhikkhusaṅghaṃ pañitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Saccaka served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho saccako nigaṇṭhaputto bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

Then Saccaka said to the Buddha,

“yamidaṃ, bho gotama, dāne puññaṅca puñña mahī ca taṃ dāyakānaṃ sukhāya hotū”ti.

“Master Gotama, may the merit and the growth of merit in this gift be for the happiness of the donors.”

“Yaṃ kho, aggivessana, tādisaṃ dakkhiṇeyyaṃ āgama avītarāgaṃ avītadosaṃ avītamohaṃ, taṃ dāyakānaṃ bhavissati.

“Aggivessana, whatever comes from giving to a recipient of a religious donation such as yourself—who is not free of greed, hate, and delusion—will accrue to the donors.

Yaṃ kho, aggivessana, mādisaṃ dakkhiṇeyyaṃ āgama vītarāgaṃ vītadosaṃ vītamohaṃ, taṃ tuyhaṃ bhavissati”ti.

Whatever comes from giving to a recipient of a religious donation such as myself—who is free of greed, hate, and delusion—will accrue to you.”

Cūlasaccakasuttaṃ niṭṭhitaṃ pañcamam.

Majjhima Nikāya 36

Middle Discourses 36

Mahāsaccakasutta

The Longer Discourse With Saccaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena bhagavā pubbaṅhasamayaṃ sunivattho hoti pattacivaramādāya vesālīm piṇḍāya pavisitukāmo.

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood.

Atha kho saccako nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanam kūṭāgārasālā tenupasaṅkami.

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood.

Addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūratova āgacchantam.

Venerable Ānanda saw him coming off in the distance,

Disvāna bhagavantam etadavoca:

and said to the Buddha,

“ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujaṇassa.

“Sir, Saccaka, the son of Jain parents, is coming. He’s a debater and clever speaker regarded as holy by many people.

Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṃghassa.

He wants to discredit the Buddha, the teaching, and the Saṅgha.

Sādhū, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyā”ti.

Please, sir, sit for a moment out of compassion.”

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out.

Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantam etadavoca:

Then Saccaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“Santi, bho gotama, eke samaṇabrāhmaṇā kāyabhāvanānuyogamanuyuttā viharanti, no cittabhāvanam.

“Master Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind.

Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ.

They experience painful physical feelings.

Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūrukhaṃbhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggaṃhissati, ummādampi pāpuṇissati cittakkhepaṃ.

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati.
Their mind was subject to the body, and the body had power over it.

Taṃ kissa hetu?
Why is that?

Abhāvitattā cittassa.
Because their mind was not developed.

Santi pana, bho gotama, eke samaṇabrāhmaṇā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanam.
There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance.

Phusanti hi te, bho gotama, cetasikaṃ dukkhaṃ vedanaṃ.
They experience painful mental feelings.

Bhūtapubbaṃ, bho gotama, cetasikāya dukkhāya vedanāya phutṭhassa sato ūrukkhambhoṇi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitam mukhato uggamissati, ummādampi pāpuṇissati cittaṃ kkepaṃ.
This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Tassa kho eso, bho gotama, cittanvayo kāyo hoti, cittassa vasena vattati.
Their body was subject to the mind, and the mind had power over it.

Taṃ kissa hetu?
Why is that?

Abhāvitattā kāyassa.
Because their physical endurance was not developed.

Tassa mayhaṃ, bho gotama, evaṃ hoti:
It occurs to me that

‘addhā bhoto gotamassa sāvakā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanam’”ti.
Master Gotama’s disciples must live committed to the practice of developing the mind, without developing physical endurance.”

“Kinti pana te, aggivessana, kāyabhāvanā sutā”ti?
“But Aggivessana, what have you heard about the development of physical endurance?”

“Seyyathidaṃ—
“Take, for example,

nando vaccho, kiso saṅkicco, makkhali gosālo—
Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.

eteḥi, bho gotama, acelakā muttācārā hatthāpalekhanā naeḥibhaddantikā natitthabhaddantikā na abhihaṭaṃ na uddissakataṃ na nimantanam sādhiyanti,
They go naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

te na kumbhimukhā paṭiggaṇhanti na kaḷopimukhā paṭiggaṇhanti na eḷakamantaram na daṇḍamantaram na musalamantaram na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu na yattha sā upatṭhito hoti na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti.

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

Te ekāgārikā vā honti ekāloṇikā, dvāgārikā vā honti dvāloṇikā ... pe ... sattāgārikā vā honti sattāloṇikā.

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

Ekissāpi dattiyā yāpenti, dvīhipi dattīhi yāpenti ... pe ... sattahipi dattīhi yāpenti.

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

Ekāhikampi āhāraṃ āhārenti, dvīhikampi āhāraṃ āhārenti ... pe ... sattāhikampi āhāraṃ āhārenti. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyuttā viharanti”ti.

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

“Kiṃ pana te, aggivessana, tāvatakeneva yāpenti”ti?

“But Aggivessana, do they get by on so little?”

“No hidam, bho gotama.

“No, Master Gotama.

Appekadā, bho gotama, ulārāni ulārāni khādanīyāni khādanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni sāyanīyāni sāyanti, ulārāni ulārāni pānāni pivanti.

Sometimes they eat a variety of luxury foods and drink a variety of luxury beverages.

Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāmā”ti.

They gather their body’s strength, build it up, and get fat.”

“Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti.

“What they earlier gave up, they later got back. That is how there is the increase and decrease of this body.

Kinti pana te, aggivessana, cittabhāvanā sutā”ti?

But Aggivessana, what have you heard about development of the mind?”

Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

When Saccaka was questioned by the Buddha about development of the mind, he was unable to answer.

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:

So the Buddha said to Saccaka,

“yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsītā sāpi ariyassa vinaye no dhammikā kāyabhāvanā.

“The development of physical endurance that you have described is not the legitimate development of physical endurance in the noble one’s training.

Kāyabhāvanampi kho tvaṃ, aggivessana, na aññāsi, kuto pana tvaṃ cittabhāvanaṃ jānissasi?

And since you don’t even understand the development of physical endurance, how can you possibly understand the development of the mind?

Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca.

Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind,

Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.

listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.

“Yes, sir,” replied Saccaka.

Bhagavā etadavoca:

The Buddha said this:

“Kathañca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca?

“And how is someone undeveloped in physical endurance and mind?

Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā.

Take an uneducated ordinary person who has a pleasant feeling.

So sukhāya vedanāya phuttho samāno sukhasārāgī ca hoti sukhasārāgitañca āpajjati.

When they experience pleasant feeling they become full of lust for it.

Tassa sā sukhā vedanā nirujjhati.

Then that pleasant feeling ceases.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

And when it ceases, a painful feeling arises.

So dukkhāya vedanāya phuttho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati.

When they experience painful feeling, they sorrow and pine and lament, beating their breast and falling into confusion.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa.

Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind.

Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

Someone whose mind is occupied by both pleasant and painful feelings like this is undeveloped in physical endurance and in mind.

Kathañca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca?

And how is someone developed in physical endurance and mind?

Idha, aggivessana, sutavato ariyasāvakassa uppajjati sukhā vedanā.

Take an educated noble disciple who has a pleasant feeling.

So sukhāya vedanāya phuttho samāno na sukhasārāgī ca hoti, na sukhasārāgitañca āpajjati.

When they experience pleasant feeling they don't become full of lust for it.

Tassa sā sukhā vedanā nirujjhati.

Then that pleasant feeling ceases.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

And when it ceases, painful feeling arises.

So dukkhāya vedanāya phuttho samāno na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati.

When they experience painful feelings they don't sorrow or pine or lament, beating their breast and falling into confusion.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa.

Because their physical endurance is developed, pleasant feelings don't occupy the mind. And because their mind is developed, painful feelings don't occupy the mind.

Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā”ti.

Someone whose mind is not occupied by both pleasant and painful feelings like this is developed in physical endurance and in mind.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā”ti.

is developed in physical endurance and in mind.”

“Addhā kho te ayaṃ, aggivessana, āsajja upanīya vācā bhāsītā,

“Your words are clearly invasive and intrusive, Aggivessana.

api ca te ahaṃ byākarissāmi.

Nevertheless, I will answer you.

Yato kho ahaṃ, aggivessana, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya thassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya thassatīti netam thānaṃ vijjati”ti.

Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind.”

“Na hi nūna bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyya”ti.

“Surely you must have had feelings so pleasant or so painful that they could occupy your mind?”

“Kiñhi no siyā, aggivessana?

“How could I not, Aggivessana?

Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

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

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum.

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti.

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

So kho ahaṃ, aggivessana, aparena samayena daharova samāno, susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā, akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

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

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

‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evam vutte, aggivessana, ālāro kālāmo maṃ etadavoca:

Ālāra Kālāma replied,

‘viharatāyasmā,
'Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā'ti.

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.'

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.
I quickly memorized that teaching.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ṇāṇavadaṇca vadāmi theravadaṇca, 'jānāmi passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāhattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti,

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

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī'ti.

Surely he meditates knowing and seeing this teaching.'

Atha khvāhaṃ, aggivessana, yena ālāro kālāmo tenupasaṅkamaṃ; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him,

‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavesesī'ti?

'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?'

Evam vutte, aggivessana, ālāro kālāmo ākiñcaññāyatanam pavesesi.

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

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

'It's not just Ālāra Kālāma who has faith,

na kho ālārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;
energy;

na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati;
mindfulness,

na kho ālārasseva kālāmassa atthi samādhi, mayhampatthi samādhi;
immersion,

na kho ālārasseva kālāmassa atthi paññā, mayhampatthi paññā;
and wisdom; I too have these things.

yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyyan'ti.

Why don't I make an effort to realize the same teaching that Ālāra Kālāma says he has realized with his own insight?'

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viḥāsiṃ.

I quickly realized that teaching with my own insight, and lived having achieved it.

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

So I approached Ālāra Kālāma and said to him,

‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

‘I have, reverend.’

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!’

Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi;

So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it.

yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi.

The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

So the teaching that I know, you know, and the teaching you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti.

Come now, reverend! We should both lead this community together.’

Iti kho, aggivessana, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, aggivessana, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ
pariyesaṃāno yena udako rāmaputto tenupasaṅkaṃiṃ; upasaṅkaṃitvā udakaṃ
rāmaputtaṃ etadavocaṃ:

*I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached
Uddaka, son of Rāma, and said to him,*

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

Evam vutte, aggivessana, udako rāmaputto maṃ etadavoca:
Uddaka replied,

‘viharatāyasmā,
‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam
abhiññā sacchikatvā upasampajja vihareyyā’ti.

*This teaching is such that a sensible person can soon realize their own tradition with their own
insight and live having achieved it.’*

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.
I quickly memorized that teaching.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena
ñānavadaṇca vadāmi theravādaṇca, ‘jānāmi passaṃ’ti ca paṭijānāmi, ahañceva aññe
ca.

*So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the
authority of the elders. I claimed to know and see, and so did others.*

Tassa mayhaṃ, aggivessana, etadahosi:
Then it occurred to me,

‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayam abhiññā
sacchikatvā upasampajja viharāṃti pavedesi.

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

Addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.
Surely he meditated knowing and seeing this teaching.’

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkaṃiṃ;
upasaṅkaṃitvā udakaṃ rāmaputtaṃ etadavocaṃ:
So I approached Uddaka, son of Rāma, and said to him,

‘kittāvatā no āvuso rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja
viharāṃti pavedesī’ti?

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

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

Tassa mayhaṃ, aggivessana, etadahosi:
Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;
‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ;
energy,

na kho rāmasseva ahosi sati, mayhampatthi sati;
mindfulness,

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi;
immersion,

na kho rāmasseva ahosi paññā, mayhampatthi paññā;
and wisdom; I too have these things.

yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi tassa dhammassa sacchikiriyāya padaheyyaṇ'ti.

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamaṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

‘ettāvataṃ no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘Ettāvataṃ kho āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti.

‘He had, reverend.’

‘Ahampi kho, āvuso, ettāvataṃ imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti.

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!’

Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi.

The teaching that Rāma had realized with his own insight, and declared having achieved it, you have realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Iti yādiso rāmo ahosi tādiso tuvaṃ; yādiso tuvaṃ tādiso rāmo ahosi.

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

Come now, reverend! You should lead this community.’

Iti kho, aggivessana, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, aggivessana, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvēlā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaraḡāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaraḡāmo.

This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, aggivessana, tattheva nisīdim

So I sat down right there, thinking:

‘alamidaṃ padhānāyā’ti.

This is good enough for meditation.’

Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhattaṃ.

Suppose there was a green, sappy log, and it was lying in water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, udake nikkhattaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyya”ti?

By drilling the stick against that green, sappy log lying in the water, could they light a fire and produce heat?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.

“Taṃ kissa hetu”?

Why not?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, taṇca pana udake nikkhattaṃ.

Because it’s a green, sappy log, and it’s lying in the water.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāḡi assā”ti.

That person will eventually get weary and frustrated.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakatṭhā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmāpipāsā kāmāpariḷāho, so ca ajjhataṃ na suppahīno hoti, na suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

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

Ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the first example that occurred to me.

Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a second example occurred to me.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhattaṃ.

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’^{ti}.

to light a fire and produce heat.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhattaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyya^{ti}?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.

“Taṃ kissa hetu”?

Why not?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhattaṃ.

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assa^{ti}.

That person will eventually get weary and frustrated.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakatṭhā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmāpipāsā kāmāpariḷāho so ca ajjhataṃ na suppahīno hoti, na suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

Ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā

This was the second example that occurred to me.

Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a third example occurred to me.

Seyyathāpi, aggivessana, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā” ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bho gotama”.

“Yes, Master Gotama.

“Taṃ kissa hetu”?

Why is that?

“Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhittaṃ” ti.

Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakatṭhā viharanti, yo ca nesamā kāmesu kāmacchando kāmasneho kāmamucchā kāmāpipāsā kāmāpariḷāho, so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā katukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā katukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening.

Ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the third example that occurred to me.

Imā kho maṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ’ ti.

‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.’

So kho ahaṃ, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.

So that's what I did,

Tassa mayhaṃ, aggivessana, dantebhi dantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.
until sweat ran from my armpits.

Seyyathāpi, aggivessana, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ, upatthitā sati asammūṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappaḍhānena paḍhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I practice the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātanaṃ nikkhamantānaṃ adhimatto saddo hoti.

But then winds came out my ears making a loud noise,

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

like the puffing of a blacksmith’s bellows.

evameva kho me, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātanaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upatthitā sati asammūṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappaḍhānena paḍhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

But then strong winds ground my head,

Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena muddhani abhimattheyya; like a strong man was drilling into my head with a sharp point.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭṭipassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyya’^{ti}.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsaveḍanā honti.

But then I got a severe headache,

Seyyathāpi, aggivessana, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ daḍeyya;

like a strong man was tightening a tough leather strap around my head.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsaveḍanā honti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭṭipassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyya’^{ti}.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

But then strong winds carved up my belly,

Seyyathāpi, aggivessana, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya;

like a deft butcher or their apprentice was slicing my belly open with a meat cleaver.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamīyeva jhānaṃ jhāyeyyaṃ’ ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhim.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.

But then there was an intense burning in my body,

Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgarakāsuyā santāpeyyuṃ samparitāpeyyuṃ;

like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Apissu maṃ, aggivessana, devatā disvā evamāhaṃsu:

Then some deities saw me and said,

‘kālaṅkato samaṇo gotamo’ ti.

‘The ascetic Gotama is dead.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karoti’ ti.

‘He’s not dead, but he’s dying.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, napi kālaṃ karoti, araham samaṇo gotamo, vihāro tveva so arahato evārūpo hoti’ ti.

‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Tassa mayham, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāham sabbaso āhārupacchedāya paṭipajjeyyan’ ti.

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

Atha kho maṃ, aggivessana, devatā upasaṅkamitvā etadavocum:

But deities came to me and said,

‘mā kho tvam, mārisa, sabbaso āhārupacchedāya paṭipajji.

‘Good sir, don’t practice totally cutting off food.’

Sace kho tvam, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayam dibbam ojaṃ lomakūpehi ajjhohāressāma, tāya tvam yāpessasi’ ti.

If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Tassa mayham, aggivessana, etadahosi:

Then I thought,

‘ahañceva kho pana sabbaso ajajjitam paṭijāneyyam, imā ca me devatā dibbam ojaṃ lomakūpehi ajjhohāreyyūṃ, tāya cāham yāpeyyam, taṃ mamassa musā’ ti.

‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’

So kho aham, aggivessana, tā devatā paccācikkhāmi, ‘halan’ ti vadāmi.

So I dismissed those deities, saying, ‘There’s no need.’

Tassa mayham, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāham thokaṃ thokaṃ āhāraṃ āhāreyyam, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ’ ti.

‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’

So kho aham, aggivessana, thokaṃ thokaṃ āhāraṃ āhāresim, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.

So that’s what I did,

Tassa mayham, aggivessana, thokaṃ thokaṃ āhāraṃ āhārayato, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.

until my body became extremely emaciated.

Seyyathāpi nāma āsītikapabbāni vā 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 otthapadam; evamevassu me ānisadam hoti tāyevappāhāratāya.

my bottom became like a camel’s hoof,

Seyyathāpi nāma vattanāvaḷi; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.

my vertebrae stuck out like beads on a string,

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

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

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhītārakā 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 sisacchavi samphutitā hoti sammilātā tāyevappāhāratāya.

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

So kho ahaṃ, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakamaṃyeva pariggaṇhāmi, piṭṭhikaṇṭakamaṃ parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakamaṃ allīnā hoti tāyevappāhāratāya.

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

So kho ahaṃ, aggivessana, vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya.

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

So kho ahaṃ, aggivessana, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, aggivessana, pāṇinā gattāni anumajjato pūtimulāni lomāni kāyasmā papatanti tāyevappāhāratāya.

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

Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.

Then some people saw me and said: ‘The ascetic Gotama is black.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.

Some said: ‘He’s not black, he’s brown.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti.

Some said: ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’

Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

‘ye kho keci aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo.

‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo.

Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari
manussadhammā alamariyaññānadassanavisesaṃ.

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.

Siyā nu kho añño maggo bodhāyā'ti?

Could there be another path to awakening?'

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘abhiñānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno
viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānaṃ upasampajja viharitā.

I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Siyā nu kho eso maggo bodhāyā'ti?

Could that be the path to awakening?'

Tassa mayhaṃ, aggivessana, satānusāri viññāṇaṃ ahosi:

Stemming from that memory came the realization:

‘eseva maggo bodhāyā'ti.

**That* is the path to awakening!'*

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi
aññatra akusalehi dhammehi'ti?

Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

‘na kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra
akusalehi dhammehi'ti.

I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

‘na kho taṃ sukaraṃ sukhaṃ adhigantum evaṃ adhimattakasimānaṃ pattakāyena,
yannūnaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ'ti.

I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?'

So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

So I ate some solid food.

Tena kho pana maṃ, aggivessana, samayena pañca bhikkhū paccupaṭṭhitā honti:

Now at that time the five mendicants were attending on me, thinking,

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī'ti.

'The ascetic Gotama will tell us of any truth that he realizes.'

Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me
te pañca bhikkhū nibbijja pakkamiṃsu:

But when I ate some solid food, they left disappointed in me, saying,

‘bāhulliko samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

‘The ascetic Gotāma has become indulgent; he has strayed from the struggle and returned to indulgence.’

So kho ahaṃ, aggivessana, olārikam āhāram āhāretvā, balaṃ gahetvā, vivicca kāmehi vivicca akusalehi dhāmmehi savitakkaṃ savicāraṃ vivekajam pītisukkaṃ paṭhamam jhānam upasampajja vihāsim.

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukkaṃ duttiyaṃ jhānam upasampajja vihāsim.

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

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānam upasampajja vihāsim.

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

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukkaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānam upasampajja vihāsim.

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

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

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

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

So anekavhiṭam pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākāraṃ sauddesaṃ anekavhiṭam pubbenivāsaṃ anussarāmi.

I recollected my many kinds of past lives, with features and details.

Ayaṃ kho me, aggivessana, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā;

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

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

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

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāṇāya cittaṃ abhininnāmesim.

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

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ... pe ...

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

ayaṃ kho me, aggivessana, rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā;

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

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

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

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayaṇāṇāya cittaṃ abhininnāmesim.

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

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

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

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

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

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

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

Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.

When it was freed, I knew it was freed.

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

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

Ayaṃ kho me, aggivessana, rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā;

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

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

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

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā.
Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds,

Apissu maṃ ekameko evaṃ maññati:
and each person thinks

‘mamevārabbha samaṇo gotamo dhammaṃ desetī’ti.
that I am teaching the Dhamma especially for them.

Na kho panetaṃ, aggivessana, evaṃ daṭṭhabbaṃ;
But it should not be seen like this.

yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti.
The Realized One teaches others only so that they can understand.

So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne, tasmīmyeva purimasmim
samādhinimutte ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi
samādahāmi, yena sudaṃ niccakappaṃ viharāmi”ti.

*When that talk is finished, I still, settle, unify, and immerse my mind in samādhi internally,
using the same meditation subject as a foundation of immersion that I used before, which is my
usual meditation.”*

“Okappaniyametaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa.
“I’d believe that of Master Gotama, just like a perfected one, a fully awakened Buddha.

Abhijānāti kho pana bhavaṃ gotamo divā supitā”ti?
But do you ever recall sleeping during the day?”

“Abhijānāmaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ
piṇḍapātapatikanta catugguṇaṃ saṅghātiṃ paññapetvā dakkhiṇena passena sato
sampajāno niddaṃ okkamitā”ti.

*“I do recall that in the last month of the summer, I have spread out my outer robe folded in four
and lain down in the lion’s posture—on the right side, placing one foot on top of the
other—mindful and aware.”*

“Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā sammohavahārasmim vadanti”ti?
“Some ascetics and brahmins call that a deluded abiding.”

“Na kho, aggivessana, ettavatā sammūlho vā hoti asammūlho vā.
“That’s not how to define whether someone is deluded or not.

Api ca, aggivessana, yathā sammūlho ca hoti asammūlho ca,
But as to how to define whether someone is deluded or not,

taṃ suṇāhi, sādhu kaṃ manasi karoḥi, bhāsissāmi”ti.
listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.
“Yes, sir,” replied Saccaka.

Bhagavā etadavoca:
The Buddha said this:

“Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā
dukkhaviṇṇā āyatim jātijāramaraṇiṇi appahīnā, tamahaṃ ‘sammūlho’ti vadāmi.
*“Whoever has not given up the defilements—corruptions that lead to future lives and are
hurtful, resulting in suffering and future rebirth, old age, and death—is deluded, I say.*

Āsavānañhi, aggivessana, appahānā sammūlho hoti.
For it’s not giving up the defilements that makes you deluded.

Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā
dukkhaviṇṇā āyatim jātijāramaraṇiṇi pahīnā, tamahaṃ ‘asammūlho’ti vadāmi.
*Whoever has given up the defilements—corruptions that lead to future lives and are hurtful,
resulting in suffering and future rebirth, old age, and death—is not deluded, I say.*

Āsavānañhi, aggivessana, pahānā asammūlho hoti.

For it's giving up the defilements that makes you not deluded.

Tathāgatassa kho, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraniyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

The Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūlhiyā;

Just as a palm tree with its crown cut off is incapable of further growth,

evameva kho, aggivessana, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraniyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā”ti.

in the same way, the Realized One has given up the defilements so they are unable to arise in the future.”

Evam vutte, saccako nigaṇṭhaputto bhagavantam etadavoca:

When he had spoken, Saccaka said to him,

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It's incredible, Master Gotama, it's amazing!

Yāvañcidam bhoto gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivanṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa.

When Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Abhijānāmahaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā.

I recall taking on Pūraṇa Kassapa in debate.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇa dosaṇa appaccayaṇa pātvākāsi.

He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivanṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa.

But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Abhijānāmahaṃ, bho gotama, makkhalim gosālaṃ ... pe ...

I recall taking on Makkhali Gosāla,

ajitaṃ kesakambalaṃ ...

Ajita Kesakambala,

pakudhaṃ kaccāyanaṃ ...

Pakudha Kaccāyana,

sañjayaṃ belatṭhaputtaṃ ...

Sañjaya Belatṭhiputta,

nigaṇṭhaṃ nātaputtaṃ vādena vādaṃ samārabhitā.

and Nigaṇṭha Nātaputta in debate.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇa dosaṇa appaccayaṇa pātvākāsi.

They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.

But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Handa ca dāni mayaṃ, bho gotama, gacchāma.

Well, now, Master Gotama, I must go.

Bahukiccā mayaṃ, bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, aggivessana, kālaṃ maññasī”ti.

“Please, Aggivessana, go at your convenience.”

Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ pakkāmiti.

Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, got up from his seat and left.

Mahāsaccakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Cūḷatanhāsāṅkhasutta

The Shorter Discourse on the Ending of Craving

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sakko devānamindo bhagavantam etadavoca:

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

“kittāvatā nu kho, bhante, bhikkhu saṅkhittena tanhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanuṣṣānaṃ”ti?

“Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?”

“Idha, devānaminda, bhikkhuno sutam hoti:

“Lord of Gods, it's when a mendicant has heard:

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

‘Nothing is worth insisting on.’

Evañcetam, devānaminda, bhikkhuno sutam hoti:

When a mendicant has heard that

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

nothing is worth insisting on,

So sabbaṃ dhammaṃ abhijānāti; sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti; sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti—

they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.

So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati.

Meditating in this way, they don't grasp at anything in the world.

Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati:

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

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

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

Ettāvatā kho, devānaminda, bhikkhu saṅkhittena tanhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanuṣṣānaṃ”ti.

That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.”

Atha kho sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Then Sakka, lord of gods, having approved and agreed with what the Buddha said, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti.

Now, at that time Venerable Mahāmoggallāna was sitting not far from the Buddha.

Atha kho āyasmato mahāmoggallānassa etadahosi:

He thought,

“kiṃ nu kho so yakkho bhagavato bhāsitaṃ abhisamecca anumodi udāhu no;

“Did that spirit comprehend what the Buddha said when he agreed with him, or not?”

yannūnāham taṃ yakkham jāneyyaṃ—

Why don’t I find out?”

yadi vā so yakkho bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no”ti?

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—pubbārāme migāramātupāsāde antarahito devesu tāvatimsesu pāturahosi.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Eastern Monastery and reappeared among the gods of the Thirty-Three.

Tena kho pana samayena sakko devānamindo ekapuṇḍarīke uyyāne dibbehi pañcahi tūriyasatehi samappito samañgībhūto paricāreti.

Now at that time Sakka was amusing himself in the Single Lotus Park, supplied and provided with a divine orchestra.

Addasā kho sakko devānamindo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ.

Seeing Mahāmoggallāna coming off in the distance,

Disvāna tāni dibbāni pañca tūriyasatāni paṭippanāmetvā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ etadavoca:

he dismissed the orchestra, approached Mahāmoggallāna, and said,

“ehi kho, mārisa moggallāna, svāgataṃ, mārisa moggallāna.

“Come, my good Moggallāna! Welcome, good sir!

Cirassaṃ kho, mārisa moggallāna, imaṃ pariyāyaṃ akāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīda, mārisa moggallāna, idamāsaṇaṃ paññattan”ti.

Sit, my good Moggallāna, this seat is for you.”

Nisīdi kho āyasmā mahāmoggallāno paññatte āsane.

Mahāmoggallāna sat down on the seat spread out,

Sakkopi kho devānamindo aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.

while Sakka took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakkam devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Mahāmoggallāna said to him,

“yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsi?

“Kosiya, how did the Buddha briefly explain freedom through the ending of craving?”

Sādhu mayampi etissā kathāya bhāgino assāma savaṇāya”ti.

Please share this talk with me so that I can also get to hear it.”

“Mayaṃ kho, mārisa moggallāna, bahukiccā bahukaraṇīyā—

“My good Moggallāna, I have many duties, and much to do,

appeva sakena karaṇīyena, api ca devānaṃyeva tāvatimsānaṃ karaṇīyena.
not only for myself, but also for the Gods of the Thirty-Three.

Api ca, mārisa moggallāna, sussutaṃyeva hoti suggahitaṃ sumanasikataṃ
sūpadhāritaṃ, yaṃ no khippameva antaradhāyati.
Besides, I quickly forget even things I’ve properly heard, learned, attended, and memorized.

Bhūtapubbaṃ, mārisa moggallāna, devāsurasāṅgāmo samupabyūḷho ahosi.
Once upon a time, a battle was fought between the gods and the demons.

Tasmiṃ kho pana, mārisa moggallāna, saṅgāme devā jiniṃsu, asurā parājiniṃsu.
In that battle the gods won and the demons lost.

So kho ahaṃ, mārisa moggallāna, taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tato
paṭinivattitvā vejayantaṃ nāma pāsadaṃ māpesiṃ.
When I returned from that battle as a conqueror, I created the Palace of Victory.

Vejayantassa kho, mārisa moggallāna, pāsādassa ekasataṃ niyyūhaṃ.
The Palace of Victory has a hundred towers.

Ekekasmiṃ niyyūhe satta satta kūṭāgārasatāni.
Each tower has seven hundred chambers.

Ekamekasmiṃ kūṭāgāre satta satta accharāyo.
Each chamber has seven nymphs.

Ekamekissā accharāya satta satta paricārikāyo.
Each nymph has seven maids.

Icehyyāsi no tvam, mārisa moggallāna, vejayantassa pāsādassa rāmaṇeyyakam
daṭṭhun”ti?
Would you like to see the lovely Palace of Victory?”

Adhivāsesi kho āyasmā mahāmoggallāno tuṇhībhāvena.
Mahāmoggallāna consented in silence.

Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ
mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo tenupasaṅkamīṃsu.
Then, putting Venerable Mahāmoggallāna in front, Sakka, lord of gods, and Vessavaṇa, the Great King, went to the Palace of Victory.

Addasaṃsu kho sakkassa devānamindassa paricārikāyo āyasmantaṃ
mahāmoggallānaṃ dūratova āgacchantaṃ;
When they saw Moggallāna coming off in the distance, Sakka’s maids,

disvā ottappamānā hirīyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu.
being prudent and discreet, each went to her own bedroom.

Seyyathāpi nāma suṇisā sasuraṃ disvā ottappati hirīyati;
They were just like a daughter-in-law who is prudent and discreet when they see their father-in-law.

evameva sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ
disvā ottappamānā hirīyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu.

Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ
mahāmoggallānaṃ vejayante pāsāde anucaṅkamāpentī anuvicārāpentī:
Then Sakka and Vessavaṇa encouraged Moggallāna to wander and explore the palace, saying,

“idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakam;
“See, in the palace, my good Moggallāna, this lovely thing!

idampi, mārīsa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakan”ti.
And that lovely thing!”

“Sobhati idaṃ āyasmato kosiya, yathā taṃ pubbe katapuñṇassa.
“That looks nice for Venerable Kosiya, just like for someone who has made merit in the past.

Manussāpi kiñcīdeva rāmaṇeyyakam disvā evamāhaṃsu:
Humans, when they see something lovely, also say:

‘sobhati vata bho yathā devānaṃ tāvatimsānan’ti.
‘It looks nice enough for the Gods of the Thirty-Three!’

Tayidaṃ āyasmato kosiya sobhati, yathā taṃ pubbe katapuñṇassā”ti.
That looks nice for Venerable Kosiya, just like for someone who has made merit in the past.”

Atha kho āyasmato mahāmoggallānassa etadahosi:
Then Moggallāna thought,

“atibālhaṃ kho ayaṃ yakkho pamatto viharati.
“This spirit lives much too negligently.

Yannūnāhaṃ imaṃ yakkhaṃ saṃvejeyyan”ti.
Why don’t I stir up a sense of urgency in him?”

Atha kho āyasmā mahāmoggallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi
yathā vejayantaṃ pāsādaṃ pādaṅguṭṭhakena saṅkampehi sampakampehi
sampavedhesi.
Then Moggallāna used his psychic power to make the Palace of Victory shake and rock and tremble with his big toe.

Atha kho sakko ca devānamindo, vessavaṇo ca mahārājā, devā ca tāvatimsā
acchariyabbhuta cittajātā ahesuṃ:
Then Sakka, Vessavaṇa, and the Gods of the Thirty-Three, their minds full of wonder and amazement, thought,

“acchariyaṃ vata, bho, abbhutaṃ vata, bho.
“It’s incredible, it’s amazing!

Samaṇassa mahiddhikatā mahānubhāvātā, yatra hi nāma dibbabhavanaṃ
pādaṅguṭṭhakena saṅkampehi sampakampehi sampavedhessatī”ti.
The ascetic has such power and might that he makes the god’s home shake and rock and tremble with his big toe!”

Atha kho āyasmā mahāmoggallāno sakkaṃ devānamindaṃ saṃviggaṃ
lomahatṭhajātaṃ viditvā sakkaṃ devānamindaṃ etadavoca:
Knowing that Sakka was shocked and awestruck, Moggallāna said to him,

“yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsāṅkhayavimuttiṃ
abhāsi?
“Kosiya, how did the Buddha briefly explain freedom through the ending of craving?

Sādhu mayampi etissā kathāya bhāgino assāma savanāyā”ti.
Please share this talk with me so that I can also get to hear it.”

“Idhāhaṃ, mārīsa moggallāna, yena bhagavā tenupasaṅkamim; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsim. Ekamantaṃ ṭhito kho ahaṃ, mārīsa
moggallāna, bhagavantaṃ etadavocaṃ:
“My dear Moggallāna, I approached the Buddha, bowed, stood to one side, and said to him,

‘kittāvatā nu kho, bhante, bhikkhu saṅkhittena taṇhāsāṅkhayavimutto hoti
accantaṇiṭṭho accantaṇiyogakkhemī accantaṇībrahmacārī accantaṇīpariyosāno seṭṭho
devamanussānaṃ’ti?
‘Sir, how do you briefly define a mendicant who is freed with the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?’

Evam vutte, mārīsa moggallāna, bhagavā maṃ etadavoca:

When I had spoken the Buddha said to me:

‘idha, devānaminda, bhikkhuno sutaṃ hoti:

‘Lord of Gods, it’s when a mendicant has heard:

“sabbe dhammā nālaṃ abhinivesāyā”ti.

“Nothing is worth insisting on”

Evañcetam, devānaminda, bhikkhuno sutaṃ hoti

When a mendicant has heard that

“sabbe dhammā nālaṃ abhinivesāyā”ti.

nothing is worth insisting on,

So sabbam dhammam abhijānāti, sabbam dhammam abhiññāya sabbam dhammam parijānāti, sabbam dhammam pariññāya yaṃ kiñci vedanaṃ vedeti sukham vā dukkham vā adukkhamasukham vā.

they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—

So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.

So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati,

Meditating in this way, they don’t grasp at anything in the world.

anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati:

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

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti pajānāti.

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

Ettavatā kho, devānaminda, bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantanittho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ’ti.

That’s how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.’

Evam kho me, mārīsa moggallāna, bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsī”ti.

That’s how the Buddha briefly explained freedom through the ending of craving to me.”

Atha kho āyasmā mahāmoggallāno sakkassa devānamindassa bhāsitaṃ abhinanditvā anumoditvā—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—devesu tāvatimsesu antarahito pubbārāme miḡāramātupāsāde pāturaḥosi.

Moggallāna approved and agreed with what Sakka said. As easily as a strong person would extend or contract their arm, he vanished from among the Gods of the Thirty-Three and reappeared in the Eastern Monastery.

Atha kho sakkassa devānamindassa paricārikāyo acirapakkante āyasmante mahāmoggallāne sakkam devānamidaṃ etadavocum:

Soon after Moggallāna left, Sakka’s maids said to him,

“eso nu te, mārīsa, so bhagavā satthā”ti?

“Good sir, was that the Blessed One, your Teacher?”

“Na kho me, mārīsa, so bhagavā satthā.

“No, it was not.

Sabrahmacārī me eso āyasmā mahāmoggallāno”ti.
That was my spiritual companion Venerable Mahāmoggallāna.

“Lābhā te, mārīsa, suladdham te, mārīsa
“You’re fortunate, good sir, so very fortunate,

yassa te sabrahmacārī evaṃmahiddhiko evaṃmahānubhāvo.
to have a spiritual companion of such power and might!

Aho nūna te so bhagavā satthā”ti.
We can’t believe that’s not the Blessed One, your Teacher!”

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

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

“abhijānāti no, bhante, bhagavā ahu nātāññatarassa mahesakkhassa yakkhassa saṃkhittena taṇhāsaṅkhayavimuttiṃ bhāsītā”ti?

“Sir, do you recall briefly explaining freedom through the ending of craving to a certain well-known and illustrious spirit?”

“Abhijānāmaḥam, moggallāna, idha sakko devānamindo yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, moggallāna, sakko devānamindo maṃ etadavoca:

“I do, Moggallāna.” And the Buddha retold all that happened when Sakka came to visit him, adding:

‘kittavatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantanīṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan’ti.

Evam vutte, ahaṃ, moggallāna, sakkaṃ devānamindaṃ etadavocaṃ

‘idha devānaminda, bhikkhuno sutam hoti

“sabbe dhammā nālaṃ abhinivesāyā”ti.

Evam cetam, devānaminda, bhikkhuno sutam hoti

“sabbe dhammā nālaṃ abhinivesāyā”ti.

So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pariānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṇissaggānupassī viharati.

So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto,

paṇissaggānupassī viharanto na kiñci loke upādiyati,

anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati:

“khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti.

Ettāvātā kho, devānaminda, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṇ’ti.

Evaṃ kho ahaṃ, moggallāna, abhijānāmi sakkassa devānamindassa saṃkhittena taṇhāsāṅkhayavimuttiṃ bhāsitaṇ’ti.

“That’s how I recall briefly explaining freedom through the ending of craving to Sakka, lord of gods.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandīti.

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

Cūḷataṇhāsāṅkhayasuttaṃ niṭṭhitaṃ sattamaṃ.

Mahātaṇhāsaṅkhasutta

The Longer Discourse on the Ending of Craving

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:

Now at that time a mendicant called Sāti, the fisherman's son, had the following harmful misconception:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti.

“As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another.”

Assosum kho sambahulā bhikkhū:

Several mendicants heard about this.

“sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti.

Atha kho te bhikkhū yena sāti bhikkhū kevaṭṭaputto tenupasaṅkamimṣu; upasaṅkamitvā sātīm bhikkhū kevaṭṭaputtaṃ etadavocum:

They went up to Sāti and said to him,

“saccam kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Reverend Sāti, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti?

‘As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another?’”

“Evam byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ”ti.

“Absolutely, reverends. As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another.”

Atha kho te bhikkhū sātīm bhikkhū kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāma samanuyuñjanti samanugāhanti samanubhāsanti:

Then, wishing to dissuade Sāti from his view, the mendicants pursued, pressed, and grilled him,

“mā evaṃ, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

“Don't say that, Sāti! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccaṃ natthi viññāṇassa sambhavo”ti.

In many ways the Buddha has said that consciousness is dependently originated, since consciousness does not arise without a cause.”

Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam thāmasā parāmāsā abhinivissa voharati:

But even though the mendicants pressed him in this way, Sāti obstinately stuck to his misconception and insisted on stating it.

“evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati anaññan”ti.

Yato kho te bhikkhū nāsakkhimso sātīm bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimso; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimso. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum:

When they weren’t able to dissuade Sāti from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

“sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam:

‘tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan’ti.

Assumha kho mayam, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam:

‘tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan’ti.

Atha kho mayam, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātīm bhikkhum kevaṭṭaputtam etadavocumha:

‘saccam kira te, āvuso sāti, evarūpam pāpakam diṭṭhigatam uppannam:

“tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan”ti?

Evam vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca:

‘evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan’ti.

Atha kho mayam, bhante, sātīm bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuññimha samanugāhimha samanubhāsimha:

‘mā evam, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam vadeyya.

Anekapariyāyenāvuso sāti, paṭiccasamuppannam viññāṇam vuttam bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’ti.

Evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam thāmasā parāmāsā abhinivissa voharati:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’ti.

Yato kho mayaṃ, bhante, nāsakkhimha sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemaṃ’ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvaṃ bhikkhu, mama vacanena sātiṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi:

“Please, monk, in my name tell the mendicant Sāti that

‘satthā taṃ, āvuso sāti, āmantetī’”ti.

the teacher summons him.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadaṇvoca:

“Yes, sir,” that monk replied. He went to Sāti and said to him,

“satthā taṃ, āvuso sāti, āmantetī”ti.

“Reverend Sāti, the teacher summons you.”

“Evaṃāvuso”ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sātiṃ bhikkhuṃ kevaṭṭaputtaṃ bhagavā etadaṇvoca:

“Yes, reverend,” Sāti replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saccaṃ kira te, sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Sāti, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti?

‘As I understand the Buddha’s teachings, it is this very same consciousness that roams and transmigrates, not another’?”

“Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ”ti.

“Absolutely, sir. As I understand the Buddha’s teachings, it is this very same consciousness that roams and transmigrates, not another.”

“Katamaṃ taṃ, sāti, viññāṇaṃ”ti?

“Sāti, what is that consciousness?”

“Yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedetī”ti.

“Sir, it is he who speaks and feels and experiences the results of good and bad deeds in all the different realms.”

“Kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?

“Silly man, who on earth have you ever known me to teach in that way?

Nanu mayā, moghapurisa, anekapariyāyena paticcaṣaṃuppannaṃ viññāṇaṃ vuttaṃ, aññatara paccayā natthi viññāṇassa sambhavoti?

Haven’t I said in many ways that consciousness is dependently originated, since consciousness does not arise without a cause?

Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānaṃ khaṇasi, bahuṇca apuññaṃ pasavasi.

But still you misrepresent me by your wrong grasp, harm yourself, and make much bad karma.

Taṃhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmim dhammavinaye”ti?

Has this mendicant Sāti kindled even a spark of wisdom in this teaching and training?”

“Kiñhi siyā, bhante?

“How could that be, sir?”

No hetam, bhante”ti.

No, sir.”

Evaṃ vutte, sāti bhikkhu kevaṭṭaputto tunhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When this was said, Sāti sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tunhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca:

Knowing this, the Buddha said,

“paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena.

“Silly man, you will be known by your own harmful misconception.

Idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I’ll question the mendicants about this.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati”ti?

“Mendicants, do you understand my teachings as Sāti does, when he misrepresents me by his wrong grasp, harms himself, and makes much bad karma?”

“No hetam, bhante.

“No, sir.

Anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccaṃ natthi viññāṇassa sambhavo”ti.

For in many ways the Buddha has told us that consciousness is dependently originated, since consciousness does not arise without a cause.”

“Sādhu sādhu, bhikkhave.

“Good, good, mendicants!

Sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

It’s good that you understand my teaching like this.

Anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccaṃ natthi viññāṇassa sambhavo”ti.

For in many ways I have told you that consciousness is dependently originated, since consciousness does not arise without a cause.

Atha ca panāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati.

But still this Sāti misrepresents me by his wrong grasp, harms himself, and makes much bad karma.

Taṃhi tassa moghapurissassa bhavissati dīgharattaṃ ahitāya dukkhāya.

This will be for his lasting harm and suffering.

“Yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇantveva saṅkhyāṃ gacchati.

Consciousness is reckoned according to the specific conditions dependent upon which it arises.

Cakkhuṇca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the eye and sights is reckoned as eye consciousness.

sotaṇca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the ear and sounds is reckoned as ear consciousness.

ghāṇaṇca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the nose and smells is reckoned as nose consciousness.

jivhaṇca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the tongue and tastes is reckoned as tongue consciousness.

kāyaṇca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the body and touches is reckoned as body consciousness.

manaṇca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇantveva saṅkhyāṃ gacchati.

Consciousness that arises dependent on the mind and thoughts is reckoned as mind consciousness.

Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati.

It's like fire, which is reckoned according to the specific conditions dependent upon which it burns.

Katthaṇca paṭicca aggi jalati, katthaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on logs is reckoned as a log fire.

sakalikaṇca paṭicca aggi jalati, sakalikaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on twigs is reckoned as a twig fire.

tiṇaṇca paṭicca aggi jalati, tiṇaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on grass is reckoned as a grass fire.

gomayaṇca paṭicca aggi jalati, gomayaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

thusaṇca paṭicca aggi jalati, thusaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on husks is reckoned as a husk fire.

saṅkāraṇca paṭicca aggi jalati, saṅkāraggitveva saṅkhyāṃ gacchati.

A fire that burns dependent on rubbish is reckoned as a rubbish fire.

Evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyāṃ gacchati.

In the same way, consciousness is reckoned according to the specific conditions dependent upon which it arises. ...

Cakkhuṇca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇantveva saṅkhyāṃ gacchati;

sotaṇca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇantveva saṅkhyāṃ gacchati,

ghāṇaṇca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇantveva saṅkhyāṃ gacchati,

jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇantveva saṅkhyāṃ gacchati.

Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇantveva saṅkhyāṃ gacchati.

Manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇantveva saṅkhyāṃ gacchati.

Bhūtamidanti, bhikkhave, passathā”ti?

Mendicants, do you see that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Do you see that it originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?

“Do you see that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti?

“Is doubt given up in someone who truly sees with right understanding that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti?

“Is doubt given up in someone who truly sees with right understanding that this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti?

“Is doubt given up in someone who truly sees with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Are you free of doubt as to whether this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Are you free of doubt as to whether this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

“Have you truly seen clearly with right understanding that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

“Have you truly seen clearly with right understanding that this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

“Have you truly seen clearly with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Imañce tumhe, bhikkhave, ditṭhim evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Pure and bright as this view is, mendicants, if you cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“No hetam, bhante”.

“No, sir.”

“Imañce tumhe, bhikkhave, ditṭhim evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Pure and bright as this view is, mendicants, if you don’t cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“Evam, bhante”.

“Yes, sir.”

“Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

Kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catuttham.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

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

Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

Craving.

Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of craving?

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 saḷāyatanaṇidāno saḷāyatanaṣamudayo saḷāyatanaajāτικο saḷāyatanaṇapabhavo.

The six sense fields.

Saḷāyatanañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of the six sense fields?

Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpabhavaṃ.

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.

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā,
So, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ,
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanāṃ,
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,
The six sense fields are conditions for contact.

phassapaccayā vedanā,
Contact is a condition for feeling.

vedanāpaccayā tanhā,
Feeling is a condition for craving.

tanhāpaccayā upādānaṃ,
Craving is a condition for grasping.

upādānapaccayā bhavo,
Grasping is a condition for continued existence.

bhavapaccayā jāti,
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Jātipaccayā jarāmaraṇanti iti kho panetaṃ vuttaṃ;
'Rebirth is a condition for old age and death.' That's what I said.

jātipaccayā nu kho, bhikkhave, jarāmaraṇaṃ, no vā, kathaṃ vā ettha hotī"ti?
Is that how you see this or not?"

“Jātipaccayā, bhante, jarāmaraṇaṃ;

evaṃ no ettha hoti—
“That's how we see it.”

jātipaccayā jarāmaraṇaṃ”ti.

“Bhavapaccayā jātīti iti kho panetaṃ vuttaṃ;
“‘Continued existence is a condition for rebirth.’ ...

bhavapaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hotī"ti?

“Bhavapaccayā, bhante, jāti;

evaṃ no ettha hoti—

bhavapaccayā jātī”ti.

“Upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ;

upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti?

“Upādānapaccayā, bhante, bhavo;

evaṃ no ettha hoti—

upādānapaccayā bhavo”ti.

“Taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ, taṇhāpaccayā nu kho, bhikkhave, upādānaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Taṇhāpaccayā, bhante, upādānaṃ;

evaṃ no ettha hoti—

taṇhāpaccayā upādānaṃ”ti.

“Vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ;

vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hotī”ti?

“Vedanāpaccayā, bhante, taṇhā;

evaṃ no ettha hoti—

vedanāpaccayā taṇhā”ti.

“Phassapaccayā vedanāti iti kho panetaṃ vuttaṃ;

phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī”ti?

“Phassapaccayā, bhante, vedanā;

evaṃ no ettha hoti—

phassapaccayā vedanā”ti.

“Saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ;

saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hotī”ti?

“Saḷāyatanapaccayā, bhante, phasso;

evaṃ no ettha hoti—

saḷāyatanapaccayā phasso”ti.

“Nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ;

nāmarūpapaccayā nu kho, bhikkhave, saḷāyatanaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Nāmarūpapaccayā, bhante, saḷāyatanaṃ;

evaṃ no ettha hoti—

nāmarūpapaccayā saḷāyatanaṃ”ti.

“Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ;

viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Viññāṇapaccayā, bhante, nāmarūpaṃ;

evaṃ no ettha hoti—

viññāṇapaccayā nāmarūpan”ti.

“Saṅkhārapaccayā viññāṇanti iti kho panetaṃ vuttaṃ;

saṅkhārapaccayā nu kho, bhikkhave, viññāṇaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Saṅkhārapaccayā, bhante, viññāṇaṃ;

evaṃ no ettha hoti—

saṅkhārapaccayā viññāṇaṃ”ti.

“Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ;

‘Ignorance is a condition for choices.’ That’s what I said.

avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hotī”ti?

Is that how you see this or not?”

“Avijjāpaccayā, bhante, saṅkhārā;

evaṃ no ettha hoti—

“That’s how we see it.”

avijjāpaccayā saṅkhārā”ti.

“Sādhu, bhikkhave.

“Good, mendicants!

Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi—

So both you and I say this.

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ—

When this exists, that is; due to the arising of this, that arises. That is:

avijjāpaccayā saṅkhārā,

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,

Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ,
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanam,
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,
The six sense fields are conditions for contact.

phassapaccayā vedanā,
Contact is a condition for feeling.

vedanāpaccayā taṇhā,
Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ,
Craving is a condition for grasping.

upādānapaccayā bhavo,
Grasping is a condition for continued existence.

bhavapaccayā jāti,
Continued existence is a condition for rebirth.

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho,
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho,
When choices cease, consciousness ceases.

viññāṇaṇirodhā nāmarūpaṇirodho,
When consciousness ceases, name and form cease.

nāmarūpaṇirodhā saḷāyatanaṇirodho,
When name and form cease, the six sense fields cease.

saḷāyatanaṇirodhā phassaṇirodho,
When the six sense fields cease, contact ceases.

phassaṇirodhā vedanāṇirodho,
When contact ceases, feeling ceases.

vedanāṇirodhā taṇhāṇirodho,
When feeling ceases, craving ceases.

taṇhāṇirodhā upādānaṇirodho,
When craving ceases, grasping ceases.

upādānaṇirodhā bhavaṇirodho,
When grasping ceases, continued existence ceases.

bhavaṇirodhā jātinirodho,
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Jātinirodhā jarāmaṇaṇirodhoti iti kho panetaṃ vuttaṃ;
'When rebirth ceases, old age and death cease.' That's what I said.

jātinirodhā nu kho, bhikkhave, jarāmarañanirodho, no vā, kathaṃ vā ettha hotī”ti?
Is that how you see this or not?”

“Jātinirodhā, bhante, jarāmarañanirodho;

evaṃ no ettha hoti—
“That’s how we see it.”

jātinirodhā jarāmarañanirodho”ti.

“Bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ;
‘When continued existence ceases, rebirth ceases.’ ...

bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hotī”ti?

“Bhavanirodhā, bhante, jātinirodho;

evaṃ no ettha hoti—

bhavanirodhā jātinirodho”ti.

“Upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ;

upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Upādānanirodhā, bhante, bhavanirodho;

evaṃ no ettha hoti—

upādānanirodhā bhavanirodho”ti.

“Taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ;

taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Taṇhānirodhā, bhante, upādānanirodho;

evaṃ no ettha hoti—

taṇhānirodhā upādānanirodho”ti.

“Vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ;

vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ vā ettha hotī”ti?

“Vedanānirodhā, bhante, taṇhānirodho;

evaṃ no ettha hoti—

vedanānirodhā taṇhānirodho”ti.

“Phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ;

phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hotī”ti?

“Phassanirodhā, bhante, vedanānirodho;

evaṃ no ettha hoti—

phassanirodhā vedanānirodho”ti.

“Saḷāyatanirodhā phassanirodhoti iti kho panetaṃ vuttaṃ;

saḷāyatanirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotīti?

Saḷāyatanirodhā, bhante, phassanirodho;

evaṃ no ettha hoti—

saḷāyatanirodhā phassanirodho”ti.

“Nāmarūpanirodhā saḷāyatanirodhoti iti kho panetaṃ vuttaṃ;

nāmarūpanirodhā nu kho, bhikkhave, saḷāyatanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Nāmarūpanirodhā, bhante, saḷāyatanirodho;

evaṃ no ettha hoti—

nāmarūpanirodhā saḷāyatanirodho”ti.

“Viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ;

viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Viññāṇanirodhā, bhante, nāmarūpanirodho;

evaṃ no ettha hoti—

viññāṇanirodhā nāmarūpanirodho”ti.

“Saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ;

saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Saṅkhāranirodhā, bhante, viññāṇanirodho;

evaṃ no ettha hoti—

saṅkhāranirodhā viññāṇanirodho”ti.

“Avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ;
‘When ignorance ceases, choices cease.’ That’s what I said.

avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti?
Is that how you see this or not?”

“Avijjānirodhā, bhante, saṅkhāranirodho;

evaṃ no ettha hoti—
“That’s how we see it.”

avijjānirodhā saṅkhāranirodho”ti.

“Sādhu, bhikkhave.
“Good, mendicants!

Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi—
So both you and I say this.

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ—
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjānirodhā saṅkhāranirodho,
When ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho,
When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho,
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatanirodho,
When name and form cease, the six sense fields cease.

saḷāyatanirodhā phassanirodho,
When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho,
When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho,
When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho,
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho,
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho,
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantaṃ vā
paṭidhāveyyātha:
Knowing and seeing in this way, mendicants, would you turn back to the past, thinking,

‘ahesumha nu kho mayaṃ atītamaddhānaṃ, nanu kho ahesumha atītamaddhānaṃ,
kiṃ nu kho ahesumha atītamaddhānaṃ, kathaṃ nu kho ahesumha atītamaddhānaṃ,
kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhānaṃ”ti?
*‘Did we exist in the past? Did we not exist in the past? What were we in the past? How were
we in the past? After being what, what did we become in the past?’”*

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā patidhāveyyātha—

“Knowing and seeing in this way, mendicants, would you turn forward to the future, thinking,

bhavissāma nu kho mayaṃ anāgatamaddhānaṃ, nanu kho bhavissāma anāgatamaddhānaṃ, kiṃ nu kho bhavissāma anāgatamaddhānaṃ, kathaṃ nu kho bhavissāma anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhānaṃ”ti?

“Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhataṃ kathaṃkathā assatha—

“Knowing and seeing in this way, mendicants, would you be undecided about the present, thinking,

ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmi bhavissati”ti?

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

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha—

“Knowing and seeing in this way, would you say,

sathā no garu, satthugāravena ca mayaṃ evaṃ vademā”ti?

“Our teacher is respected. We speak like this out of respect for our teacher.”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha—

“Knowing and seeing in this way, would you say,

samaṇo evamāha, samaṇā ca nāma mayaṃ evaṃ vademā”ti?

“Our ascetic says this. It’s only because of him that we say this.”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyāthā”ti?

“Knowing and seeing in this way, would you acknowledge another teacher?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā”ti?

“Knowing and seeing in this way, would you believe that the observances and noisy, superstitious rites of the various ascetics and brahmins are the most important things?”

“No hetam, bhante”.

“No, sir.”

“Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ, tadeva tumhe vadethā”ti.

“Are you not speaking only of what you have known and seen and realized for yourselves?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave, upanītā kho me tumhe, bhikkhave, iminā sanditthikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabba viññūhi.

“Good, mendicants! You have been guided by me with this teaching that’s visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Sanditthiko ayam, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi—

For when I said that this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves,

iti yantaṃ vuttaṃ, idametam paṭicca vuttanti.

this is what I was referring to.

Tinnaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.

Mendicants, when three things come together an embryo is conceived.

Idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

In a case where the mother and father come together, but the mother is not in the fertile part of her menstrual cycle, and the spirit being reborn is not present, the embryo is not conceived.

Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

In a case where the mother and father come together, the mother is in the fertile part of her menstrual cycle, but the spirit being reborn is not present, the embryo is not conceived.

Yato ca kho, bhikkhave, mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti—evaṃ tinnaṃ sannipātā gabbhassāvakkanti hoti.

But when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and the spirit being reborn is present—an embryo is conceived.

Tamenaṃ, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā samsayena garubhāraṃ.

The mother nurtures the embryo in her womb for nine or ten months at great risk to her heavy burden.

Tamenaṃ, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā samsayena garubhāraṃ.

When nine or ten months have passed, the mother gives birth at great risk to her heavy burden.

Tamenaṃ jātaṃ samānaṃ sakena lohitena poseti.

When the infant is born she nourishes it with her own blood.

Lohitañhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ.

For mother’s milk is regarded as blood in the training of the noble one.

Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya

That boy grows up and his faculties mature.

yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlāti, seyyathidaṃ—vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ.

He accordingly plays childish games such as toy plows, tipcat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya

That boy grows up and his faculties mature further.

pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti—

He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation.

cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

sotaviññeyyehi saddehi ...

Sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

Smells known by the nose ...

jivhāviññeyyehi rasehi ...

Tastes known by the tongue ...

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

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

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso.

When they see a sight with their eyes, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

Taṃca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it.

Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

This gives rise to relishing.

Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ... pe ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme sārājati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso.

When they know a thought with their mind, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

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Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Idha, bhikkhave, tathāgato loka uppajjati arahāṃ sammāsambuddho vijācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ;

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

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He reveals an entirely full and pure spiritual life.

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some good family.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect,

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ”ti.

Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?’

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātīparivattaṃ pahāya, mahantaṃ vā nātīparivattaṃ pahāya, kesamassuṃ ohāretvā, kāsāyaṇi vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

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

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

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti—yā sā vācā nelā kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

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

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena, sāpadesaṃ pariyantavatiṃ atthasamhitam.

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

So bjāgāmabhūtagāmasamārambhā paṭivirato hoti,

They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato, virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītāvāditavisūkadassanā paṭivirato hoti,

They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti,

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti,

They avoid high and luxurious beds.

jātarūparajatapaṭiggahanā paṭivirato hoti,

They avoid receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato hoti,
raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato hoti,
raw meat,

itthikumārīkapaṭiggahaṇā paṭivirato hoti,
women and girls,

dāsīdāsaṭiggahaṇā paṭivirato hoti,
male and female bondservants,

ajelakapaṭiggahaṇā paṭivirato hoti,
goats and sheep,

kukkutasūkarapaṭiggahaṇā paṭivirato hoti,
chickens and pigs,

hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti,
elephants, cows, horses, and mares,

khattavattupapaṭiggahaṇā paṭivirato hoti,
and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti,
They avoid running errands and messages;

kayavikkayā paṭivirato hoti,
buying and selling;

tulākūtakaṃsakūtāmānakūtā paṭivirato hoti,
falsifying weights, metals, or measures;

ukkotaṇavañcanaṇikatisāciyogā paṭivirato hoti,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopaśahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ... pe ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā papākā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaraṃ āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokithe vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhārane sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato,

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsanaṃ bhajati—araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapaṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigaṭābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddham pahāya vīgatathinamiddho viharati ālokasaññī, sato sampajāno,
thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto,
uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tinnavicikicchho viharati akathaṃkathī kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,
They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

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

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...

tatiyaṃ jhānaṃ ... pe ...
third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati, appiyarūpe rūpe na byāpajati,
upatthitakāyasati ca viharati appamānacetaso.

When they see a sight with their eyes, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

Taṃ cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te pāpakā
akusālā dhammā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati
nājjhosāya tiṭṭhati.

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it.

Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu
nandī sā nirujjhanti.

As a result, relishing of feelings ceases.

Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā
jātinirodho, jātinirodhā jarāmaṇaṃ sokapāridevadukkhadomanassupāyāsā
nirujjhanti.

When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ... pe ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme na sārājati, appiyarūpe dhamme na byāpajati, upatṭhitakāyasati ca viharati appamāṇacetaso,
When they know a thought with their mind, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it.

Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
As a result, relishing of feelings ceases.

Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Imaṃ kho me tumhe, bhikkhave, saṅkhittena tanhāsaṅkhayavimuttiṃ dhāretha, sātīṃ pana bhikkhuṃ kevattaṭputtaṃ mahātaṇhājālatanāṇhāsaṅghāṭappaṭimukkaṇ"ti.
Mendicants, you should memorize that brief statement on freedom through the ending of craving. But the mendicant Sāti, the fisherman's son, is caught in a vast net of craving, a tangle of craving."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Mahātaṇhāsaṅkhayasuttaṃ niṭṭhitaṃ aṭṭhamam.

Majjhima Nikāya 39

Middle Discourses 39

Mahāassapurasutta

The Longer Discourse at Assapura

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo.

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura.

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:

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti.

“Mendicants, people label you as ascetics.

Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha;

And when they ask you what you are, you claim to be ascetics.

tesaṃ vo, bhikkhave, evaṃsamaṇñānaṃ satam evampatiññānaṃ satam ‘ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, evaṃ no ayam amhakaṃ samaṇṇā ca saccā bhavissati paṭiñṇā ca bhūta.

Given this label and this claim, you should train like this: ‘We will undertake and follow the things that make one an ascetic and a brahmin. That way our label will be accurate and our claim correct.

Yesaṇca mayaṃ cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesaṃ te kāraṃ amhesu mahapphalā bhavissanti mahānisamsā, amhakañcevaṃ pabbajjā avaṇṇhā bhavissati saphalā saudrayā’ti.

Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Katame ca, bhikkhave, dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca?

And what are the things that make one an ascetic and a brahmin?

‘Hirottappena samannāgatā bhavissāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ.

You should train like this: ‘We will have conscience and prudence.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, alamettāvataṃ katamettāvataṃ, anupatto no sāmaññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.

‘We have conscience and prudence. Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

I declare this to you, mendicants, I announce this to you:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.
‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim karaṇīyaṃ?
What more is there to do?

‘Parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
You should train like this: ‘Our bodily behavior will be pure, clear, open, neither inconsistent nor secretive.

Tāya ca pana parisuddhakāyasamācārātāya nevattānukkamṣessāma na param vambhessāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ.
And we won’t glorify ourselves or put others down on account of our pure bodily behavior.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:
Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro;
‘We have conscience and prudence, and our bodily behavior is pure.

alamettāvātā katamettāvātā, anupatto no sāmāññattho, natthi no kiñci uttarim karaṇīyan’ti tāvatakena va tuṭṭhim āpajjeyātha.
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:
I declare this to you, mendicants, I announce this to you:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.
‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim karaṇīyaṃ?
What more is there to do?

‘Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
You should train like this: ‘Our verbal behavior ...

Tāya ca pana parisuddhavacīsamācārātāya nevattānukkamṣessāma na param vambhessāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ.

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro;

alamettāvātā katamettāvātā, anupatto no sāmāññattho, natthi no kiñci uttarim karaṇīyan’ti tāvatakena va tuṭṭhim āpajjeyātha.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.

Kiñca, bhikkhave, uttarim karaṇīyaṃ?

‘Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
mental behavior ...

Tāya ca pana parisuddhamanosamācārātāya nevattānukkamṣessāma na param vambhessāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ.

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro;

alamettāvataṃ katamettāvataṃ, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.

Kiñca, bhikkhave, uttarim karaṇīyaṃ?

‘Parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
livelihood will be pure, clear, open, neither inconsistent nor secretive.

Tāya ca pana parisuddhājīvatāya nevattānukkaṃsessāma na paraṃ vambhessamā’ti evaṇhi vo, bhikkhave, sikkhitabbam.

And we won’t glorify ourselves or put others down on account of our pure livelihood.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, and our livelihood is pure.

alamettāvataṃ katamettāvataṃ, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.

Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

I declare this to you, mendicants, I announce this to you:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.

‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim karaṇīyaṃ?

What more is there to do?

‘Indriyesu guttadvārā bhavissāma;

You should train yourselves like this: ‘We will restrain our sense doors.

cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī.

When we see a sight with our eyes, we won’t get caught up in the features and details.

Yatvādhikarānaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalaṃ dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaram āpajjissāma.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of sight, and we will achieve its restraint.

Sotena saddaṃ sutvā ... pe ...

When we hear a sound with our ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

When we smell an odor with our nose ...

jivhāya rasam sāyitvā ... pe ...
When we taste a flavor with our tongue ...

kāyena phoṭṭhabbam phusitvā ... pe ...
When we feel a touch with our body ...

manasā dhammam viññāya na nimittaggāhī nānubyañjanaggāhī.
When we know a thought with our mind, we won't get caught up in the features and details.

Yatvādhikarānamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā
pāpakā akusālā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjissāma,
rakkhissāma manindriyam, manindriye saṃvaram āpajjissāmā'ti evañhi vo,
bhikkhave, sikkhitabbam.
*If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion
would become overwhelming. For this reason, we will practice restraint, we will protect the
faculty of mind, and we will achieve its restraint.'*

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:
Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho
vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha
guttadvārā;
*‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our
livelihood is pure, and our sense doors are restrained.*

alamettāvātā katamettāvātā, anuppatto no sāmāññattho, natthi no kiñci uttarim
karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.

Kiñca, bhikkhave, uttarim karaṇīyaṃ?
What more is there to do?

‘Bhojane mattaññuno bhavissāma, patisaṅkhā yoniso āhāram āharissāma,
*You should train yourselves like this: ‘We will not eat too much. We will only eat after
reflecting properly on our food.*

neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa
ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ
paṭihāṅkhāma navaṇca vedanaṃ na uppādessāma, yātrā ca no bhavissati, anavajjatā
ca, phāsu vihāro cā’ti evañhi vo, bhikkhave, sikkhitabbam.
*We will eat not for fun, indulgence, adornment, or decoration, but only to sustain this body, to
avoid harm, and to support spiritual practice. In this way, we shall put an end to old
discomfort and not give rise to new discomfort, and we will live blamelessly and at ease.’*

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:
Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho
vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha
guttadvārā, bhojane mattaññuno;
*‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our
livelihood is pure, our sense doors are restrained, and we don't eat too much.*

alamettāvātā katamettāvātā, anuppatto no sāmāññattho, natthi no kiñci uttarim
karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo, sāmāññatthikānaṃ satamaññattho parihāyi sati uttarimañ karaṇīye’.

Kiñca, bhikkhave, uttarimañ karaṇīyaṃ?

What more is there to do?

‘Jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma.

You should train yourselves like this: ‘We will be dedicated to wakefulness. When practicing walking and sitting meditation by day, we will purify our mind from obstacles.

Rattiyā paṭhamamañ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma.

In the evening, we will continue to practice walking and sitting meditation.

Rattiyā majjhimamañ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappessāma pāde pādaṃ accādhāya, sato sampajāno uttāhāsaññaṃ manasi karitvā.

In the middle of the night, we will lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Rattiyā pacchimaṃ yāmaṃ paccuttāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ.

In the last part of the night, we will get up and continue to practice walking and sitting meditation, purifying our mind from obstacles.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenaṃ samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosaṃcāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don’t eat too much, and we are dedicated to wakefulness.

alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttarimañ karaṇīyaṃ’ti, tāvatakena va tutthiṃ āpajjeyyātha.

Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo, sāmāññatthikānaṃ satamaññattho parihāyi sati uttarimañ karaṇīye’.

Kiñca, bhikkhave, uttarimañ karaṇīyaṃ?

What more is there to do?

‘Satisampajāññaṃ samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakaṃ sampajānakārī, gate thite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ.

You should train yourselves like this: ‘We will have situational awareness and mindfulness. We will act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhōjane mattaññuno, jāgariyaṃ anuyuttā, satisampajāññena samannāgatā;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don’t eat too much, we are dedicated to wakefulness, and we have mindfulness and situational awareness.

alamettāvātā katamettāvātā, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tvātakeneva tuṭṭhiṃ āpajjeyyātha.

Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo, sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi sati uttarim karaṇīye’.

Kiñca, bhikkhave, uttarim karaṇīyaṃ?

What more is there to do?

Idha, bhikkhave, bhikkhu vivittaṃ senāsanaṃ bhajati—araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanappatthaṃ abbhokāsaṃ palālapuñjaṃ.

Take a mendicant who frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhataṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpānācitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddhaṃ pahāya vigatathinamiddho viharati, ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Seyyathāpi, bhikkhave, puriso iṇaṃ ādāya kammante payojeyya.

Suppose a man who has gotten into debt were to apply himself to work,

Tassa te kammantā samijjheyyaṃ.

and his efforts proved successful.

So yāni ca porāṇāni iṇamūlāni tāni ca byantī kareyya, siyā cassa uttarim avasiṭṭhaṃ dārabharaṇāya.

He would pay off the original loan and have enough left over to support his partner.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhimsu.

Sohaṃ yāni ca porāṇāni inamūlāni tāni ca byantī akāsiṃ, atthi ca me uttarim avasiṭṭhaṃ dārabharaṇāyā’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
he’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso ābādhiko assa dukkhito bāḥhagilāno, bhattañcassa nacchādeyya, na cassa kāye balamattā.

Suppose a person was sick, suffering, and gravely ill. They’d lose their appetite and get physically weak.

So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā.

But after some time they’d recover from that illness, and regain their appetite and their strength.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe ābādhiko ahoṣiṃ dukkhito bāḥhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā, somhi etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso bandhanāgāre baddho assa.
Suppose a person was imprisoned in a jail.

So aparena samayena tamhā bandhanā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo.

But after some time they were released from jail, safe and sound, with no loss of wealth.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanā mutto, sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo.
Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wished.

So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṅgamo.

But after some time they’d be freed from servitude and become their own master, an emancipated individual able to go where they wished.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṅgamo, somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṅgamo’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya.

Suppose there was a person with wealth and property who was traveling along a desert road.

So aparena samayena tamhā kantārā nitthareyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo.

But after some time they crossed over the desert, safe and sound, with no loss of wealth.

Tassa evamassa:

Thinking about this,

‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ.

Somhi etarahi tamhā kantārā nitthiṇṇo sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

they’d be filled with joy and happiness.

Evameva kho, bhikkhave, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, ime pañca nīvaraṇe appahīne attani samanupassati.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

Seyyathāpi, bhikkhave, ānanyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,

They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhāniyacunnāni ākiritvā udakena paripphosakam paripphosakam sanneyya. Sāyaṃ nhāniyapiṇḍi snehānugatā snehaparetā santarabāhirā, phuṭṭā snehena na ca pagghariṇī.

It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

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

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, bhikkhave, udakarahado ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposiṇi, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupetvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphutaṃ assa.

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, with features and details.

Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya, so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa: 'ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchīṃ, tatrapī evaṃ atthāsīṃ evaṃ nisīdīṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ; tamhāpi gāmā amuṃ gāmaṃ agacchīṃ, tatrapī evaṃ atthāsīṃ evaṃ nisīdīṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ; somhi tamhā gāmā sakamyeva gāmaṃ paccāgato'ti.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

Evameva kho, bhikkhave, bhikkhu anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

In the same way, a mendicant recollects their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate, yathākammūpāge satte pajānāti ... pe ...

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

seyyathāpi, bhikkhave, dve agārā sadvārā. Tattha cakkhumā puriso majjhe thito passeyya manusse gehaṃ pavisantepe nikkhamantepe, anucankamantepe anuvicarantepe.

Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

Evameva kho, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbhaṇṇe, sugate duggate yathākammūpage satte pajānāti ... pe

In the same way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thīte āneñjappatte āsavānaṃ khayaṇāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

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

‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

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

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

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

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti:

When they’re freed, they know they’re freed.

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

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

Seyyathāpi, bhikkhave, pabbatasāṅkhepe udakarahado accho vippasanno anāvilo.

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.

Tattha cakkhumā puriso tīre thito passeyya sippisambukampi sakkharakathalampi macchagumbampi, carantampi tiṭṭhantampi.

Tassa evamassa:

They’d think:

‘ayaṃ kho udakarahado accho vippasanno anāvilo. Tatthime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipi’ti’.

‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

Evameva kho, bhikkhave, bhikkhu ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe

In the same way, a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

nāparam itthattāyāti pajānāti.

They understand: '... there is no return to any state of existence.'

Ayaṃ vuccati, bhikkhave, bhikkhu 'samaṇo' itipi 'brāhmaṇo' itipi 'nhātako' itipi 'vedagū' itipi 'sottiyo' itipi 'ariyo' itipi 'araham' itipi.

This mendicant is called an 'ascetic', a 'brahmin', a 'bathed initiate', a 'knowledge master', a 'scholar', a 'noble one', and a 'perfected one'.

Kathaṇca, bhikkhave, bhikkhu samaṇo hoti?

And how is a mendicant an ascetic?

Samitāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have quelled the bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evam kho, bhikkhave, bhikkhu samaṇo hoti.

That's how a mendicant is an ascetic.

Kathaṇca, bhikkhave, bhikkhu brāhmaṇo hoti?

And how is a mendicant a brahmin?

Bāhitāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have barred out the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu brāhmaṇo hoti.

That's how a mendicant is a brahmin.

Kathaṇca, bhikkhave, bhikkhu nhātako hoti?

And how is a mendicant a bathed initiate?

Nhātāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have bathed off the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu nhātako hoti.

That's how a mendicant is a bathed initiate.

Kathaṇca, bhikkhave, bhikkhu vedagū hoti?

And how is a mendicant a knowledge master?

Viditāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have known the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu vedagū hoti.

That's how a mendicant is a knowledge master.

Kathaṇca, bhikkhave, bhikkhu sottiyo hoti?

And how is a mendicant a scholar?

Nissutāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have scoured off the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu sottiyo hoti.

That's how a mendicant is a scholar.

Kathaṇca, bhikkhave, bhikkhu ariyo hoti?

And how is a mendicant a noble one?

Ārakāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They are far away from the bad, unskillful qualities.

Evam̐ kho, bhikkhave, bhikkhu ariyo hoti.

That's how a mendicant is a noble one.

Kathañca, bhikkhave, bhikkhu araham̐ hoti?

And how is a mendicant a perfected one?

Ārakāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim̐, jātijarāmarañiyā.

They are far away from the bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evam̐ kho, bhikkhave, bhikkhu araham̐ hoti”ti.

That's how a mendicant is a perfected one.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam̐ abhinandunti.

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

Mahāassapurasuttam̐ niṭṭhitam̐ navamam̐.

Majjhima Nikāya 40

Middle Discourses 40

Cūlaassapurasutta

The Shorter Discourse at Assapura

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo.

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura.

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:

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti.

“Mendicants, people label you as ascetics.

Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha.

And when they ask you what you are, you claim to be ascetics.

Tesaṃ vo, bhikkhave, evaṃsamaññānaṃ satam evaṃpaṭiññānaṃ satam:

Given this label and this claim, you should train like this: ‘We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct.

‘yā samaṇasāmīcippaṭipadā taṃ paṭipajjissāma;

evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā;

yesaṇca mayaṃ cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesaṃ te kāraṃ amhesu mahapphalā bhavissanti mahānisamsā, amhākañcevāyaṃ pabbajjā avaṇjhā bhavissati saphalā saudrayā’ti.

Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Kathaṇca, bhikkhave, bhikkhu na samaṇasāmīcippaṭipadaṃ paṭipanno hoti?

And how does a mendicant not practice in the way that is proper for an ascetic?

Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā appahīnā hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upanāho appahīno hoti, makkhissa makkho appahīno hoti, palāsissa palāso appahīno hoti, issukissa issā appahīnā hoti, maccharissa macchariyaṃ appahīnaṃ hoti, sāthassa sātheyyaṃ appahīnaṃ hoti, māyāvissa māyā appahīnā hoti, pāpicchassa pāpikā icchā appahīnā hoti, micchādīṭṭhikassa micchādīṭṭhi appahīnā hoti—

There are some mendicants who have not given up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.

imesaṃ kho ahaṃ, bhikkhave, samanamaḷānaṃ samanadosānaṃ samaṇakasatānaṃ āpāyikaṇaṃ ṭhāṇānaṃ duggativedaṇiyānaṃ appahāṇā ‘na samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi.

These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. As long as they have not given these up, they do not practice in the way that is proper for an ascetic, I say.

Seyyathāpi, bhikkhave, matajaṃ nāma āvudhajātaṃ ubhatodhāraṃ pītanisitaṃ.

I say that such a mendicant’s going forth may be compared to the kind of weapon called ‘death-dealer’—double-edged, hardened, and keen—covered and wrapped in the outer robe.

Tadassa saṅghāṭiyā sampārutaṃ sampaliveṭhitaṃ.

Tathūpamaḥaṃ, bhikkhave, imassa bhikkhuno pabbajjaṃ vadāmi.

Nāhaṃ, bhikkhave, saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi.

I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

Nāhaṃ, bhikkhave, acelakassa acelakamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘naked ascetic’ just because you go naked.

Nāhaṃ, bhikkhave, rajojallikassa rajojallikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘dust and dirt wearer’ just because you’re caked in dust and dirt.

Nāhaṃ, bhikkhave, udakorohakassa udakorohaṇamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘water immerser’ just because you immerse yourself in water.

Nāhaṃ, bhikkhave, rukkhamūlikassa rukkhamūlikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘tree root dweller’ just because you stay at the root of a tree.

Nāhaṃ, bhikkhave, abbhokāsikassa abbhokāsikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘open air dweller’ just because you stay in the open air.

Nāhaṃ, bhikkhave, ubbhaṭṭhakassa ubbhaṭṭhakamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘stander’ just because you continually stand.

Nāhaṃ, bhikkhave, pariyāyabhattikassa pariyāyabhattikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘interval eater’ just because you eat food at set intervals.

Nāhaṃ, bhikkhave, mantajjhāyakassa mantajjhāyakamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘reciter’ just because you recite scriptures.

Nāhaṃ, bhikkhave, jaṭilakassa jaṭadhāraṇamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

Saṅghāṭikassa ce, bhikkhave, saṅghāṭidhāraṇamattena abhijjhāluṣsa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭṭhassa sātheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenāṃ mittāmaccā nātisālohitā jātameva naṃ saṅghāṭikaṃ kareyyuṃ, saṅghāṭikattameva samādapeyyuṃ:

Imagine that just by wearing an outer robe someone with covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you an outer robe wearer as soon as you were born. They’d encourage you:

‘ehi tvam, bhādrāmukha, saṅghāṭiko hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paḷāsissa paḷāso pahīyissati, issukissa issā pahīyissati, maccharissa macchariyaṃ pahīyissati, saṭhassa sāṭheyyaṃ pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādītthikassa micchādītthi pahīyissati’ ti.

‘Please, my dear, wear an outer robe! By doing so you will give up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.’

Yasmā ca kho ahaṃ, bhikkhave, saṅghāṭikampi idhekaccaṃ passāmi abhijjhālum byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ paḷāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādītthikaṃ, tasmā na saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi.

But sometimes I see someone with these bad qualities who is an outer robe wearer. That’s why I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

Acelakassa ce, bhikkhave ... pe ...

Imagine that just by going naked ...

rajojallikassa ce, bhikkhave ... pe ...

wearing dust and dirt ...

udakorohakassa ce, bhikkhave ... pe ...

immersing in water ...

rukkhamūlikassa ce, bhikkhave ... pe ...

staying at the root of a tree ...

abbhokāsikassa ce, bhikkhave ... pe ...

staying in the open air ...

ubbhatthakassa ce, bhikkhave ... pe ...

standing continually ...

pariyāyabhattikassa ce, bhikkhave ... pe ...

eating at set intervals ...

mantajjhāyakassa ce, bhikkhave ... pe ...

reciting scriptures ...

jaṭilakassa ce, bhikkhave, jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paḷāsissa paḷāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādītthikassa micchādītthi pahīyetha, tamenāṃ mittāmaccā ñāṭisālohitā jātameva naṃ jaṭilakaṃ kareyyuṃ, jaṭilakattameva samādapeyyuṃ:

having matted hair someone with covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They’d encourage you:

‘ehi tvam, bhādrāmukha, jaṭilako hohi, jaṭilakassa te sato jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyissati byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati ... pe ... pāpicchassa pāpikā icchā pahīyissati micchādītthikassa micchādītthi pahīyissati’ ti.

‘Please, my dear, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.’

Yasmā ca kho ahaṃ, bhikkhave, jaṭilakampi idhekaccaṃ passāmi abhijjhālūṃ byāpannacittāṃ kodhanāṃ upanāhiṃ makkhiṃ palāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādītṭhiṃ, tasmā na jaṭilakassa jaṭādhāraṇamattena samaññaṃ vadāmi.

But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That's why I say that you don't deserve the label 'matted-hair ascetic' just because you have matted hair.

Kathaṇca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadaṃ paṭipanno hoti?

And how does a mendicant practice in the way that is proper for an ascetic?

Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, palāsisso palāso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyaṃ pahīnaṃ hoti, saṭhassa sātheyyaṃ pahīnaṃ hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādītṭhikassa micchādītṭhi pahīnā hoti—

There are some mendicants who have given up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.

imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānaṃ duggativedaniyānaṃ pahānā 'samaṇasāmīcippaṭipadaṃ paṭipanno'ti vadāmi.

These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. When they have given these up, they are practicing in the way that is proper for an ascetic, I say.

So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassati ().

They see themselves purified from all these bad, unskillful qualities.

Tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassato () pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

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

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

Karuṇāsahagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

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

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

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

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

Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched.

No matter what direction they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion.

In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—and has arrived at the teaching and training proclaimed by a Realized One. Having developed love, compassion, rejoicing, and equanimity in this way they gain inner peace.

Because of that inner peace they are practicing the way proper for an ascetic, I say.

And suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—

and they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

They're an ascetic because of the ending of defilements."

That is what the Buddha said.

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

Kevattaassapurajatilena.

Majjhima Nikāya 41

Middle Discourses 41

Sāleyyakasutta

The People of Sālā

Evam me sutam—

So I have heard.

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

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

Assosum kho sāleyyakā brāhmaṇagahapatikā:

The brahmins and householders of Sālā heard,

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

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

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

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

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

So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ;

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

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He reveals an entirely full and pure spiritual life.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

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

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

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

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

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

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

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

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

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

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

"Na kho mayaṃ imassa bhoto gotamassa saṅkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājanāma.

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

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

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

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

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

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

"Yes, sir," they replied.

Bhagavā etadavoca:

The Buddha said this:

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

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

Kathaṇca, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti?

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

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

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

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

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

Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātīrakkhitā gottarakkhītā dhammarakkhitā sassāmikā saporidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti.

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

Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti.

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

Kathaṇca, gahapatayo, catubbidham vācāya adhammacariyāvisamacariyā hoti?
And how is unprincipled and immoral conduct fourfold by way of speech?

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

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

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

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

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

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

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

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

Evam kho, gahapatayo, catubbidham vācāya adhammacariyāvisamacariyā hoti.
This is how unprincipled and immoral conduct is fourfold by way of speech.

Kathaṇca, gahapatayo, tividham manasā adhammacariyāvisamacariyā hoti?
And how is unprincipled and immoral conduct threefold by way of mind?

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

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

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

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

Micchādittṭhiko kho pana hoti viparītadassano:
They have wrong view. Their perspective is distorted:

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

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

Evam kho, gahapatayo, tividham manasā adhammacariyāvisamacariyā hoti.
This is how unprincipled and immoral conduct is threefold by way of mind.

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

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

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

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

Kathaṇca, gahapatayo, tividham kāyena dhammacariyāsamacariyā hoti?

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

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

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

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

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

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

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

Evam kho, gahapatayo, tividham kāyena dhammacariyāsamacariyā hoti.

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

Kathaṇca, gahapatayo, catubbidham vācāya dhammacariyāsamacariyā hoti?

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

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

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

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

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

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

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

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

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

Evam kho, gahapatayo, catubbidham vācāya dhammacariyāsamacariyā hoti.

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

Kathaṇca, gahapatayo, tividham manasā dhammacariyāsamacariyā hoti?

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

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

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

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

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

Sammāditthiko kho pana hoti aviparītadassano:

They have right view, an undistorted perspective:

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

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

Evam kho, gahapatayo, tividham manasā dhammacariyāsamacariyā hoti.

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

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

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

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saṃsāraṃ upapajjeyyā'ti;

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

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

It's possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī.

Because they have principled and moral conduct.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

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

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

gahapatimahāsālānaṃ sahabyataṃ upapajjeyyan’ti;

well-to-do householders ...

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā

gahapatimahāsālānaṃ sahabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

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

the Gods of the Four Great Kings ...

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā

cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

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

the Gods of the Thirty-Three ...

yāmānaṃ devānaṃ ...

the Gods of Yama ...

tusitānaṃ devānaṃ ...

the Joyful Gods ...

nimmānaratīnaṃ devānaṃ ...

the Gods Who Love to Create ...

paranimmitavasavattīnaṃ devānaṃ ...

the Gods Who Control the Creations of Others ...

brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyyan’ti;

the Gods of Brahmā’s Host ...

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

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

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

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

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

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

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

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

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

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

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

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

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

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

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

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

akaniṭṭhānaṃ devānaṃ ...
the Gods of Akaniṭṭha ...

ākāsānañcāyatanūpagānaṃ devānaṃ ...
the gods of the dimension of infinite space ...

viññāṇañcāyatanūpagānaṃ devānaṃ ...
the gods of the dimension of infinite consciousness ...

ākīṇcaññāyatanūpagānaṃ devānaṃ ...
the gods of the dimension of nothingness ...

nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahaḃyataṃ upapajjeyyaṃ’ti;
the gods of the dimension of neither perception nor non-perception.’

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā
nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahaḃyataṃ upapajjeyya.
It’s possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī.

Because they have principled and moral conduct.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ti;

‘If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

thānaṃ kho panetaṃ vijjati, yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya.

It’s possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī’ti.

Because they have principled and moral conduct.”

Evam vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

When he had spoken, the brahmins and householders of Sālā said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,

mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master

Gotama has made the teaching clear in many ways.

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammaṇa

bhikkhusaṃghaṇa.

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge paṇupete saraṇaṃ gate’ti.

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Sāleyyakasuttaṃ niṭṭhitaṃ paṭhamam.

Verañjakasutta

The People of Verañja

Evam me sutam—

So I have heard.

ekam samayam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena verañjakā brāhmaṇagahapatikā sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena.

Now at that time the brahmins and householders of Verañja were residing in Sāvattihī on some business.

Assosum kho verañjakā brāhmaṇagahapatikā:

The brahmins and householders of Verañja heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

He has this good reputation ...”

‘itipi so bhagavā ahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’.

So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanusam sayam abhiññā sacchikatvā pavedeti.

So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam; kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanam hoti”ti.

Atha kho verañjakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ katham saraṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

“ko nu kho, bho gotama, hetu, ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti?

Ko pana, bho gotama, hetu, ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti”ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

Dhammacariyāsamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti”ti.

“Na kho mayam imassa bhoto gotamassa saṅkhittena bhāsītassa, vitthārena attham avibhattassa, vitthārena attham ājānāma.

Sādhū no bhavam gotamo tathā dhammam desetu yathā mayam imassa bhoto gotamassa saṅkhittena bhāsītassa, vitthārena attham avibhattassa, vitthārena attham ājāneyyāma”ti.

“Tena hi, gahapatayo, suṇātha sādhukam manasi karotha, bhāsissāmi”ti.

“Evam, bho”ti kho verañjakā brāhmaṇagahapatikā bhagavato paccassosum.

Bhagavā etadavoca:

“Tividham kho, gahapatayo, kāyena adhammacārī visamacārī hoti, catubbidham vācāya adhammacārī visamacārī hoti, tividham manasā adhammacārī visamacārī hoti.

“Householders, a person of unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. ...” ...

Kathaṇca, gahapatayo, tividham kāyena adhammacārī visamacārī hoti?

(The remainder of this discourse is identical with MN 41.)

Idha, gahapatayo, ekacco paṇātipātī hoti. Luddo lohitapaṇi hatappahate nivittṭho adayāpanno paṇabhūtesu.

Adinnādāyī kho pana hoti. Yam tam parassa paravittūpakaraṇam ... tam adinnam theyyasaṅkhātam ādātā hoti.

Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā ... tathārūpāsu cārittam āpajjitā hoti.

Evam kho, gahapatayo, tividham kāyena adhammacārī visamacārī hoti.

Kathaṇca, gahapatayo, catubbidham vācāya adhammacārī visamacārī hoti?

Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā ... sampajānamusā bhāsītā hoti.

Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā ... vaggakaraṇiṃ vācam bhāsītā hoti.

Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā kakkasā ... tathārūpiṃ vācam bhāsītā hoti.

Samphappalāpī kho pana hoti. Akālavādī ... apariyantavatiṃ anattasaṃhitam.

Evam kho, gahapatayo, catubbidham vācāya adhammacārī visamacārī hoti.

Kathaṇca, gahapatayo, tividham manasā adhammacārī visamacārī hoti?

Idha, gahapatayo, ekacco abhijjhālu hoti ... pe ... tam mamassā”ti.

Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo: ‘ime sattā haññantu vā ... mā vā ahesun’ti.

Micchādītṭhiko kho pana hoti viparītadassano:

‘natthi dinnam, natthi yitṭham ... sacchikatvā pavedentī’ti.

Evam kho, gahapatayo, tividham manasā adhammacārī visamacārī hoti.

Evam adhammacariyāvisamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedā param maraṇā apāyam duggatiṃ vinipātam nirayam upapajjanti.

Tividham kho, gahapatayo, kāyena dhammacārī samacārī hoti, catubbidham vācāya dhammacārī samacārī hoti, tividham manasā dhammacārī samacārī hoti.

Kathaṇca, gahapatayo, tividham kāyena dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Adinnādānam pahāya adinnādānā paṭivirato hoti, yam tam parassa ... tam nādinnaṃ theyyasaṅkhātam ādātā hoti.

Kāmesumicchācāram pahāya ... tathārūpāsu na cārittam āpajjitā hoti.

Evam kho, gahapatayo, tividham kāyena dhammacārī samacārī hoti.

Kathaṇca, gahapatayo, catubbidham vācāya dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco musāvādam pahāya musāvādā paṭivirato hoti. Sabhāgato vā ... pe ... na sampajānamusā bhāsītā hoti.

Pisuṇam vācam pahāya ... samaggakaraṇiṃ vācam bhāsītā hoti.

Pharusam vācam pahāya ... tathārūpam vācam bhāsītā hoti.

Samphappalāpam pahāya ... kālena sāpadesam pariyantavatiṃ atthasaṃhitam.

Evam kho, gahapatayo, catubbidham vācāya dhammacārī samacārī hoti.

Kathaṇca, gahapatayo, tividham manasā dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco anabhihjhālu hoti. Yam tam parassa paravittūpakaraṇam tam nābhijjhātā hoti: ‘aho vata yam parassa, tam mamassā’ti.

Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā abyābajjhā anīghā sukhī attānam pariharantū’ti.

Sammādītṭhiko kho pana hoti aviparītadassano:

‘atthi dinnam, atthi yittham ... sayam abhiññā sacchikatvā pavedentī’ti.

Evam kho, gahapatayo, tividham manasā dhammacārī samacārī hoti.

Evam dhammacariyāsamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokaṃ upapajjanti.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bheda param maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā brāhmaṇamahāsālānaṃ ... pe ...

gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bheda param maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bheda param maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā tāvatimsānaṃ devānaṃ ...

yāmānaṃ devānaṃ ...

tusitānaṃ devānaṃ ...

nimmānaratīnaṃ devānaṃ ...

paranimmitavasavattīnaṃ devānaṃ ...

brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya'ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyya'ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ devānaṃ ... pe ...

appamāṇābhānaṃ devānaṃ ...

ābhassarānaṃ devānaṃ ...

parittasubhānaṃ devānaṃ ...

appamāṇasubhānaṃ devānaṃ ...

subhakiṇhānaṃ devānaṃ ...

vehapphalānaṃ devānaṃ ...

avihānaṃ devānaṃ ...

atappānaṃ devānaṃ ...

sudassānaṃ devānaṃ ...

sudassīnaṃ devānaṃ ...

akaniṭṭhānaṃ devānaṃ ...

ākāsānañcāyatanūpagānaṃ devānaṃ ...

viññāṇañcāyatanūpagānaṃ devānaṃ ...

ākīñcaññāyatanūpagānaṃ devānaṃ ...

nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ'ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā
nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva
dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ'ti;

thānaṃ kho panetaṃ vijjati, ‘yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī”’ti.

Evam vutte, verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca
bhikkhusaṅghaṇca.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate”ti.

Verañjakasuttaṃ niṭṭhitaṃ dutiyaṃ.

Mahāvedallasutta

The Great Classification

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ patisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Duppañño duppañño’ti, āvuso, vuccati.

“Reverend, they speak of ‘a witless person’.

Kittāvatā nu kho, āvuso, duppañño’ti vuccati’ti?”

How is a witless person defined?”

“Nappajānāti nappajānāti’ti kho, āvuso, tasmā duppañño’ti vuccati.

“Reverend, they’re called witless because they don’t understand.

Kiñca nappajānāti?”

And what don’t they understand?

‘Idaṃ dukkhan’ti nappajānāti, ‘ayaṃ dukkhasamudayo’ti nappajānāti, ‘ayaṃ dukkhanirodho’ti nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti nappajānāti.

They don’t understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Nappajānāti nappajānāti’ti kho, āvuso, tasmā duppañño’ti vuccati’ti.

They’re called witless because they don’t understand.”

“Sādhāvuso”ti kho āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttarīṃ pañhaṃ apucchi:

Saying “Good, reverend,” Mahākoṭṭhita approved and agreed with what Sāriputta said. Then he asked another question:

“Paññavā paññavā’ti, āvuso, vuccati.

“They speak of ‘a wise person’.

Kittāvatā nu kho, āvuso, paññavā’ti vuccati’ti?”

How is a wise person defined?”

“Pajānāti pajānāti’ti kho, āvuso, tasmā paññavā’ti vuccati.

“They’re called wise because they understand.

Kiñca pajānāti?”

And what do they understand?

‘Idaṃ dukkhan’ti pajānāti, ‘ayaṃ dukkhasamudayo’ti pajānāti, ‘ayaṃ dukkhanirodho’ti pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti pajānāti.

They understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Pajānāti pajānāti’ti kho, āvuso, tasmā paññavā’ti vuccati’ti.

They’re called wise because they understand.”

“Viññāṇaṃ viññāṇaṃ’ti, āvuso, vuccati.

“They speak of ‘consciousness’.

Kittāvatā nu kho, āvuso, viññāṇanti vuccatī’ti?

How is consciousness defined?”

“Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccati.

“It’s called consciousness because it cognizes.

Kiñca vijānāti?

And what does it cognize?

Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti.

It cognizes ‘pleasure’ and ‘pain’ and ‘neutral’.

“Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccatī’ti.

It’s called consciousness because it cognizes.”

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

ime dhammā saṃsaṭṭhā udāhu viṣaṃsaṭṭhā?

are these things mixed or separate?

Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun’ti?

And can we completely dissect them so as to describe the difference between them?”

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā.

these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetum.

And you can never completely dissect them so as to describe the difference between them.

Yaṃ hāvuso, pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti.

For you understand what you cognize, and you cognize what you understand.

Tasmā ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā.

That’s why these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun’ti.

And you can never completely dissect them so as to describe the difference between them.”

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṣaṃsaṭṭhānaṃ kiṃ nānākaraṇaṃ’ti?

what is the difference between these things that are mixed, not separate?”

“Yā cāvuso, paññā yañca viññāṇaṃ—

imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṣaṃsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ.

“The difference between these things is that wisdom should be developed, while consciousness should be completely understood.”

Idaṃ nesaṃ nānākaraṇaṃ’ti.

“Vedanā vedanā’ti, āvuso, vuccati.

“They speak of this thing called ‘feeling’.

Kittāvatā nu kho, āvuso, vedanāti vuccatī”ti?

How is feeling defined?”

“Vedeti vedetī”ti kho, āvuso, tasmā vedanāti vuccati.

“It’s called feeling because it feels.

Kiñca vedetī?

And what does it feel?

Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti.

It feels pleasure, pain, and neutral.

‘Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccatī”ti.

It’s called feeling because it feels.”

“Saññā saññā”ti, āvuso, vuccati.

“They speak of this thing called ‘perception’.

Kittāvatā nu kho, āvuso, saññāti vuccatī”ti?

How is perception defined?”

“Sañjānāti sañjānāti”ti kho, āvuso, tasmā saññāti vuccati.

“It’s called perception because it perceives.

Kiñca sañjānāti?

And what does it perceive?

Nīlakampi sañjānāti, pītakampi sañjānāti, lohita-kampi sañjānāti, odātampi sañjānāti.

It perceives blue, yellow, red, and white.

‘Sañjānāti sañjānāti’ti kho, āvuso, tasmā saññāti vuccatī”ti.

It’s called perception because it perceives.”

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ—

“Feeling, perception, and consciousness—

ime dhammā saṃsatṭhā udāhu vi-saṃsatṭhā?

are these things mixed or separate?

Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun”ti?

And can we completely dissect them so as to describe the difference between them?”

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ—

“Feeling, perception, and consciousness—

ime dhammā saṃsatṭhā, no vi-saṃsatṭhā.

these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetum.

And you can never completely dissect them so as to describe the difference between them.

Yaṃ hāvuso, vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti.

For you perceive what you feel, and you cognize what you perceive.

Tasmā ime dhammā saṃsatṭhā no vi-saṃsatṭhā.

That’s why these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun”ti.

And you can never completely dissect them so as to describe the difference between them.”

“Nissatṭhena hāvuso, pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyyan”ti?

“What can be known by purified mind consciousness released from the five senses?”

“Nissatthena, āvuso, pañcahi indriyehi parisuddhena manoviññānena ‘ananto ākāso’ti ākāsañācāyatanam neyyam, ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanam neyyam, ‘natthi kiñcī’ti ākiñcaññāyatanam neyyan”ti.

“Aware that ‘space is infinite’ it can know the dimension of infinite space. Aware that ‘consciousness is infinite’ it can know the dimension of infinite consciousness. Aware that ‘there is nothing at all’ it can know the dimension of nothingness.”

“Neyyam panāvuso, dhammam kena pajānāti”ti?

“How do you understand something that can be known?”

“Neyyam kho, āvuso, dhammam paññācakkhunā pajānāti”ti.

“You understand something that can be known with the eye of wisdom.”

“Paññā panāvuso, kimatthiyā”ti?

“What is the purpose of wisdom?”

“Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā”ti.

“The purpose of wisdom is direct knowledge, complete understanding, and giving up.”

“Kati panāvuso, paccayā sammāditthiyā uppādāyā”ti?

“How many conditions are there for the arising of right view?”

“Dve kho, āvuso, paccayā sammāditthiyā uppādāyā—

“There are two conditions for the arising of right view:

parato ca ghoso, yoniso ca manasikāro.

the words of another and proper attention.

Ime kho, āvuso, dve paccayā sammāditthiyā uppādāyā”ti.

These are the two conditions for the arising of right view.”

“Katihi panāvuso, aṅgehi anuggahitā sammāditthi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisamsā cā”ti?

“When right view is supported by how many factors does it have freedom of heart and freedom by wisdom as its fruit and benefit?”

“Pañcahi kho, āvuso, aṅgehi anuggahitā sammāditthi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisamsā ca.

“When right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

Idhāvuso, sammāditthi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti.

It's when right view is supported by ethics, learning, discussion, serenity, and discernment.

Imehi kho, āvuso, pañcahaṅgehi anuggahitā sammāditthi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisamsā cā”ti.

When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

“Kati panāvuso, bhavā”ti?

“How many states of existence are there?”

“Tayome, āvuso, bhavā—

“Reverend, there are these three states of existence.

kāmabhavo, rūpabhavo, arūpabhavo”ti.

Existence in the sensual realm, the realm of luminous form, and the formless realm.”

“Katham panāvuso, āyatim punabbhavābhiniḍḍatti hoti”ti?

“But how is there rebirth into a new state of existence in the future?”

“Avijjānīvaraṇāṇaṃ kho, āvuso, sattānaṃ taṇhāsamyojanānaṃ tatratatrābhinandanā—

“It’s because of sentient beings—hindered by ignorance and fettered by craving—taking pleasure in various different realms.

evaṃ āyatim punabbhavābhinibbatti hoti”ti.

That’s how there is rebirth into a new state of existence in the future.”

“Kathaṃ panāvuso, āyatim punabbhavābhinibbatti na hoti”ti?

“But how is there no rebirth into a new state of existence in the future?”

“Avijjāvirāgā kho, āvuso, vijjuppādā taṇhānirodhā—

“It’s when ignorance fades away, knowledge arises, and craving ceases.

evaṃ āyatim punabbhavābhinibbatti na hoti”ti.

That’s how there is no rebirth into a new state of existence in the future.”

“Katamaṃ panāvuso, paṭhamaṃ jhānaṃ”ti?

“But what, reverend, is the first absorption?”

“Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati—

“Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

idaṃ vuccati, āvuso, paṭhamaṃ jhānaṃ”ti.

This is called the first absorption.”

“Paṭhamaṃ panāvuso, jhānaṃ katiāṅgikaṃ”ti?

“But how many factors does the first absorption have?”

“Paṭhamaṃ kho, āvuso, jhānaṃ pañcaṅgikaṃ.

“The first absorption has five factors.

Idhāvuso, paṭhamaṃ jhānaṃ samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhaṇca cittekkaggatā ca.

When a mendicant has entered the first absorption, placing the mind, keeping it connected, rapture, bliss, and unification of mind are present.

Paṭhamaṃ kho, āvuso, jhānaṃ evaṃ pañcaṅgikaṃ”ti.

That’s how the first absorption has five factors.”

“Paṭhamaṃ panāvuso, jhānaṃ katiāṅgavippahīnaṃ katiāṅgasamannāgatan”ti?

“But how many factors has the first absorption given up and how many does it possess?”

“Paṭhamaṃ kho, āvuso, jhānaṃ pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ.

“The first absorption has given up five factors and possesses five factors.

Idhāvuso, paṭhamaṃ jhānaṃ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti;

When a mendicant has entered the first absorption, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt are given up.

vitakko ca vattati, vicāro ca pīti ca sukhaṇca cittekkaggatā ca.

Placing the mind, keeping it connected, rapture, bliss, and unification of mind are present.

Pathamaṃ kho, āvuso, jhānaṃ evaṃ pañcaṅgavippahīnaṃ

pañcaṅgasamannāgatan”ti.

That’s how the first absorption has given up five factors and possesses five factors.”

“Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññaamaññaṃ gocaravisayaṃ paccanubhonti, seyyathidaṃ—

“Reverend, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. That is,

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
the faculties of the eye, ear, nose, tongue, and body.

Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayaṇaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, kiṃ paṭisaraṇaṃ, ko ca nesam gocaravisayaṃ paccanubhotī”ti?

What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“Pañcimāni, āvuso, indriyāni nānāvisayaṇi nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ—

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayaṇaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca nesam gocaravisayaṃ paccanubhotī”ti.

“These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ—

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imāni kho, āvuso, pañcindriyāni kiṃ paṭicca tiṭṭhantī”ti?

“These five faculties depend on what to continue?”

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ—

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imāni kho, āvuso, pañcindriyāni āyuṃ paṭicca tiṭṭhantī”ti.

“These five faculties depend on life to continue.”

“Āyu panāvuso, kiṃ paṭicca tiṭṭhatī”ti?

“But what does life depend on to continue?”

“Āyu usmaṃ paṭicca tiṭṭhatī”ti.

“Life depends on warmth to continue.”

“Usmā panāvuso, kiṃ paṭicca tiṭṭhatī”ti?

“But what does warmth depend on to continue?”

“Usmā āyuṃ paṭicca tiṭṭhatī”ti.

“Warmth depends on life to continue.”

“Idāneva kho mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma:

“Just now I understood you to say:

‘āyu usmaṃ paṭicca tiṭṭhatī’ti.

‘Life depends on warmth to continue.’

Idāneva pana mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma:

But I also understood you to say:

‘usmā āyuṃ paṭicca tiṭṭhatī’ti.

‘Warmth depends on life to continue.’

Yathā kathaṃ panāvuso, imassa bhāsitassa attho dattṭhabbo”ti?

How then should we see the meaning of this statement?”

“Tena hāvuso, upamaṃ te karissāmi;

“Well then, reverend, I shall give you a simile.

upamāyapidehekacce viññū purisā bhāsitaṣṣa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso, telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati;

Suppose there was an oil lamp burning. The light appears dependent on the flame, and the flame appears dependent on the light.

evameva kho, āvuso, āyu usmaṃ paṭicca tiṭṭhati, usmā āyuṃ paṭicca tiṭṭhati”ti.

In the same way, life depends on warmth to continue, and warmth depends on life to continue.”

“Teva nu kho, āvuso, āyusaṅkhārā, te vedaniyā dhammā udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā”ti?

“Are the life forces the same things as the phenomena that are felt? Or are they different things?”

“Na kho, āvuso, teva āyusaṅkhārā te vedaniyā dhammā.

“The life forces are not the same things as the phenomena that are felt.

Te ca hāvuso, āyusaṅkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodhaṃ samāpannaṣṣa bhikkhuno vuṭṭhānaṃ paññāyetha.

For if the life forces and the phenomena that are felt were the same things, a mendicant who had attained the cessation of perception and feeling would not emerge from it.

Yasmā ca kho, āvuso, aññe āyusaṅkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannaṣṣa bhikkhuno vuṭṭhānaṃ paññāyati”ti.

But because the life forces and the phenomena that are felt are different things, a mendicant who has attained the cessation of perception and feeling can emerge from it.”

“Yadā nu kho, āvuso, imaṃ kāyaṃ kati dhammā jahanti; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetanaṃ”ti?

“How many things must this body lose before it lies forsaken, tossed aside like an insentient log?”

“Yadā kho, āvuso, imaṃ kāyaṃ tayo dhammā jahanti—āyu usmā ca viññāṇaṃ; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetanaṃ”ti.

“This body must lose three things before it lies forsaken, tossed aside like an insentient log: vitality, warmth, and consciousness.”

“Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno—imesaṃ kiṃ nānākaraṇaṃ”ti?

“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

“Yvāyaṃ, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni.

“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated.

Yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vippasannāni.

When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear.

Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno—idaṃ nesaṃ nānākaraṇaṃ”ti.

That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

“Kati paṇāvuso, paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ”ti?

“How many conditions are necessary to attain the neutral release of the heart?”

“Cattāro kho, āvuso, paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ.

“Four conditions are necessary to attain the neutral release of the heart.”

Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukkhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ime kho, āvuso, cattāro paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ”ti.

These four conditions are necessary to attain the neutral release of the heart.”

“Kati paṇāvuso, paccayā animittāya cetovimuttiyā samāpattiyaṃ”ti?

“How many conditions are necessary to attain the signless release of the heart?”

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyaṃ—

“Two conditions are necessary to attain the signless release of the heart:

sabbanimittānaṃ amanasikāro, animittāya ca dhātuyā manasikāro.

not focusing on any signs, and focusing on the signless.

Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiyaṃ”ti.

These two conditions are necessary to attain the signless release of the heart.”

“Kati paṇāvuso, paccayā animittāya cetovimuttiyā tṭhiyaṃ”ti?

“How many conditions are necessary to remain in the signless release of the heart?”

“Tayo kho, āvuso, paccayā animittāya cetovimuttiyā tṭhiyaṃ—

“Three conditions are necessary to remain in the signless release of the heart:

sabbanimittānaṃ amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisankhāro.

not focusing on any signs, focusing on the signless, and a previous determination.

Ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā tṭhiyaṃ”ti.

These three conditions are necessary to remain in the signless release of the heart.”

“Kati paṇāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyaṃ”ti?

“How many conditions are necessary to emerge from the signless release of the heart?”

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya—

“Two conditions are necessary to emerge from the signless release of the heart:

sabbanimittānaṃ manasikāro, animittāya ca dhātuyā amanasikāro.

focusing on all signs, and not focusing on the signless.

Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāyaṃ”ti.

These two conditions are necessary to emerge from the signless release of the heart.”

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaṇṇā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti—ime dhammā nānāthā ceva nānābyañjanā ca udāhu ekatthā byañjanameva nānaṃ”ti?

“The limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaṇṇā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti—atthi kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāthā ceva nānābyañjanā ca;

“There is a way in which these things differ in both meaning and phrasing.

atthi ca kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā, byañjanameva nānaṃ.

But there’s also a way in which they mean the same thing, and differ only in the phrasing.

Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca?

And what's the way in which these things differ in both meaning and phrasing?

Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ vuccatāvuso, appamāṇā cetovimutti.

This is called the limitless heart's release.

Katamā cāvuso, ākiñcaṇṇā cetovimutti?

And what is the heart's release through nothingness?

Idhāvuso, bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma natthi kiñcīti ākiñcaṇṇāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Ayaṃ vuccatāvuso, ākiñcaṇṇā cetovimutti.

This is called the heart's release through nothingness.

Katamā cāvuso, suññatā cetovimutti?

And what is the heart's release through emptiness?

Idhāvuso, bhikkhu araṇṇagato vā rukkhamaṇḍalagato vā suññāgāragato vā iti paṭisaṅcikkhati:

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘suññamidaṃ attena vā attaniyena vā’ti.

‘This is empty of a self or what belongs to a self.’

Ayaṃ vuccatāvuso, suññatā cetovimutti.

This is called the heart's release through emptiness.

Katamā cāvuso, animittā cetovimutti?

And what is the signless heart's release?

Idhāvuso, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati.

It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

Ayaṃ vuccatāvuso, animittā cetovimutti.

This is called the signless heart's release.

Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca.

This is the way in which these things differ in both meaning and phrasing.

Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā byañjanameva nānaṃ?

And what's the way in which they mean the same thing, and differ only in the phrasing?

Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo.

Greed, hate, and delusion are makers of limits.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvataṃ kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsaṃ cetovimutti aggamaṃkhaṇāyati.

The unshakable heart's release is said to be the best kind of limitless heart's release.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, āvuso, kiñcano, doso kiñcano, moho kiñcano.

Greed is something, hate is something, and delusion is something.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvataṃ kho, āvuso, ākiñcaṇṇā cetovimuttiyo, akuppā tāsaṃ cetovimutti aggamaṃkhaṇāyati.

The unshakable heart's release is said to be the best kind of heart's release through nothingness.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, āvuso, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.

Greed, hate, and delusion are makers of signs.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvataṃ kho, āvuso, animittā cetovimuttiyo, akuppā tāsaṃ cetovimutti aggamaṃkhaṇāyati.

The unshakable heart's release is said to be the best kind of signless heart's release.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā byañjanameva nānaṃ”ti.

This is the way in which they mean the same thing, and differ only in the phrasing.”

Idamavocāysmā sāriputto.

This is what Venerable Sāriputta said.

Attamano āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṃ abhinandīti.

Satisfied, Venerable Mahākoṭṭhita was happy with what Sāriputta said.

Mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.

Cūlavedallasutta

The Shorter Classification

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami;
upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinna kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca:

Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

“sakkāyo sakkāyo'ti, ayye, vuccati.

“Ma'am, they speak of this thing called 'identity'.

Katamo nu kho, ayye, sakkāyo vutto bhagavatā”ti?

What is this identity that the Buddha spoke of?”

“Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā,

“Visākha, the Buddha said that these five grasping aggregates are identity.

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

Ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.

The Buddha said that these five grasping aggregates are identity.”

“Sādhaye”ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ
abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttarim pañhaṃ apucchi:

Saying “Good, ma'am,” Visākha approved and agreed with what Dhammadinnā said. Then he asked another question:

“sakkāyasamudayo sakkāyasamudayo'ti, ayye, vuccati.

“Ma'am, they speak of this thing called 'the origin of identity'.

Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā”ti?

What is the origin of identity that the Buddha spoke of?”

“Yāyaṃ, āvuso visākha, taṇhā ponobbhavikā nandirāgasahagatā

tatratatrābhinandinī, seyyathidaṃ—

“It's the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmatanḥā bhavatanḥā vibhavatanḥā;

craving for sensual pleasures, craving to continue existence, and craving to end existence.

ayaṃ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā”ti.

The Buddha said that this is the origin of identity.”

“Sakkāyanirodho sakkāyanirodho'ti, ayye, vuccati.

“Ma'am, they speak of this thing called 'the cessation of identity'.

Katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā”ti?

What is the cessation of identity that the Buddha spoke of?”

“Yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo
mutti anālayo;

“It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā”ti.

The Buddha said that this is the cessation of identity.”

“Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā”ti, ayye, vuccati.

“Ma’am, they speak of the practice that leads to the cessation of identity.

Katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā”ti?

What is the practice that leads to the cessation of identity that the Buddha spoke of?”

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ—

“The practice that leads to the cessation of identity that the Buddha spoke of is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī”ti.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“Taññeva nu kho, ayye, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādānaṃ”ti?

“But ma’am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ.

“That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another.

Yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ”ti.

The desire and greed for the five grasping aggregates is the grasping there.”

“Kathaṃ pañāyye, sakkāyadiṭṭhi hotī”ti?

“But ma’am, how does identity view come about?”

“Idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisa-dhammassa akovido sappurisa-dhamme avinīto,

“It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Vedanaṃ ... pe ...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmim vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam kho, āvuso visākha, sakkāyadiṭṭhi hotī”ti.

That’s how identity view comes about.”

“Kathaṃ pañāyye, sakkāyadiṭṭhi na hotī”ti?

“But ma’am, how does identity view not come about?”

“Idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto,

“It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

They don’t regard form as self, self as having form, form in self, or self in form.

Na vedanaṃ ... pe ...

They don’t regard feeling ...

na saññāṃ ...

perception ...

na saṅkhāre ... pe ...

choices ...

na viññānaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam kho, āvuso visākha, sakkāyaditṭhi na hotī”ti.

That’s how identity view does not come about.”

“Katamo panāyye, ariyo atthaṅgiko maggo”ti?

“But ma’am, what is the noble eightfold path?”

“Ayameva kho, āvuso visākha, ariyo atthaṅgiko maggo, seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi”ti.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“Ariyo panāyye, atthaṅgiko maggo saṅkhato udāhu asaṅkhato”ti?

“But ma’am, is the noble eightfold path conditioned or unconditioned?”

“Ariyo kho, āvuso visākha, atthaṅgiko maggo saṅkhato”ti.

“The noble eightfold path is conditioned.”

“Ariyena nu kho, ayye, atthaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi khandhehi ariyo atthaṅgiko maggo saṅgahito”ti?

“Are the three practice categories included in the noble eightfold path? Or is the noble eightfold path included in the three practice categories?”

“Na kho, āvuso visākha, ariyena atthaṅgikena maggena tayo khandhā saṅgahitā; tīhi ca kho, āvuso visākha, khandhehi ariyo atthaṅgiko maggo saṅgahito.

“The three practice categories are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three practice categories.

Yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammāājīvo ime dhammā sīlakkhandhe saṅgahitā.

Right speech, right action, and right livelihood: these things are included in the category of ethics.

Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā.

Right effort, right mindfulness, and right immersion: these things are included in the category of immersion.

Yā ca sammādiṭṭhi yo ca sammāsāṅkappo, ime dhammā paññākkhandhe saṅgahitā”ti.

Right view and right thought: these things are included in the category of wisdom.”

“Katamo panāyye, samādhi, katame dhammā samādhinimittā, katame dhammā samādhiparikkhārā, katamā samādhibhāvanā”ti?

“But ma’am, what is immersion? What things are the foundations of immersion? What things are the prerequisites for immersion? What is the development of immersion?”

“Yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi;

“Unification of the mind is immersion.

cattāro satipaṭṭhānā samādhinimittā;

The four kinds of mindfulness meditation are the foundations of immersion.

cattāro sammappadhānā samādhiparikkhārā.

The four right efforts are the prerequisites for immersion.

Yā tesāmyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha samādhibhāvanā”ti.

The cultivation, development, and making much of these very same things is the development of immersion.”

“Kati panāyye, saṅkhārā”ti?

“How many processes are there?”

“Tayome, āvuso visākha, saṅkhārā—

“There are these three processes.

kāyasāṅkhāro, vacīsāṅkhāro, cittasāṅkhāro”ti.

Physical, verbal, and mental processes.”

“Katamo panāyye, kāyasāṅkhāro, katamo vacīsāṅkhāro, katamo cittasāṅkhāro”ti?

“But ma’am, what is the physical process? What’s the verbal process? What’s the mental process?”

“Assāsapassāsā kho, āvuso visākha, kāyasāṅkhāro, vitakkavicārā vacīsāṅkhāro, saññā ca vedanā ca cittasāṅkhāro”ti.

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“Kasmā panāyye, assāsapassāsā kāyasāṅkhāro, kasmā vitakkavicārā vacīsāṅkhāro, kasmā saññā ca vedanā ca cittasāṅkhāro”ti?

“But ma’am, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasāṅkhāro.

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process.

Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsāṅkhāro.

First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes.

Saññā ca vedanā ca cetasikā ete dhammā cittaappaṭibaddhā, tasmā saññā ca vedanā ca cittasāṅkhāro”ti.

Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“Kathaṃ panāyye, saññāvedayitanirodhasamāpatti hoti”ti?

“But ma’am, how does someone attain the cessation of perception and feeling?”

“Na kho, āvuso visākha, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti:

“A mendicant who is entering such an attainment does not think:

‘aḥaṃ saññāvedayitanirodhaṃ samāpajjissan’ti vā, ‘aḥaṃ saññāvedayitanirodhaṃ samāpajjāmi’ti vā, ‘aḥaṃ saññāvedayitanirodhaṃ samāpanno’ti vā.

‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’

Atha khvāssa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti’ti.
Rather, their mind has been previously developed so as to lead to such a state.”

“Saññāvedayitanirodhaṃ samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamam nirujjhanti—yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But ma’am, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodhaṃ samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.
“Verbal processes cease first, then physical, then mental.”

“Kathaṃ panāyye, saññāvedayitanirodhasamāpattiyaṃ vuṭṭhānaṃ hoti’ti?
“But ma’am, how does someone emerge from the cessation of perception and feeling?”

“Na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa bhikkhuno evaṃ hoti:
“A mendicant who is emerging from such an attainment does not think:

‘aḥaṃ saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahissan’ti vā, ‘aḥaṃ saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahāmi’ti vā, ‘aḥaṃ saññāvedayitanirodhasamāpattiyaṃ vuṭṭhito’ti vā.

‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’

Atha khvāssa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti’ti.
Rather, their mind has been previously developed so as to lead to such a state.”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam uppajjanti—yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But ma’am, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.
“Mental processes arise first, then physical, then verbal.”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ panāyye, bhikkhuṃ kati phassā phusanti’ti?

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ kho, āvuso visākha, bhikkhuṃ tayo phassā phusanti—suññato phasso, animitto phasso, appanibhito phasso”ti.
“They experience three kinds of contact: emptiness, signless, and undirected contacts.”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ panāyye, bhikkhuno kiṃninnam cittaṃ hoti kiṃpoṇaṃ kiṃpabbhāraṃ”ti?

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ kho, āvuso visākha, bhikkhuno vivekaninnaṃ cittaṃ hoti, vivekaṇaṃ vivekapabbhāraṃ”ti.
“Their mind slants, slopes, and inclines to seclusion.”

“Kati panāyye, vedanā”ti?

“But ma’am, how many feelings are there?”

“Tisso kho imā, āvuso visākha, vedanā—

“There are three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.

pleasant, painful, and neutral feeling.”

“Katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā”ti?

“What are these three feelings?”

“Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātāṃ vedayitaṃ—

“Anything felt physically or mentally as pleasant or enjoyable.

ayaṃ sukhā vedanā.

This is pleasant feeling.

Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātāṃ vedayitaṃ—

Anything felt physically or mentally as painful or unpleasant.

ayaṃ dukkhā vedanā.

This is painful feeling.

Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātāṃ nāsātāṃ vedayitaṃ—

Anything felt physically or mentally as neither pleasurable nor painful.

ayaṃ adukkhamasukhā vedanā”ti.

This is neutral feeling.”

“Sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“What is pleasant and what is painful in each of the three feelings?”

“Sukhā kho, āvuso visākha, vedanā t̐tisukhā vipariṇāmadukkhā;

“Pleasant feeling is pleasant when it remains and painful when it perishes.

dukkhā vedanā t̐titudukkhā vipariṇāmasukhā;

Painful feeling is painful when it remains and pleasant when it perishes.

adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā”ti.

Neutral feeling is pleasant when there is knowledge, and painful when there is ignorance.”

“Sukhāya panāyye, vedanāya kiṃ anusayo anuseti, dukkhāya vedanāya kiṃ anusayo anuseti, adukkhamasukhāya vedanāya kiṃ anusayo anuseti”ti?

“What underlying tendencies underlie each of the three feelings?”

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“The underlying tendency for greed underlies pleasant feeling. The underlying tendency for repulsion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling.”

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti?

“Do these underlying tendencies always underlie these feelings?”

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“No, they do not.”

“Sukhāya panāyye, vedanāya kiṃ pahātabbaṃ, dukkhāya vedanāya kiṃ pahātabbaṃ, adukkhamasukhāya vedanāya kiṃ pahātabbaṃ”ti?

“What should be given up in regard to each of these three feelings?”

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

“The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.”

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“Should these underlying tendencies be given up regarding all instances of these feelings?”

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo.

“No, not in all instances.

Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Rāgaṃ tena pajahati, na tattha rāgānusayo anuseti.

With this they give up greed, and the underlying tendency to greed does not lie within that.

Idhāvuso visākha, bhikkhu iti paṭisañcikkhati:

And take a mendicant who reflects:

‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti?

‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?’

Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihāppaccayā domanassaṃ.

Nursing such a longing for the supreme liberations gives rise to sadness due to longing.

Paṭighaṃ tena pajahati, na tattha paṭighānusayo anuseti.

With this they give up repulsion, and the underlying tendency to repulsion does not lie within that.

Idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Avijjaṃ tena pajahati, na tattha avijjānusayo anuseti”ti.

With this they give up ignorance, and the underlying tendency to ignorance does not lie within that.”

“Sukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“But ma’am, what is the counterpart of pleasant feeling?”

“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

“Painful feeling.”

“Dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo”ti?

“What is the counterpart of painful feeling?”

“Dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

“Pleasant feeling.”

“Adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“What is the counterpart of neutral feeling?”

“Adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

“Ignorance.”

“Avijjāya panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of ignorance?”

“Avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

“Knowledge.”

“Vijjāya panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of knowledge?”

“Vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

“Freedom.”

“Vimuttiyā panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of freedom?”

“Vimuttiyā kho, āvuso visākha, nibbānaṃ paṭibhāgo”ti.

“Extinguishment.”

“Nibbānassa panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of extinguishment?”

“Accayāsi, āvuso visākha, pañhaṃ, nāsakkhi pañhānaṃ pariyantaṃ gahetum.

“Your question goes too far, Visākha. You couldn’t figure out the limit of questions.

Nibbānogaḍhañhi, āvuso visākha, brahmacariyaṃ, nibbānaparāyaṇaṃ
nibbānapariyosānaṃ.

For extinguishment is the culmination, destination, and end of the spiritual life.

Ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamtivā etamatthaṃ
puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi”ti.

If you wish, go to the Buddha and ask him this question. You should remember it in line with his answer.”

Atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā
anumoditvā utthāyāsanaṃ dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ
katvā yena bhāgavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi.

And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He got up from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya
bhikkhuniyā saddhiṃ kathāsallāpo taṃ sabbhaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evam vutte, bhagavā visākhaṃ upāsakaṃ etadavoca:

When he had spoken, the Buddha said to him,

“panditā, visākha, dhammadinnā bhikkhuni, mahāpaññā, visākha, dhammadinnā
bhikkhuni.

“The nun Dhammadinnā is astute, Visākha, she has great wisdom.

Mañcepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ
byākareyyaṃ, yathā taṃ dhammadinnāya bhikkhuniyā byākatam.

If you came to me and asked this question, I would answer it in exactly the same way as the nun Dhammadinnā.

Eso cevetassa attho. Evañca naṃ dhārehī”ti.

That is what it means, and that’s how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

Satisfied, the layman Visākha was happy with what the Buddha said.

Cūḷavedallasuttaṃ niṭṭhitaṃ catutthaṃ.

Cūladhammasamādānasutta

The Shorter Discourse on Taking Up Practices

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“cattārimāni, bhikkhave, dhammasamādānāni.

“Mendicants, there are these four ways of taking up practices.

Katamāni cattāri?

What four?

Atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam;

There is a way of taking up practices that is pleasant now but results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhāñceva āyatiñca dukkhavipākam;

There is a way of taking up practices that is painful now and results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākam;

There is a way of taking up practices that is painful now but results in future pleasure.

atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhāñceva āyatiñca sukhavipākam.

There is a way of taking up practices that is pleasant now and results in future pleasure.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam?

And what is the way of taking up practices that is pleasant now but results in future pain?

Santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘natthi kāmesu doso’ti.

‘There’s nothing wrong with sensual pleasures.’

Te kāmesu pātabyataṃ āpajjanti.

They throw themselves into sensual pleasures,

Te kho maḷibaddhāni paribbājikāhi paricārenti.

cavorting with female wanderers with fancy hair-dos.

Te evamāhaṃsu:

They say,

‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti?’

‘What future danger do those ascetics and brahmins see in sensual pleasures that they speak of giving up sensual pleasures, and advocate the complete understanding of sensual pleasures?’

Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso'ti te kāmesu pātabyataṃ āpajjanti.

Pleasant is the touch of this female wanderer's arm, tender, soft, and downy! And they throw themselves into sensual pleasures.

Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Te tattha dukkhā tībā kharā kaṭukā vedanā vedayanti.

And there they feel painful, sharp, severe, acute feelings.

Te evamāhaṃsu:

They say,

‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti, ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tībā kharā kaṭukā vedanā vedayāma'ti.

'This is that future danger that those ascetics and brahmins saw. For it is because of sensual pleasures that I'm feeling painful, sharp, severe, acute feelings.'

Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse mālūvāsipātikā phaleyya.

Suppose that in the last month of summer a camel's foot creeper pod were to burst open

Atha kho taṃ, bhikkhave, mālūvābījāṃ aññatarasmiṃ sālāmūle nipateyya.

and a seed were to fall at the root of a sal tree.

Atha kho, bhikkhave, yā tasmिṃ sāle adhivatthā devatā sā bhītā saṃviggaṃ santāsaṃ āpajjeyya.

Then the deity haunting that sal tree would become apprehensive and nervous.

Atha kho, bhikkhave, tasmिṃ sāle adhivatthāya devatāya mittāmaccaṃ nātisālohitā āramadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā saṅgamma samāgamma evaṃ samassāseyyuṃ:

But their friends and colleagues, relatives and kin—deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees—would come together to reassure them,

‘mā bhavaṃ bhāyi, mā bhavaṃ bhāyi;

'Do not fear, sir, do not fear!'

appeva nāmetaṃ mālūvābījāṃ moro vā gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā utṭhaheyyuṃ, abījāṃ vā paṇassa'ti.

Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.'

Atha kho taṃ, bhikkhave, mālūvābījāṃ neva moro gileyya, na mago khādeyya, na davadāho ḍaheyya, na vanakammikā uddhareyyuṃ, na upacikā utṭhaheyyuṃ, bījāṇa paṇassa taṃ pāvussakena meghena abhippavutthaṃ sammādeva viruheyya.

But none of these things happened. And the seed was fertile, so that when the clouds soaked it with rain, it sprouted.

Sāssa mālūvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya.

And the creeper wound its tender, soft, and downy tendrils around that sal tree.

Atha kho, bhikkhave, tasmिṃ sāle adhivatthāya devatāya evamassa:

Then the deity thought,

‘kiṃsu nāma te bhonto mittāmaccaṃ nātisālohitā āramadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā mālūvābīje anāgatabhayaṃ sampassamānā saṅgamma samāgamma evaṃ samassāsesuṃ:

'What future danger did my friends see when they said:

“mā bhavaṃ bhāyi mā bhavaṃ bhāyi,

'Do not fear, sir, do not fear!'

appeva nāmetam mālūvābījam moro vā gileyya, mago vā khādeyya, davadāho vā
ḍaheyya, vanakammikā vā uddhareyyum, upacikā vā uṭṭhaheyyum, abījam vā
panassā”ti;

*Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest
fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.’*

sukho imissā mālūvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso’ti.
Pleasant is the touch of this creeper’s tender, soft, and downy tendrils.’

Sā tam sālām anuparihareyya.

Then the creeper enfolded the sal tree,

Sā tam sālām anupariharitvā upari viṭabhiṃ kareyya.

made a canopy over it,

Upari viṭabhiṃ karitvā oghanam janeyya.

draped a curtain around it,

Oghanam janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya.
and split apart all the main branches.

Atha kho, bhikkhave, tasmim sāle adhivatthāya devatāya evamassa:

Then the deity thought,

‘idam kho te bhonto mittāmacca nātisālohitā ārāmadevatā vanadevatā rukkhadevatā
osadhitiṇavanappatīsu adhivatthā devatā mālūvābīje anāgatabhayam sampassamānā
saṅgamma samāgamma evaṃ samassāsesum:

‘This is the future danger that my friends saw!’

“mā bhavam bhāyi mā bhavam bhāyi, appeva nāmetam mālūvābījam moro vā
gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyum,
upacikā vā uṭṭhaheyyum abījam vā panassā”ti.

Yañcāham mālūvābījahetu dukkhā tībā kharā katukā vedanā vedayāmī’ti.

*It’s because of that camel’s foot creeper seed that I’m feeling painful, sharp, severe, acute
feelings.’*

Evameva kho, bhikkhave, santi eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino
‘natthi kāmesu doso’ti.

*In the same way, there are some ascetics and brahmins who have this doctrine and view:
‘There’s nothing wrong with sensual pleasures’ ...*

Te kāmesu pātabyataṃ āpajjanti.

Te moliḃaddhāhi paribbājikāhi paricārenti.

Te evamāhaṃsu:

‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayam sampassamānā
kāmaṇaṃ pahānaṃ māhaṃsu, kāmaṇaṃ pariññaṃ paññapenti?’

Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti.

Te kāmesu pātabyataṃ āpajjanti.

Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjanti.

Te tattha dukkhā tībā kharā katukā vedanā vedayanti.

Te evamāhaṃsu:

‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayam sampassamānā
kāmanam pahānamāhaṃsu, kāmanam pariññam paññapenti.

Ime hi mayam kāmahetu kāmanidānam dukkhā tibbā kharā kaṭukā vedanā
vedayāma’ti.

Idam vuccati, bhikkhave, dhammasamādānam paccuppannasukham āyatim
dukkhavipākam.

This is called the way of taking up practices that is pleasant now but results in future pain.

Katamañca, bhikkhave, dhammasamādānam paccuppannadukkhāñceva āyatiñca
dukkhavipākam?

And what is the way of taking up practices that is painful now and results in future pain?

Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano, naehibhaddantiko,
natithabhaddantiko, nabhihaṭam, na uddissakataṃ, na nimantanam sādhiyati,

It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaram,
na daṇḍamantaram, na musalamantaram, na dvinnam bhuñjamānānam, na
gabbhīniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā
upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ, na maṃsaṃ, na
suram, na merayaṃ, na thusodakaṃ pīvati.

They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ... pe ... sattāgāriko vā
hoti sattālopiko.

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... sattahipi dattīhi yāpeti.

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

Ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ... sattāhikampi āhāraṃ
āhāreti. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto
vihārati.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti,
daddulabhakkho vā hoti, hatabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho
vā hoti, piññābhakkho vā hoti, tinabhakkho vā hoti, gomayabhakkho vā hoti,
vanamūlaphalāhāro yāpeti pavattaphalabhojī.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sānānīpi dhāreti, masānānīpi dhāreti, chavadussānīpi dhāreti, pamsukūlānīpi
dhāreti, tīrītānīpi dhāreti, ajinānīpi dhāreti, ajinakkhipānīpi dhāreti, kusacīrānīpi
dhāreti, vākacīrānīpi dhāreti, phalakacīrānīpi dhāreti, kesakambalānīpi dhāreti,
vālākambalānīpi dhāreti, ulūkapakkhānīpi dhāreti,

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings.

kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto,

They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti, āsanapaṭikkhitto,
They stand forever, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti, kaṇṭakāpassaye seyyaṃ kappeti,
They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
They're committed to the practice of immersion in water three times a day, including the evening.

Iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.
And so they live committed to practicing these various ways of mortifying and tormenting the body.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākam.
This is called the way of taking up practices that is painful now and results in future pain.

Katamaṇca, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam?
And what is the way of taking up practices that is painful now but results in future pleasure?

Idha, bhikkhave, ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;
It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring.

pakatiyā tibbadosajātiko hoti, so abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;

pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

So sahāpi dukkhena, sahāpi domanassena, assumukhopi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati.
They lead the full and pure spiritual life in pain and sadness, weeping, with tearful faces.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam.
This is called the way of taking up practices that is painful now but results in future pleasure.

Katamaṇca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākam?
And what is the way of taking up practices that is pleasant now and results in future pleasure?

Idha, bhikkhave, ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;
It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;

pakatīyā na tibbamohajātikaṃ hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ
domanassaṃ paṭisaṃvedeti.

So vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

*Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and
remain in the first absorption ...*

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ... pe ...

second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca
sukhavipākam.

This is called the way of taking up practices that is pleasant now and results in future pleasure.

Imāni kho, bhikkhave, cattāri dhammasamādānāni”ti.

These are the four ways of taking up practices.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Cūḷadhammasamādānasuttaṃ niṭṭhitaṃ pañcamam.

Mahādharmasamādānasutta

The Great Discourse on Taking Up Practices

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“yebhuyyena, bhikkhave, sattā evaṅkāmā evaṃchandā evaṃadhippāyā:

“Mendicants, sentient beings typically have the wish, desire, and hope:

‘aho vata anitthā akantā amanāpā dhammā parihāyeyyūṃ, iṭṭhā kantā manāpā dhammā abhivaḍḍheyyun’ti.

‘Oh, if only unlikable, undesirable, and disagreeable things would decrease, and likable, desirable, and agreeable things would increase!’

Tesaṃ, bhikkhave, sattānaṃ evaṅkāmānaṃ evaṃchandānaṃ evaṃadhippāyānaṃ anitthā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti.

But exactly the opposite happens to them.

Tatra tumhe, bhikkhave, kaṃ hetuṃ paccethā”ti?

What do you take to be the reason for this?”

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpatisaraṇā.

Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressantī”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, assutavā puthujjāno, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto,

“Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

sevītabbe dhamme na jānāti asevītabbe dhamme na jānāti, bhajītabbe dhamme na jānāti abhajītabbe dhamme na jānāti.

They don’t know what practices they should cultivate and foster, and what practices they shouldn’t cultivate and foster.

So sevitaḅbe dhamme aḅānanto asevitaḅbe dhamme aḅānanto, bhajitaḅbe dhamme aḅānanto abhajitaḅbe dhamme aḅānanto, asevitaḅbe dhamme sevati sevitaḅbe dhamme na sevati, abhajitaḅbe dhamme bhajati bhajitaḅbe dhamme na bhajati.

So they cultivate and foster practices they shouldn't, and don't cultivate and foster practices they should.

Tassa asevitaḅbe dhamme sevato sevitaḅbe dhamme asevato, abhajitaḅbe dhamme bhajato bhajitaḅbe dhamme abhajato anittā akantā amanāpā dhammā abhivaḅḍhanti, itthā kantā manāpā dhammā parihāyanti.

When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

Because that's what it's like for someone who doesn't know.

Sutavā ca kho, bhikkhave, ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto,

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

sevitaḅbe dhamme jānāti asevitaḅbe dhamme jānāti, bhajitaḅbe dhamme jānāti abhajitaḅbe dhamme jānāti.

They know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster.

So sevitaḅbe dhamme jānanto asevitaḅbe dhamme jānanto, bhajitaḅbe dhamme jānanto abhajitaḅbe dhamme jānanto, asevitaḅbe dhamme na sevati sevitaḅbe dhamme sevati, abhajitaḅbe dhamme na bhajati bhajitaḅbe dhamme bhajati.

So they cultivate and foster practices they should, and don't cultivate and foster practices they shouldn't.

Tassa asevitaḅbe dhamme asevato sevitaḅbe dhamme sevato, abhajitaḅbe dhamme abhajato bhajitaḅbe dhamme bhajato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḅḍhanti.

When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

Because that's what it's like for someone who knows.

Cattārimāni, bhikkhave, dhammasamādānāni.

Mendicants, there are these four ways of taking up practices.

Katamāni cattāri?

What four?

Atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ;

There is a way of taking up practices that is painful now and results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ;

There is a way of taking up practices that is pleasant now but results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ;

There is a way of taking up practices that is painful now but results in future pleasure.

atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam.

There is a way of taking up practices that is pleasant now and results in future pleasure.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākam, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is painful now and results in future pain, an ignoramus, without knowing this, doesn't truly understand:

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṇ’ti.

‘This is the way of taking up practices that is painful now and results in future pain.’

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti.

So instead of avoiding that practice, they cultivate it.

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti.

When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (1)

Because that's what it's like for someone who doesn't know.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pain, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṇ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti.

cultivates it ...

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti.

and disagreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (2)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is painful now and results in future pleasure, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṇ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti.

doesn't cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti.

and disagreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (3)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti.
doesn’t cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā abhivaddhanti, itthā kantā manāpā dhammā parihāyanti.
and disagreeable things increase ...

Taṃ kissa hetu?
Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (4)
Because that’s what it’s like for someone who doesn’t know.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:
When it comes to the way of taking up practices that is painful now and results in future pain, a wise person, knowing this, truly understands:

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ’ti.
‘This is the way of taking up practices that is painful now and results in future pain.’

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti.
So instead of cultivating that practice, they avoid it.

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaddhanti.
When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?
Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (1)
Because that’s what it’s like for someone who knows.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:
When it comes to the way of taking up practices that is pleasant now and results in future pain, a wise person ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ’ti.

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti.
doesn’t cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaddhanti.
and agreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (2)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:

When it comes to the way of taking up practices that is painful now and results in future pleasure, a wise person ...

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ’ti.

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti.
cultivates it ...

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti.
and agreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (3)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, a wise person, knowing this, truly understands:

‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ’ti.
‘This is the way of taking up practices that is pleasant now and results in future pleasure.’

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti.
So instead of avoiding that practice, they cultivate it.

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti.
When they do so, unlikely, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?
Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (4)
Because that’s what it’s like for someone who knows.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ?
And what is the way of taking up practices that is painful now and results in future pain?

Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātī hoti, pāṇātipātapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;
It’s when someone in pain and sadness kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. Because of these things they experience pain and sadness.

sahāpi dukkhena sahāpi domanassena adinnādāyī hoti, adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena kāmesu micchācārī hoti, kāmesu micchācārapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena musāvādī hoti, musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena piṣuṇavāco hoti, piṣuṇavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena pharusavāco hoti, pharusavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena samphappalāpī hoti, samphappalāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena abhijjhālu hoti, abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena byāpannacitto hoti, byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena micchādīṭṭhi hoti, micchādīṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākam. (1)

This is called the way of taking up practices that is painful now and results in future pain.

Katamaṇca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam?

And what is the way of taking up practices that is pleasant now but results in future pain?

Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena pāṇātipātī hoti, pāṇātipātapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

It's when someone with pleasure and happiness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pleasure and happiness.

sahāpi sukkena sahāpi somanassena adinnādāyī hoti, adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena kāmesumicchācārī hoti, kāmesumicchācārapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena musāvādī hoti, musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena pisuṇavāco hoti, pisuṇavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena pharusavāco hoti, pharusavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena samphappalāpī hoti, samphappalāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena abhijjhālu hoti, abhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukhena sahāpi somanassena byāpannacitto hoti, byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukhena sahāpi somanassena micchādīṭṭhi hoti, micchādīṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
But when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam. (2)
This is called the way of taking up practices that is pleasant now but results in future pain.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhāya āyatiṃ sukhavipākam?
And what is the way of taking up practices that is painful now but results in future pleasure?

Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;
It's when someone in pain and sadness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pain and sadness.

sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena piṇḍāya vācāya paṭivirato hoti, piṇḍāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena sammādīṭṭhi hoti, sammādīṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
But when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam. (3)

This is called the way of taking up practices that is painful now but results in future pleasure.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam?

And what is the way of taking up practices that is pleasant now and results in future pleasure?

Idha, bhikkhave, ekacco saḥāpi sukkena saḥāpi somanassena paṇātipātā paṭivirato hoti, paṇātipātā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

It's when someone with pleasure and happiness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pleasure and happiness.

saḥāpi sukkena saḥāpi somanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena piṣuṇāya vācāya paṭivirato hoti, piṣuṇāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena anabhijjhālu hoti, anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena abyāpannacitto hoti, abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

saḥāpi sukkena saḥāpi somanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

And when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ, vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam.

This is called the way of taking up practices that is pleasant now and results in future pleasure.

Imāni kho, bhikkhave, cattāri dhammasamādānāni. (4)

These are the four ways of taking up practices.

Seyyathāpi, bhikkhave, tittakālābu visena saṃsaṭṭho.

Suppose there was some bitter gourd mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Tamenam evam vadeyyum:

They'd say to him:

‘ambho purisa, ayam tittakālābu visena samsattho,
‘Here, mister, this is bitter gourd mixed with poison.

sace ākaṅkhasi piva.

Drink it if you like.

Tassa te pivato ceva nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigacchasi maraṇamattam vā dukkhan’ti.

If you drink it, the color, aroma, and flavor will be unappetizing, and it will result in death or deadly pain.’

So tam appaṭisaṅkhāya piveyya, nappaṭinissajjeyya.

He wouldn’t reject it. Without reflection, he’d drink it.

Tassa tam pivato ceva nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham.

The color, aroma, and flavor would be unappetizing, and it would result in death or deadly pain.

Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidam dhammasamādānam paccuppannadukkhāṇceva āyatiṇca dukkhavipākam. (1)

This is comparable to the way of taking up practices that is painful now and results in future pain, I say.

Seyyathāpi, bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

So ca kho visena samsattho.

But it was mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a man would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

Tamenam evam vadeyyum:

They'd say to him:

‘ambho purisa, ayam āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno.

‘Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor.

So ca kho visena samsattho,

But it’s mixed with poison.

sace ākaṅkhasi piva.

Drink it if you like.

Tassa te pivatohi kho chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigacchasi maraṇamattam vā dukkhan’ti.

If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.’

So tam appaṭisaṅkhāya piveyya, nappaṭinissajjeyya.

He wouldn’t reject it. Without reflection, he’d drink it.

Tassa tam pivatohi kho chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham.

The color, aroma, and flavor would be appetizing, but it would result in death or deadly pain.

Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidam dhammasamādānam paccuppannasukham āyatim dukkhavipākam. (2)

This is comparable to the way of taking up practices that is pleasant now and results in future pain, I say.

Seyyathāpi, bhikkhave, pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ.

Suppose there was some fermented urine mixed with different medicines.

Atha puriso āgaccheyya paṇḍukarogī.

Then a man with jaundice would come along.

Tamenam evaṃ vadeyyuṃ:

They'd say to him:

‘ambho purisa, idaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi piva.

‘Here, mister, this is fermented urine mixed with different medicines. Drink it if you like.

Tassa te pivatohi kho nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti.

If you drink it, the color, aroma, and flavor will be unappetizing, but after drinking it you will be happy.’

So taṃ patisaṅkhāya piveyya, nappatinissajjeyya.

He wouldn't reject it. After reflection, he'd drink it.

Tassa taṃ pivatohi kho nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa.

The color, aroma, and flavor would be unappetizing, but after drinking it he would be happy.

Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākaṃ. (3)

This is comparable to the way of taking up practices that is painful now and results in future pleasure, I say.

Seyyathāpi, bhikkhave, dadhi ca madhu ca sappi ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ.

Suppose there was some curds, honey, ghee, and molasses all mixed together.

Atha puriso āgaccheyya lohitapakkhandiko.

Then a man with dysentery would come along.

Tamenam evaṃ vadeyyuṃ:

They'd say to him:

‘ambho purisa, idaṃ dadhi ca madhu ca sappi ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ, sace ākaṅkhasi piva.

‘Here, mister, this is curds, honey, ghee, and molasses all mixed together. Drink it if you like.

Tassa te pivato ceva chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti.

If you drink it, the color, aroma, and flavor will be appetizing, and after drinking it you will be happy.’

So taṃ patisaṅkhāya piveyya, nappatinissajjeyya.

He wouldn't reject it. After reflection, he'd drink it.

Tassa taṃ pivato ceva chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa.

The color, aroma, and flavor would be appetizing, and after drinking it he would be happy.

Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ. (4)

This is comparable to the way of taking up practices that is pleasant now and results in future pleasure, I say.

Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbhaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca;

It's like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

evameva kho, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākam tadaññe puthusamaṇabrāhmaṇaparappavāde abhivihacca bhāsate ca tapate ca virocate cā”ti.

In the same way, this way of taking up practices that is pleasant now and results in future pleasure dispels the doctrines of the various other ascetics and brahmins as it shines and glows and radiates.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahādhammasamādānasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 47

Middle Discourses 47

Vīmaṃsakasutta

The Inquirer

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena tathāgate samannesanā kātabbā ‘sammāsambuddho vā no vā’ iti viññāṇāya”ti.

“Mendicants, a mendicant who is an inquirer, unable to comprehend another’s mind, should scrutinize the Realized One to see whether he is a fully awakened Buddha or not.”

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnnettikā bhagavampatisaraṇā; sādhu vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressanti”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmī”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu:

“Mendicants, a mendicant who is an inquirer, unable to comprehend another’s mind, should scrutinize the Realized One for two things—things that can be seen and heard:

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything corrupt be seen or heard in the Realized One or not?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti. (1)

nothing corrupt can be seen or heard in the Realized One.

Yato naṃ samannesamāno evaṃ jānāti:

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti, tato naṃ uttariṃ samannesati:

They scrutinize further:

‘ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything mixed be seen or heard in the Realized One or not?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ye vītimissā cakkhusotaviññeeyā dhammā, na te tathāgatassa saṃvijjantī’ti. (2)
nothing mixed can be seen or heard in the Realized One.

Yato naṃ samannesamāno evaṃ jānāti:

‘ye vītimissā cakkhusotaviññeeyā dhammā, na te tathāgatassa saṃvijjantī’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?
‘Can anything clean be seen or heard in the Realized One or not?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti te tathāgatassā’ti. (3)
clean things can be seen and heard in the Realized One.

Yato naṃ samannesamāno evaṃ jānāti:

‘ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti te tathāgatassā’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, udāhu ittarasamāpanno’ti?

‘Did the venerable attain this skillful state a long time ago, or just recently?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti. (4)

the venerable attained this skillful state a long time ago, not just recently.

Yato naṃ samannesamāno evaṃ jānāti:

‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, saṃvijjantassa idhekacce ādīnavā’ti?

‘Are certain dangers found in that venerable mendicant who has achieved fame and renown?’

Na tāva, bhikkhave, bhikkhuno idhekacce ādīnavā saṃvijjanti yāva na ñattajjhāpanno hoti yasappatto.

For, mendicants, so long as a mendicant has not achieved fame and renown, certain dangers are not found in them.

Yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti yasappatto, athassa idhekacce ādīnavā saṃvijjanti.

But, when they achieve fame and renown, those dangers appear.

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjantī’ti. (5)

those dangers are not found in that venerable mendicant who has achieved fame and renown.

Yato naṃ samannesamāno evaṃ jānāti:

‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādinavā saṃvijjanti’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;

‘Is this venerable securely stopped or insecurely stopped?’

vītarāgattā kāme na sevati khayā rāgassā’ti?

‘Is the reason they don’t indulge in sensual pleasures that they’re free of greed because greed has ended?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;

that venerable is securely stopped, not insecurely stopped.

vītarāgattā kāme na sevati khayā rāgassā’ti. (6)

The reason they don’t indulge in sensual pleasures is that they’re free of greed because greed has ended.

Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ:

If others should ask that mendicant,

‘ke pañāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi—

‘But what reason and evidence does the venerable have for saying this?’

abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;

vītarāgattā kāme na sevati khayā rāgassā’ti.

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say,

‘tathā hi pana ayamāyasmā saṅghe vā viharanto eko vā viharanto, ye ca tattha sugatā ye ca tattha duggatā, ye ca tattha gaṇamanusāsanti, ye ca idhekacce āmisesu sandissanti, ye ca idhekacce āmisenā anupalittā, nāyamāyasmā taṃ tena avajānāti.

‘Because, whether that venerable is staying in a community or alone, some people there are in a good state or a sorry state, some instruct a group, and some indulge in material pleasures, while others remain unsullied. Yet that venerable doesn’t look down on them for that.

Sammukhā kho pana metaṃ bhagavato sutam sammukhā paṭiggahitaṃ—

Also, I have heard and learned this in the presence of the Buddha:

abhayūparato hamasmi, nāhamasmi bhayūparato, vītarāgattā kāme na sevāmi khayā rāgassā’ti.

“I am securely stopped, not insecurely stopped. The reason I don’t indulge in sensual pleasures is that I’m free of greed because greed has ended.”

Tatra, bhikkhave, tathāgatova uttarim paṭipucchitabbo:

Next, they should ask the Realized One himself about this,

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything corrupt be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti. (1)

‘Nothing corrupt can be seen or heard in the Realized One.’

‘Ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything mixed be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye vītimissā cakkhusotaviññeeyā dhammā, na te tathāgatassa saṃvijjantī’ ti. (2)
‘Nothing mixed can be seen or heard in the Realized One.’

‘Ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ ti?
‘Can anything clean be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti te tathāgatassa;
‘Clean things can be seen and heard in the Realized One.

etaṃ pathohamasmi, etaṃ gocaro, no ca tena tammayo’ ti. (3)
I am that range and that territory, but I do not identify with that.’

Evaṃvādiṃ kho, bhikkhave, satthāraṃ arahati sāvako upasaṅkamituṃ dhammassavanāya.

A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching.

Tassa satthā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ.

The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

Yathā yathā kho, bhikkhave, bhikkhuno satthā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ tathā tathā so tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati, satthari paśīdati:

When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the teacher:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ ti.

‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’

Tāñce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ:

If others should ask that mendicant,

‘ke panāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi—
‘But what reason and evidence does the venerable have for saying this?’

sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ ti?

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say,

‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamīṃ dhammassavanāya.
‘Reverends, I approached the Buddha to listen to the teaching.

Tassa me bhagavā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ.

He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

Yathā yathā me, āvuso, bhagavā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ, satthari paśīdiṃ—

When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher:

sammāsambuddho bhagavā, svākkhāto bhagavatā, dhammo, suppaṭipanno saṅgho'ti.

"The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!"

Yassa kassaci, bhikkhave, imehi ākārehi imehi padehi imehi byañjanehi tathāgate saddhā nivittā hoti mūlajātā patitṭhitā, ayaṃ vuccati, bhikkhave, ākāravatī saddhā dassanamūlikā, dalhā;

When someone's faith is settled, rooted, and planted in the Realized One in this manner, with these words and phrases, it's said to be grounded faith that's based on evidence.

asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

It is firm, and cannot be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Evaṃ kho, bhikkhave, tathāgate dhammasamannesanā hoti.

This is how to scrutinize the Realized One's qualities.

Evañca pana tathāgato dhammatāsusamannitṭho hoti'ti.

But the Realized One has already been properly searched in this way by nature."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Vīmaṃsakasuttaṃ niṭṭhitaṃ sattamaṃ.

Kosambiyasutta

The Mendicants of Kosambi

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosambiyaṃ viharati ghositārāme.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words.

Te na ceva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti.

They couldn't persuade each other or be persuaded, nor could they convince each other or be convinced.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na ceva aññamaññaṃ saññāpentī, na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti”ti.

Atha kho bhagavā aññataram bhikkhum āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena te bhikkhū āmantehi:

“Please, monk, in my name tell those mendicants that

‘satthā vo āyasmante āmantetī’”ti.

the teacher summons them.

“Evam, bhante”ti kho so bhikkhu bhagavato patissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

“Yes, sir,” that monk replied. He went to those monks and said,

“satthā āyasmante āmantetī”ti.

“Venerables, the teacher summons you.”

“Evamāvuso”ti kho te bhikkhū tassa bhikkhuno patissutvā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

“saccaṃ kira tumhe, bhikkhave, bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha,

“Is it really true, mendicants, that you have been arguing, quarreling, and fighting, continually wounding each other with barbed words?

te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upethā”ti?

And that you can't persuade each other or be persuaded, nor can you convince each other or be convinced?”

“Evam, bhante”.

“Yes, sir,” they said.

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, api nu tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, mettaṃ vacīkammaṃ ... pe ... mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho cā”ti?

When you’re arguing, quarreling, and fighting, continually wounding each other with barbed words, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private?”

“No hetam, bhante”.

“No, sir.”

“Iti kira, bhikkhave, yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, neva tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, na mettaṃ vacīkammaṃ ... pe ... na mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

“So it seems that when you’re arguing you are not treating each other with kindness.

Atha kiñcarahi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha?

So what exactly do you know and see, you foolish men, that you behave in such a way?

Taṃhi tumhākaṃ, moghapurisā, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅghāyā avivādāya sāmaggiyā ekībhāvāya saṃvattanti.

“Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?

What six?

Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggiyā ekībhāvāya saṃvattati. (1)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggiyā ekībhāvāya saṃvattati. (2)

Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (3)

Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions ...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (4)

Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūppasatthāni aparāmatthāni samādhisaṁvattanikāni tathārūpesu silesu silasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (5)

Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā tathārūpāya dīṭṭhiyā dīṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (6)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime kho, bhikkhave, cha sārāṇīyā dhammā piyakaraṇā garukaraṇā saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattanti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Imesaṃ kho, bhikkhave, channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ—yadidaṃ yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā.

Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together.

Seyyathāpi, bhikkhave, kūṭāgārassa etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ kūṭaṃ;

It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together.

evameva kho, bhikkhave, imesaṃ channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā.

In the same way, of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together.

Kathaṇca, bhikkhave, yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya?

And how does the view that is noble and emancipating lead one who practices it to the complete ending of suffering?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā iti paṭisaṅcikkhati:

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this,

‘atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyan’ti?

‘Is there anything that I’m overcome with internally and haven’t given up, because of which I might not accurately know and see?’

Sace, bhikkhave, bhikkhu kāmarāgapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

If a mendicant is overcome with sensual desire, it’s their mind that’s overcome.

Sace, bhikkhave, bhikkhu byāpādapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

If a mendicant is overcome with ill will,

Sace, bhikkhave, bhikkhu thinamiddhapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

dullness and drowsiness,

Sace, bhikkhave, bhikkhu uddhaccakukkuccapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

restlessness and remorse,

Sace, bhikkhave, bhikkhu vicikicchāpariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

doubt,

Sace, bhikkhave, bhikkhu idhalokacintāya pasuto hoti, pariyuṭṭhitacittova hoti.

pursuing speculation about this world,

Sace, bhikkhave, bhikkhu paralokacintāya pasuto hoti, pariyuṭṭhitacittova hoti.

pursuing speculation about the next world,

Sace, bhikkhave, bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno aññaṃaññaṃ mukhasattīhi vitudanto viharatī, pariyuṭṭhitacittova hoti.

or arguing, quarreling, and fighting, continually wounding others with barbed words, it’s their mind that’s overcome.

So evaṃ pajānāti:

They understand,

‘natthi kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyaṃ.

‘There is nothing that I’m overcome with internally and haven’t given up, because of which I might not accurately know and see.

Suppaṇihitaṃ me mānaṣaṃ saccānaṃ bodhāyā’ti.

My mind is properly disposed for awakening to the truths.’

Idamassa paṭhamam nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujanehi. (1)

This is the first knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects,

‘imaṃ nu kho ahaṃ dīṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin’ti?

‘When I develop, cultivate, and make much of this view, do I personally gain serenity and quenching?’

So evaṃ pajānāti:

They understand,

‘imaṃ kho ahaṃ diṭṭhiṃ āsevento bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin’ti.

‘When I develop, cultivate, and make much of this view, I personally gain serenity and quenching.’

Idamassa dutiyaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (2)

This is their second knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāyaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti?

‘Are there any ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have?’

So evaṃ pajānāti:

They understand,

‘yathārūpāyaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti.

‘There are no ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have.’

Idamassa tatiyaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (3)

This is their third knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘Do I have the same nature as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the nature of a person accomplished in view?

Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa:

This is the nature of a person accomplished in view.

‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti;

Though they may fall into a kind of offense for which rehabilitation has been laid down, they quickly disclose, clarify, and reveal it to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim samvaram āpajjati’.

And having revealed it they restrain themselves in the future.

Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgaram akkamitvā khippameva paṭisaṃharati;

Suppose there was a little baby boy. If he puts his hand or foot on a burning coal, he quickly pulls it back.

evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa:

In the same way, this is the nature of a person accomplished in view.

‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti;

Though they may still fall into a kind of offense for which rehabilitation has been laid down, they quickly reveal it to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim samvaram āpajjati’.

And having revealed it they restrain themselves in the future.

So evaṃ pajānāti:

They understand,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘I have the same nature as a person accomplished in view.’

Idamassa catutthaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (4)

This is their fourth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘Do I have the same nature as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the nature of a person accomplished in view?

Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa:

This is the nature of a person accomplished in view.

‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tībāpekkhā hoti adhisīlasikkhāya adhiccittasikkhāya adhipaññāsikkhāya’.

Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom.

Seyyathāpi, bhikkhave, gāvī taruṇavacchā thambaṇca ālumpati vacchakaṇca apacinati;

Suppose there was a cow with a baby calf. She keeps the calf close as she grazes.

evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa:

In the same way, this is the nature of a person accomplished in view.

‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tībāpekkhā hoti adhisīlasikkhāya adhiccittasikkhāya adhipaññāsikkhāya’.

Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom.

So evaṃ pajānāti:

They understand,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘I have the same nature as a person accomplished in view.’

Idamassa pañcamaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (5)

This is their fifth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘Do I have the same strength as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the strength of a person accomplished in view?

Balatā eṣā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāṇe aṭṭhiṃ katvā manasikatvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇāti.

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay heed, pay attention, engage wholeheartedly, and lend an ear.

So evaṃ pajānāti:

They understand,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘I have the same strength as a person accomplished in view.’

Idamassa chatṭhaṃ ṇāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (6)

This is their sixth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘Do I have the same strength as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the strength of a person accomplished in view?

Balatā eṣā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāṇe labhati athavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find joy in the meaning and the teaching, and find joy connected with the teaching.

So evaṃ pajānāti:

They understand,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘I have the same strength as a person accomplished in view.’

Idamassa sattamaṃ ṇāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (7)

This is the seventh knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Evaṃ sattaṅgasamannāgatassa kho, bhikkhave, ariyasāvakassa dhammatā susamannitthā hoti sotāpatti phalasacchikiriyāya.

When a noble disciple has these seven factors, they have properly investigated their own nature with respect to the realization of the fruit of stream-entry.

Evaṃ sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpatti phalasamannāgato hoti’ti.

A noble disciple with these seven factors has the fruit of stream-entry.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Kosambiyasuttaṃ niṭṭhitaṃ aṭṭhamam.

Majjhima Nikāya 49

Middle Discourses 49

Brahmanimantanikasutta

On the Invitation of Brahṃā

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālarājamūle.

“At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent <i>sal</i> tree.

Tena kho pana, bhikkhave, samayena bakassa brahmuno evarūpaṃ pāpakaṃ ditthigataṃ uppannaṃ hoti:

Now at that time Baka the Brahṃā had the following harmful misconception:

‘idaṃ niccaṃ, idaṃ dhuvam, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ natthi’ti.

‘This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.’

Atha khvāhaṃ, bhikkhave, bakassa brahmuno cetasā cetoparivitakkamaññāya—

Then I knew what Baka the Brahṃā was thinking.

seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—ukkaṭṭhāyaṃ subhagavane sālarājamūle antarahito tasmim̐ brahmaloke pāturahosiṃ.

As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that Brahṃā realm.

Addasā kho maṃ, bhikkhave, bako brahmā dūratova āgacchantam;

Baka saw me coming off in the distance

disvāna maṃ etadavoca:

and said,

‘ehi kho, mārisa, svāgataṃ, mārisa.

‘Come, good sir! Welcome, good sir!

Cirassaṃ kho, mārisa, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Idaṃhi, mārisa, niccaṃ, idaṃ dhuvam, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṃ uttari nissaraṇaṃ natthi’ti.

For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.’

Evam vutte, aham, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ:

When he had spoken, I said to him,

‘avijjāgato vata bho bako brahmā, avijjāgato vata bho bako brahmā;

‘Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance!’

yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati, addhuvamyeva samānaṃ dhuvanti vakkhati, asassataṃyeva samānaṃ sassatanti vakkhati, akevalaṃyeva samānaṃ kevalanti vakkhati, cavanadhammaṃyeva samānaṃ acavanadhammanti vakkhati;

Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable.

yattha ca pana jāyati jīyati mīyati cavati upapajjati taṃca vakkhati:

And where there is being born, growing old, dying, passing away, and being reborn, he says that

“idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati”ti;

there’s no being born, growing old, dying, passing away, or being reborn.

santaṃca panaññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”ti vakkhati’ti.

And although there is another escape beyond this, he says that there’s no other escape beyond this.’

Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca:

Then Māra the Wicked took possession of a member of Brahmā’s retinue and said this to me,

‘bhikkhu bhikkhu, metamāsado metamāsado, eso hi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadattudaso vasavattī issaro kattā nimmātā setṭho sajita vasī pitā bhūtabhabyānaṃ.

‘Mendicant, mendicant! Don’t attack this one! Don’t attack this one! For this is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Ahesuṃ kho ye, bhikkhu, tayā pubbe samanabrāhmaṇā lokasmiṃ pathavīgarahakā pathavījigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, pajāpatigarahakā pajāpatijigucchakā, brahmagarahakā brahmajigucchakā—

There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, air, fire, creatures, gods, the Creator, and Brahmā.

te kāyassa bhedā pāṇupacchedā hīne kāye patiṭṭhitā ahesuṃ.

When their bodies broke up and their breath was cut off they were reborn in a lower realm.

Ye pana, bhikkhu, tayā pubbe samanabrāhmaṇā lokasmiṃ pathavīpasamsakā pathavābhinandino, āpasamsakā āpābhinandino, tejapasamsakā tejābhinandino, vāyapasamsakā vāyābhinandino, bhūtapasamsakā bhūtābhinandino, devapasamsakā devābhinandino, pajāpatipasamsakā pajāpatābhinandino, brahmapasamsakā brahmābhinandino—

There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, air, fire, creatures, gods, the Creator, and Brahmā.

te kāyassa bhedā pāṇupacchedā paṇite kāye patiṭṭhitā.

When their bodies broke up and their breath was cut off they were reborn in a higher realm.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi:

So, mendicant, I tell you this:

“iṅha tvam, mārisa, yadeva te brahmā āha tadeva tvam karoḥi, mā tvam brahmuno vacanaṃ upātivattiṭṭho”.

please, good sir, do exactly what Brahmā says. Don’t go beyond the word of Brahmā.

Sace kho tvaṃ, bhikkhu, brahmuno vacanaṃ upātivattissasi, seyyathāpi nāma puriso sirim āgacchantiṃ daṇḍena paṭippaṇāmeyya, seyyathāpi vā pana, bhikkhu, puriso narakappapāte papatanto hatthehi ca pādehi ca pathaviṃ virādheyya, evaṃ sampadamidaṃ, bhikkhu, tuyhaṃ bhavissati.

If you do, then the consequence for you will be like that of a person who, when Lady Luck approaches, wards her off with a staff, or someone who shoves away the ground as they fall down the chasm into hell.

Īṅha tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karoḥi, mā tvaṃ brahmuno vacanaṃ upātivattittho.

Please, dear sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā.

Nanu tvaṃ, bhikkhu, passasi brahmapariśaṃ sannipatitaṃ'ti?

Do you not see the assembly of Brahmā gathered here?

Iti kho maṃ, bhikkhave, māro pāpimā brahmapariśaṃ upanesi.

And that is how Māra the Wicked presented the assembly of Brahmā to me as an example.

Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ:

When he had spoken, I said to Māra,

‘jānāmi kho tāhaṃ, pāpima; mā tvaṃ maññittho:

I know you, Wicked One. Do not think,

“na maṃ jānāmi”’ti.

“He does not know me.”

Māro tvamasi, pāpima.

You are Māra the Wicked.

Yo ceva, pāpima, brahmā, yā ca brahmapariśā, ye ca brahmapārisajjā, sabbeva tava hatthagatā sabbeva tava vasaṅgatā.

And Brahmā, Brahmā's assembly, and Brahmā's retinue have all fallen into your hands; they're under your sway.

Tuyhañhi, pāpima, evaṃ hoti:

And you think,

“esopi me assa hatthagato, esopi me assa vasaṅgato”’ti.

“Maybe this one, too, has fallen into my hands; maybe he's under my sway!”

Ahaṃ kho pana, pāpima, neva tava hatthagato neva tava vasaṅgato'ti.

But I haven't fallen into your hands; I'm not under your sway.'

Evaṃ vutte, bhikkhave, bako brahmā maṃ etadavoca:

When I had spoken, Baka the Brahmā said to me,

‘ahañhi, mārisa, niccaṃyeva samānaṃ “niccaṃ”’ti vadāmi, dhuvaṃyeva samānaṃ “dhuvaṃ”’ti vadāmi, sassataṃyeva samānaṃ “sassataṃ”’ti vadāmi, kevalaṃyeva samānaṃ “kevalaṃ”’ti vadāmi, acavanadhammaṃyeva samānaṃ “acavanadhammaṃ”’ti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tadevaḥaṃ vadāmi:

'But, good sir, what I say is permanent, everlasting, eternal, complete, and imperishable is in fact permanent, everlasting, eternal, complete, and imperishable. And where I say there's no being born, growing old, dying, passing away, or being reborn there is in fact

“idañhi na jāyati na jīyati na mīyati na cavati na upapajjati”’ti.

no being born, growing old, dying, passing away, or being reborn.

Asantañca panaññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”’ti vadāmi.

And when I say there's no other escape beyond this there is in fact no other escape beyond this.

Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ yāvatakaṃ tuyhaṃ kasiṇaṃ āyu tāvatakaṃ tesāṃ tapokammameva ahoṣi.

There have been ascetics and brahmins in the world before you, mendicant, whose self-mortification lasted as long as your entire life.

Te kho evaṃ jāneyyumaṃ santaṇca panaññaṃ uttari nissaraṇaṃ “atthaññaṃ uttari nissaraṇaṃ”ti, asantaṃ vā aññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”ti.

When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi:

So, mendicant, I tell you this:

“na cevaññaṃ uttari nissaraṇaṃ dakkhissasi, yāvadeva ca pana kilamathassa vighātassa bhāgī bhavissasi.

you will never find another escape beyond this, and you will eventually get weary and frustrated.

Sace kho tvaṃ, bhikkhu, pathaviṃ ajjhossasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

If you attach to earth, you will lie close to me, in my domain, vulnerable and expendable.

Sace āpaṃ ...

If you attach to water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ajjhossasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo”ti.

Brahmā, you will lie close to me, in my domain, vulnerable and expendable.’

‘Ahampi kho evaṃ, brahme, jānāmi:

‘Brahmā, I too know that

“sace pathaviṃ ajjhossāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

if I attach to earth, I will lie close to you, in your domain, vulnerable and expendable.

Sace āpaṃ ...

If I attach to water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ajjhossāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo”ti api ca te ahaṃ, brahme, gatiṇca pajānāmi, jutiṇca pajānāmi:

Brahmā, I will lie close to you, in your domain, vulnerable and expendable. And in addition, Brahṃā, I understand your range and your light:

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti.

“That’s how powerful is Baka the Brahmā, how illustrious and mighty.”

Yathākathaṃ pana me tvaṃ, mārisa, gatiṇca pajānāsi, jutiṇca pajānāsi:

‘But in what way do you understand my range and my light?’

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti?

‘Yāvatā candimasūriyā,

‘A galaxy extends a thousand times as far

Pariharanti disā bhanti virocana;

as the moon and sun revolve

Tāva sahasadhā loko,

and the shining ones light up the quarters.

Ettha te vattate vāso.

And there you wield your power.

Paroparaṇca jānāsi,

You know the high and low,

atho rāgavirāginam;

the passionate and dispassionate,

Itthabhāvaññathābhāvaṃ,

and the coming and going of sentient beings

sattānaṃ āgatiṃ gatinti.

from this realm to another.

Evaṃ kho te ahaṃ, brahme, gatiṇca pajānāmi jutiṇca pajānāmi:

That’s how I understand your range and your light.

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti.

Atthi kho, brahme, añño kāyo, taṃ tvaṃ na jānāsi na passasi;

But there is another realm that you don’t know or see.

tamaḥaṃ jānāmi passāmi.

But I know it and see it.

Atthi kho, brahme, ābhassarā nāma kāyo yato tvaṃ cuto idhūpapanno.

There is the realm named after the gods of streaming radiance. You passed away from there and were reborn here.

Tassa te aticiranivāseṇa sā sati pamuṭṭhā, tena taṃ tvaṃ na jānāsi na passasi;

You’ve dwelt here so long that you’ve forgotten about that, so you don’t know it or see it.

tamaḥaṃ jānāmi passāmi.

But I know it and see it.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Atthi kho, brahme, subhakiṇho nāma kāyo, vehapphalo nāma kāyo, abhibhū nāma kāyo, taṃ tvaṃ na jānāsi na passasi;

There is the realm named after the gods replete with glory ... the realm named after the gods of abundant fruit ... the realm named after the Overlord, which you don’t know or see.

tamaham jānāmi passāmi.

But I know it and see it.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Pathaviṃ kho ahaṃ, brahme, pathavito abhiññāya yāvatā pathaviyā pathavattena ananubhūtaṃ tadabhiññāya pathaviṃ nāpahosiṃ, pathaviyā nāpahosiṃ, pathavito nāpahosiṃ, pathaviṃ meti nāpahosiṃ, pathaviṃ nābhivadiṃ.

Having directly known earth as earth, and having directly known that which does not fall within the scope of experience based on earth, I did not identify with earth, I did not identify regarding earth, I did not identify as earth, I did not identify 'earth is mine', I did not enjoy earth.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Āpaṃ kho ahaṃ, brahme ... pe ...

Having directly known water ...

tejaṃ kho ahaṃ, brahme ... pe ...

fire ...

vāyaṃ kho ahaṃ, brahme ... pe ...

air ...

bhūte kho ahaṃ, brahme ... pe ...

creatures ...

deve kho ahaṃ, brahme ... pe ...

gods ...

pajāpatiṃ kho ahaṃ, brahme ... pe ...

the Creator ...

brahmaṃ kho ahaṃ, brahme ... pe ...

Brahmā ...

ābhassare kho ahaṃ, brahme ... pe ...

the gods of streaming radiance ...

subhakiṇhe kho ahaṃ, brahme ...

the gods replete with glory ...

... pe ...

vehapphale kho ahaṃ, brahme ... pe ...

the gods of abundant fruit ...

abhibhuṃ kho ahaṃ, brahme ... pe ...

the Overlord ...

sabbaṃ kho ahaṃ, brahme, sabbato abhiññāya yāvatā sabbassa sabbattena ananubhūtaṃ tadabhiññāya sabbaṃ nāpahosiṃ sabbasmiṃ nāpahosiṃ sabbato nāpahosiṃ sabbaṃ meti nāpahosiṃ, sabbaṃ nābhivadiṃ.

Having directly known all as all, and having directly known that which does not fall within the scope of experience based on all, I did not identify with all, I did not identify regarding all, I did not identify as all, I did not identify 'all is mine', I did not enjoy all.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo'ti.

Rather, I know more than you.'

‘Sace kho, mārisa, sabbassa sabbattena ananubhūtaṃ, tadabhiññāya mā heva te rittakameva ahosi, tucchakameva ahosīti.

'Well, good sir, if you have directly known that which is not within the scope of experience based on all, may your words not turn out to be void and hollow!

Viññānaṃ anidassanaṃ anantaṃ sabbato pabhaṃ, taṃ pathaviyā pathavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejjassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtānaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, pajāpatissa pajāpatittena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, ābhassarānaṃ ābhassarattena ananubhūtaṃ, subhakiṇhānaṃ subhakiṇhattena ananubhūtaṃ, vehapphalānaṃ vehapphalattena ananubhūtaṃ, abhikhussa abhikhuttena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ.

*Consciousness that is invisible, infinite, radiant all round—*that's* what is not within the scope of experience based on earth, water, fire, air, creatures, gods, the Creator, Brahmā, the gods of streaming radiance, the gods replete with glory, the gods of abundant fruit, the Overlord, and the all.*

Handa carahi te, mārisa, passa antaradhāyāmī'ti.

Well look now, good sir, I will vanish from you!'

‘Handa carahi me tvaṃ, brahme, antaradhāyassu, sace visahasī'ti.

'All right, then, Brahmā, vanish from me—if you can.'

Atha kho, bhikkhave, bako brahmā:

Then Baka the Brahmā said,

‘antaradhāyissāmi samaṇassa gotamassa, antaradhāyissāmi samaṇassa gotamassā'ti nevassu me sakkoti antaradhāyituṃ.

'I will vanish from the ascetic Gotama! I will vanish from the ascetic Gotama!' But he was unable to vanish from me.

Evam vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ:

So I said to him,

‘handa carahi te brahme antaradhāyāmī'ti.

'Well look now, Brahmā, I will vanish from you!'

‘Handa carahi me tvaṃ, mārisa, antaradhāyassu sace visahasī'ti.

'All right, then, good sir, vanish from me—if you can.'

Atha kho ahaṃ, bhikkhave, tathārūpaṃ iddhābhisankhāraṃ abhisankhāsiṃ:

Then I used my psychic power to will that

‘ettāvataṃ brahmā ca brahmaparisā ca brahmapārisajjā ca saddaṇca me sossanti, na ca maṃ dakkhanti'ti.

my voice would extend so that Brahmā, his assembly, and his retinue would hear me, but they would not see me.

Antarahito imaṃ gāthaṃ abhāsiṃ:

And while invisible I recited this verse:

‘Bhavevāhaṃ bhayaṃ disvā,

'Seeing the danger in continued existence—

bhavaṇca vibhavesinaṃ;

that life in any existence will cease to be—

Bhavam nābhivadiṃ kiñci,

I didn't welcome any kind of existence,

nandiṇca na upādiyin'ti.

and didn't grasp at relishing.'

Atha kho, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca
acchariyabbhutatittajātā ahesuṃ:

*Then Brahmā, his assembly, and his retinue, their minds full of wonder and amazement,
thought,*

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing!’

Samaṇassa gotamassa mahiddhikatā mahānubhāvātā, na ca vata no ito pubbe dittho
vā, suto vā, añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo
yathāyaṃ samaṇo gotāmo sakyaputto sakyakuḷā pabbajito.

*The ascetic Gotama has such psychic power and might! We’ve never before seen or heard of
any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has
gone forth from the Sakyān clan.*

Bhavarāmāya vata, bho, pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ
udabbahī’ti.

*Though people enjoy continued existence, loving it so much, he has extracted it down to its
root.*

Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ
etadavoca:

Then Māra the Wicked took possession of a member of Brahmā’s retinue and said this to me,

‘sace kho tvamaṃ, mārasi, evaṃ pajānāsi, sace tvamaṃ evaṃ anubuddho, mā sāvake
upanesi, mā pabbajite;

‘If such is your understanding, good sir, do not present it to your disciples or those gone forth!’

mā sāvakānaṃ dhammaṃ desesi, mā pabbajitānaṃ;

Do not teach this Dhamma to your disciples or those gone forth!

mā sāvakesu gedhimakāsi, mā pabbajitesu.

Do not wish this for your disciples or those gone forth!

Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto
sammāsambuddhā paṭijānamānā.

*There have been ascetics and brahmins before you, mendicant, who claimed to be perfected
ones, fully awakened Buddhas.*

Te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ,
sāvakesu gedhimakāsu pabbajitesu, te sāvake upanetvā pabbajite, sāvakānaṃ
dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhitacittā pabbajitesu,

They presented, taught, and wished this for their disciples and those gone forth.

kāyassa bhedaṃ pānupacchedā hīne kāye patitthitā.

When their bodies broke up and their breath was cut off they were reborn in a lower realm.

Ahesuṃ ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto
sammāsambuddhā paṭijānamānā.

*But there have also been other ascetics and brahmins before you, mendicant, who claimed to
be perfected ones, fully awakened Buddhas.*

Te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na
pabbajitānaṃ, na sāvakesu gedhimakāsu na pabbajitesu, te na sāvake upanetvā na
pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu
gedhitacittā na pabbajitesu,

They did not present, teach, or wish this for their disciples and those gone forth.

kāyassa bhedaṃ pānupacchedā paṇīte kāye patitthitā.

When their bodies broke up and their breath was cut off they were reborn in a higher realm.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi—

So, mendicant, I tell you this:

in̐gha tvaṃ, mārisa, appossukko diṭṭhadhammasukhavihāraṇaṇuyutto viharassu,
anakkhātaṃ kusalañhi, mārisa, mā paraṃ ovaḍāhī’ti.

*please, good sir, remain passive, dwelling in blissful meditation in the present life, for this is
better left unsaid. Good sir, do not instruct others.*

Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ:

When he had spoken, I said to Māra,

‘jānāmi kho tāhaṃ, pāpima, mā tvaṃ maññittho:

‘I know you, Wicked One. Do not think,

“na maṃ jānātī”ti.

“He doesn’t know me.”

Māro tvamasi, pāpima.

You are Māra the Wicked.

Na maṃ tvaṃ, pāpima, hitānukampī evaṃ vadesi;

You don’t speak to me like this out of compassion,

ahitānukampī maṃ tvaṃ, pāpima, evaṃ vadesi.

but with no compassion.

Tuyhañhi, pāpima, evaṃ hoti:

For you think,

“yesaṃ samano gotamo dhammaṃ desessati, te me visayaṃ upātivattissanti”ti.

“Those who the ascetic Gotama teaches will go beyond my reach.”

Asammāsambuddhāva pana te, pāpima, samānā sammāsambuddhāmhāti
paṭijāṇiṃsu.

*Those who formerly claimed to be fully awakened Buddhas were not in fact fully awakened
Buddhas.*

Ahaṃ kho pana, pāpima, sammāsambuddhova samāno sammāsambuddhomhīti
paṭijāṇāmi.

But I am.

Desentopi hi, pāpima, tathāgato sāvakānaṃ dhammaṃ tādisova adesentopi hi,
pāpima, tathāgato sāvakānaṃ dhammaṃ tādisova.

The Realized One remains as such whether or not he teaches disciples.

Upanentopi hi, pāpima, tathāgato sāvake tādisova, anupanentopi hi, pāpima,
tathāgato sāvake tādisova.

The Realized One remains as such whether or not he presents the teaching to disciples.

Taṃ kissa hetu?

Why is that?

Tathāgatassa, pāpima, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā
āyatim̐ jātijarāmaraniyā—

*Because the Realized One has given up the defilements—corruptions that lead to future lives
and are hurtful, resulting in suffering and future rebirth, old age, and death.*

te pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.

*He has cut them off at the root, made them like a palm stump, obliterated them so they are
unable to arise in the future.*

Seyyathāpi, pāpima, tālo matthakacchinno abhabbo puna virūḷhiyā;

Just as a palm tree with its crown cut off is incapable of further growth,

evameva kho, pāpima, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā
dukkhavipākā āyatim̐ jātijarāmaraniyā—

*the Realized One has given up the defilements—corruptions that lead to future lives and are
hurtful, resulting in suffering and future rebirth, old age, and death.*

te pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā’ti.
*He has cut them off at the root, made them like a palm stump, obliterated them so they are
unable to arise in the future.’”*

Iti hidaṃ mārassa ca anālapanatāya brahmuno ca abhinimantanatāya, tasmā imassa
veyyākaraṇassa brahmanimantanikantveva adhivacanan”ti.

*And so, because of the silencing of Māra, and because of the invitation of Brahmā, the name of
this discussion is “On the Invitation of Brahmā”.*

Brahmanimantanikasuttaṃ niṭṭhitam navamaṃ.

Majjhima Nikāya 50

Middle Discourses 50

Māratajjanīyasutta

The Rebuke of Māra

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire
bhesakaḷāvaṇe migadāye.

At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tena kho pana samayena āyasmā mahāmoggallāno abbhokāse caṅkamati.

At that time Moggallāna was walking meditation in the open air.

Tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato
hoti koṭṭhamanupaviṭṭho.

Now at that time Māra the Wicked had got inside Moggallāna's belly.

Atha kho āyasmato mahāmoggallānassa etadahosi:

Moggallāna thought,

“kim nu kho me kucchi garugaro viya?

“Why now is my belly so very heavy,

Māsācitam maññe”ti.

like I've just eaten a load of beans?”

Atha kho āyasmā mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte
āsane nisīdi.

Then he stepped down from the walking path, entered his dwelling, sat down on the seat spread out,

Nisajja kho āyasmā mahāmoggallāno paccattam yoniso manasākāsi.

and investigated inside himself.

Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ kucchigataṃ
koṭṭhamanupaviṭṭham.

He saw that Māra the Wicked had got inside his belly.

Disvāna māraṃ pāpimantaṃ etadavoca:

So he said to Māra,

“nikkhama, pāpima;

“Come out, Wicked One,

nikkhama, pāpima.

come out!

Mā tathāgataṃ viheseṣi, mā tathāgatasāvakaṃ.

Do not harass the Realized One or his disciple.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti.

Don't create lasting harm and suffering for yourself!”

Atha kho māraṃ pāpimato etadahosi:

Then Māra thought,

“ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha:

“This ascetic doesn't really know me or see me when he tells me to come out.

‘nikkhama, pāpima;

-

nikkhama, pāpima.

-

Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyā'ti.

Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī'ti?

Not even the Teacher could recognize me so quickly, so how could a disciple?"

Atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca:

Then Moggallāna said to Māra,

“evampi kho tāhaṃ, pāpima, jānāmi, mā tvaṃ maññittho:

“I know you even when you're like this, Wicked One. Do not think,

‘na maṃ jānātī’ti.

‘He doesn’t know me.’

Māro tvamasi, pāpima;

You are Māra the Wicked.

tuyhañhi, pāpima, evaṃ hoti:

And you think,

‘ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha—

‘This ascetic doesn’t really know me or see me when he tells me to come out.

nikkhama, pāpima;

nikkhama, pāpima.

Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyāti.

Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī'ti?

Not even the Teacher could recognize me so quickly, so how could a disciple?"

Atha kho māraṃsa pāpimato etadahosi:

Then Māra thought,

“jānameva kho maṃ ayaṃ samaṇo passaṃ evamāha:

“This ascetic really does know me and see me when he tells me to come out.”

‘nikkhama, pāpima;

nikkhama, pāpima.

Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyā'ti.

Atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggale aṭṭhāsi.

Then Māra came up out of Moggallāna's mouth and stood against the door bar.

Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ paccaggale ṭhitam;

Moggallāna saw him there

disvāna māraṃ pāpimantaṃ etadavoca:

and said,

“etthāpi kho tāhaṃ, pāpima, passāmi; mā tvaṃ maññittho

“I see you even there, Wicked One. Do not think,

‘na maṃ passaṭṭi’.

‘He doesn’t see me.’

Eso tvaṃ, pāpima, paccaggaḷe ṭhito.

That’s you, Wicked One, standing against the door bar.

Bhūtapubbāhaṃ, pāpima, dūsī nāma māro ahosiṃ, tassa me kālī nāma bhaginī.

Once upon a time, Wicked One, I was a Māra named Dūsī, and I had a sister named Kālī.

Tassā tvaṃ putto.

You were her son,

So me tvaṃ bhāgineyyo ahosi.

which made you my nephew.

Tena kho pana, pāpima, samayena kakuṣandho bhagavā arahāṃ sammāsambuddho loke uppanno hoti.

At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

Kakusandhassa kho pana, pāpima, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṃ nāma sāvakayugaṃ ahosi aggāṃ bhaddayugaṃ.

Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

Yāvata kho pana, pāpima, kakuṣandhassa bhagavato arahato sammāsambuddhassa sāvakā.

Of all the disciples of the Buddha Kakusandha,

Tesu na ca koci āyasmatā vidhurena samasamo hoti yadidaṃ dhammadesanāya.

none were the equal of Venerable Vidhura in teaching Dhamma.

Iminā kho evaṃ, pāpima, pariyāyena āyasmato vidhurassa vidhuroteva samaññā udapādi.

And that’s how he came to be known as Vidhura.

Āyasmā pana, pāpima, sañjīvo araññagatopi rukkhamaṇḍalatopi suññāgāragatopi appakasireneva saññāvedayitanirodhaṃ samāpajjati.

But when Venerable Sañjīva had gone to a wilderness, or to the root of a tree, or to an empty hut, he easily attained the cessation of perception and feeling.

Bhūtapubbaṃ, pāpima, āyasmā sañjīvo aññatarasmiṃ rukkhamaṇḍale saññāvedayitanirodhaṃ samāpanno nisinno hoti.

Once upon a time, Sañjīva was sitting at the root of a certain tree having attained the cessation of perception and feeling.

Addasaṃsu kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ aññatarasmiṃ rukkhamaṇḍale saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ;

Some cowherds, shepherds, farmers, and passers-by saw him sitting there

disvāna tesāṃ etadahosi:

and said,

‘acchariyaṃ vata bho, abbhutaṃ vata, bho.

‘It’s incredible, it’s amazing!’

Ayaṃ samaṇo nisinnakova kālaṅkato.

This ascetic passed away while sitting.

Handa naṃ dahāmā’ti.

We should cremate him.’

Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiṇaṇca katṭhaṇca gomayaṇca saṅkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggimṇ datvā pakkamimsu.

They collected grass, wood, and cow-dung, heaped it all on Sañjīva's body, set it on fire, and left.

Atha kho, pāpima, āyasmā sañjīvo tassā rattiyaṃ accayena tāya samāpattiyaṃ vuṭṭhahitvā cīvarāni papphoṭetvā pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya gāmaṃ piṇḍāya pāvīsi.

Then, when the night had passed, Sañjīva emerged from that attainment, shook out his robes, and, since it was morning, he robed up and entered the village for alms.

Addasaṃsu kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ piṇḍāya carantaṃ;

Those cowherds, shepherds, farmers, and passers-by saw him wandering for alms

disvāna nesaṃ etadahosi:

and said,

‘acchariyaṃ vata bho, abbhutaṃ vata, bho.

‘It’s incredible, it’s amazing!’

Ayaṃ samaṇo nisinnakova kālaṅkato, svāyaṃ paṭisañjīvito’ti.

This ascetic passed away while sitting, and now he has come back to life!’

Iminā kho evaṃ, pāpima, pariyāyena āyasmato sañjīvassa sañjīvoteva samaññā udapādi.

And that’s how he came to be known as Sañjīva.

Atha kho, pāpima, dūsissa māraṣa etadahosi:

Then it occurred to Māra Dūsī,

‘imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā.

‘I don’t know the course of rebirth of these ethical mendicants of good character.

Yannūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ—

Why don’t I take possession of these brahmins and householders and say,

etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha.

“Come, all of you, abuse, attack, harass, and trouble the ethical mendicants of good character.

Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ’ti.

Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’

Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi:

And that’s exactly what he did.

‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha.

Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ’ti.

Atha kho te, pāpima, brāhmaṇagahapatikā anvāvisitṭhā dūsinaṃ mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosentī vihesenti:

Then those brahmins and householders abused, attacked, harassed, and troubled the ethical mendicants of good character:

‘ime pana muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

‘These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and contemplate and ruminate.

Seyyathāpi nāma ulūko rukkhāsākhāyaṃ mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like an owl on a branch, which meditates and concentrates and contemplates and ruminates as it hunts a mouse.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

Seyyathāpi nāma kotthu nadīṭire macche maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like a jackal on a river-bank, which meditates and concentrates and contemplates and ruminates as it hunts a fish.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

Seyyathāpi nāma biḷāro sandhisamalasaṅkaṭṭire mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like a cat by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates as it hunts a mouse.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

Seyyathāpi nāma gadrabho vahacchinno sandhisamalasaṅkaṭṭire jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like an unladen donkey by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti’ti.

In the same way, these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and contemplate and ruminate.’

Ye kho pana, pāpima, tena samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

Most of the people who died at that time—when their body broke up, after death—were reborn in a place of loss, a bad place, the underworld, hell.

Atha kho, pāpima, kakuṣandho bhagavā araham sammāsambuddho bhikkhū āmantesi:

Then Kakuṣandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants:

‘anvāvitthā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena—

‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī.

etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ'ti.

He told them to abuse you in the hope of upsetting your minds so that he can find a vulnerability.

Etha, tumhe, bhikkhave, mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha.

Come, all of you mendicants, meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ... pe ...

Meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

Meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharathā'ti.

Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatāpi rukkhamaḷagatāpi suññāgaragatāpi mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharīṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharīṃsu.

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated spreading a heart full of love ...

Karuṇāsahagatena cetasā ... pe ...

compassion ...

muditāsahagatena cetasā ... pe ...

rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharīṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharīṃsu.

equanimity.

Atha kho, pāpima, dūsissa mārassa etadahosi:

Then it occurred to Māra Dūsī,

‘evampi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā, yannūnaṃ brāhmaṇagahapatike anvāvisēyyaṃ:

‘Even when I do this I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say,

“etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha,

“Come, all of you, honor, respect, esteem, and venerate the ethical mendicants of good character.

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māṇiyamānānaṃ
pūjīyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ”ti.

Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”

Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi:

And that’s exactly what he did.

‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha
pūjetha,

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māṇiyamānānaṃ
pūjīyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ”ti.

Atha kho te, pāpima, brāhmaṇagahapatikā anvāvitthā dūsinā mārena bhikkhū
sīlavante kalyāṇadhamme sakkaronti garuṃ karonti mānenti pūjenti.

*Then those brahmins and householders honored, respected, esteemed, and venerated the
ethical mendicants of good character.*

Ye kho pana, pāpima, tena samayena manussā kālaṃ karonti yebhuyyena kāyassa
bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

*Most of the people who died at that time—when their body broke up, after death—were reborn
in a good place, a heavenly realm.*

Atha kho, pāpima, kakuṣandho bhagavā araham sammāsambuddho bhikkhū
āmanesi:

*Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed
the mendicants:*

‘anvāvitthā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena:

‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī.

“etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha
pūjetha,

He told them to venerate you

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māṇiyamānānaṃ
pūjīyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ”ti.
in the hope of upsetting your minds so that he can find a vulnerability.

Etha, tumhe, bhikkhave, asubhānupassino kāye viharatha, āhāre paṭikūlasaññino,
sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino”ti.

*Come, all you mendicants, meditate observing the ugliness of the body, perceiving the
repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the
impermanence of all conditions.’*

Atha kho te, pāpima, bhikkhū kakuṣandhena bhagavatā arahatā
sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatāpi
rukkhamūlagatāpi suññāgaragatāpi asubhānupassino kāye vihariṃsu, āhāre
paṭikūlasaññino, sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino.

*When those mendicants were instructed and advised by the Buddha Kakusandha in this way,
they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated
observing the ugliness of the body, perceiving the repulsiveness of food, perceiving
dissatisfaction with the whole world, and observing the impermanence of all conditions.*

Atha kho, pāpima, kakuṣandho bhagavā araham sammāsambuddho
pubbaṇhasamayam nivāsetvā pattacivaramādāya āyasmatā vidhurena
pacchāsamaṇena gāmaṃ piṇḍāya pāvisi.

*Then the Buddha Kakusandha robed up in the morning and, taking this bowl and robe, entered
the village for alms with Venerable Vidhura as his second monk.*

Atha kho, pāpima, dūsī māro aññataram kumārakam anvāvisitvā sakkharam gahetvā āyasmato vidhurassa sīse pahāramadāsi; sīsam vobhindi.

Then Māra Dūsī took possession of a certain boy, picked up a rock, and hit Vidhura on the head, cracking it open.

Atha kho, pāpima, āyasmā vidhuro bhinnena sīsenā lohiteṇa gaḷanteṇa kakusandhampeva bhagavantaṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi.

Then Vidhura, with blood pouring from his cracked skull, still followed behind the Buddha Kakusandha.

Atha kho, pāpima, kakusandho bhagavā arahaṃ sammāsambuddho nāgāpalokitaṃ apalokesi:

Then the Buddha Kakusandha turned his whole body, the way that elephants do, to look back, saying,

‘na vāyaṃ dūsī māro mattamaññāsī’ti.

‘This Māra Dūsī knows no bounds.’

Sahāpalokanāya ca pana, pāpima, dūsī māro tamhā ca ṭhānā cavi mahānirayaṇca upapajji.

And with that look Māra Dūsī fell from that place and was reborn in the Great Hell.

Tassa kho pana, pāpima, mahānirayassa tayo nāmadheyā honti—

Now that Great Hell is known by three names:

chaphassāyataniko itipi, saṅkusamāhato itipi, paccattavedaniyo itipi.

‘The Six Fields of Contact’ and also ‘The Impaling With Spikes’ and also ‘Individually Painful’.

Atha kho maṃ, pāpima, nirayapālā upasaṅkamitvā etadavocum:

Then the wardens of hell came to me and said,

‘yadā kho te, mārisa, saṅkunā saṅku hadaye samāgaccheyya.

‘When stake meets stake in your heart,

Atha nam tvam jāneyyāsi:

you will know that

“vassasahassam me niraye paccamānassā””ti.

you’ve been roasting in hell for a thousand years.’

So kho aham, pāpima, bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmim mahāniraye apacim.

I roasted for many years, many centuries, many millennia in that Great Hell.

Dasavassasahassāni tasseva mahānirayassa ussade apacim vuṭṭhānimaṃ nāma vedanaṃ vediyamāno.

For ten thousand years I roasted in the annex of that Great Hell, experiencing the pain called ‘coming out’.

Tassa mayham, pāpima, evarūpo kāyo hoti, seyyathāpi manussassa.

My body was in human form,

Evarūpaṃ sīsam hoti, seyyathāpi macchassa.

but I had the head of a fish.

Kīdiso nirayo āsi,

What kind of hell was that,

yattha dūsī apaccatha;

where Dūsī was roasted

Vidhuraṃ sāvakaṃasajja,

after attacking the disciple Vidhura

kakusandhañca brāhmaṇaṃ.
along with the brahmin Kakusandha?

Sataṃ āsi ayosaṅkū,
There were 100 iron spikes,

sabbe paccattavedanā;
each one individually painful.

Īdiso nirayo āsi,
That's the kind of hell

yattha dūsī apaccatha;
where Dūsī was roasted

Vidhuraṃ sāvakaṃsajja,
after attacking the disciple Vidhura

kakusandhañca brāhmaṇaṃ.
along with the brahmin Kakusandha.

Yo etamabhijjānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Majjhe sarassa tiṭṭhanti,
There are mansions that last for an eon

vimānā kappatthāyino;
standing in the middle of a lake.

Veluriyavaṇṇā rucirā,
Sapphire-colored, brilliant,

accimanto pabhassarā;
they sparkle and shine.

Accharā tattha naccanti,
Dancing there are nymphs

puthu nānattavaṇṇiyo.
shining in all different colors.

Yo etamabhijjānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo ve buddhena codito,
I'm the one who, encouraged by the Buddha,

bhikkhu saṅghassa pekkhato;
shook the stilt longhouse of Migāra's mother

Migāramātupāsādaṃ,
with his big toe

pādaṅguṭṭhena kampayi.
as the Saṅgha of mendicants watched.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo vejayantaṃ pāsādaṃ,
I'm the one who shook the Palace of Victory

pādaṅguṭṭhena kampayi;
with his big toe

Iddhibalenupatthaddho,
owing to psychic power,

saṃvejesi ca devatā.
inspiring deities to awe.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo vejayantapāsāde,
I'm the one who asked Sakka

sakkaṃ so paripucchati;
in the Palace of Victory:

Api vāsava jānāsi,
'Vāsava, do you know the freedom

taṇhākkhayavimuttiyo;
that comes with the ending of craving?'

Tassa sakko viyākāsi,
And I'm the one to whom Sakka

pañhaṃ puṭṭho yathātatham.
admitted the truth when asked.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo brahmaṃ paripucchati,
I'm the one who asked Brahmā

sudhammāyābhito sabhaṃ;
in the Hall of Justice before the assembly:

Ajjāpi tyāvuso diṭṭhi,
'Friend, do you still have the same view

yā te diṭṭhi pure ahu;
that you had in the past?

Passasi vītivattantaṃ,
Or do you see the radiance

brahmaloke pabhassaraṃ.
transcending the Brahmā realm?'

Tassa brahmā viyākāsi,
And I'm the one to whom Brahmā

anupubbaṃ yathātathaṃ;
truthfully admitted his progress:

Na me mārisa sā diṭṭhi,
'Good sir, I don't have that view

yā me diṭṭhi pure ahu.
that I had in the past.

Passāmi vītivattantaṃ,
I see the radiance

brahmaloke pabhassaraṃ;
transcending the Brahmā realm.

Sohaṃ ajja kathaṃ vajjaṃ,
So how could I say today

ahaṃ niccomhi sassato.
that I am permanent and eternal?'

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo mahāmeruno kūṭaṃ,
I'm the one who has touched the peak of Mount Meru

vimokkhena aphassayi;
using the power of meditative liberation.

Vanam pubbavidehānaṃ,
I've visited the forests of the people

ye ca bhūmisayā narā.
who dwell in the Eastern Continent.

Yo etamabhijānāti,

Dark One, if you attack

bhikkhu buddhassa sāvako;

a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,

a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.

you'll fall into suffering.

Na ve aggi cetayati,

Though a fire doesn't think,

‘ahaṃ bālaṃ ḍahāmī’ti;

‘I’ll burn the fool!’

Bālo ca jalitaṃ aggim,

Still the fool who attacks

āsajja naṃ sa ḍayhati.

the fire gets burnt.

Evameva tuvaṃ māra,

In the same way, Māra,

āsajja naṃ tathāgataṃ;

in attacking the Realized One,

Sayaṃ ḍahissasi attānaṃ,

you’ll only burn yourself,

bālo aggimva samphusaṃ.

like a fool touching the flames.

Apuññaṃ pasavī māro,

Māra’s done a bad thing

āsajja naṃ tathāgataṃ;

in attacking the Realized One.

Kim nu maññaṃsi pāpima,

Wicked One, do you imagine that

na me pāpaṃ vipaccati.

your wickedness won’t bear fruit?

Karoto cīyati pāpaṃ,

Your deeds heap up wickedness

cirarattāya antaka;

that will last a long time, terminator!

Māra nibbinda buddhamhā,

Forget about the Buddha, Māra!

āsaṃ mākāsi bhikkhusu.

And give up your hopes for the mendicants!”

Iti māraṃ atajjesi,

That is how, in the Bhesakaḷā grove,

bhikkhu bhesakaḷāvane;

the mendicant rebuked Māra.

Tato so dummano yakkho,

That spirit, downcast,

tatthevantaradhāyathā”ti.
disappeared right there!

Māratājjanīyasuttaṃ niṭṭhitaṃ dasamaṃ.

Cūlayamakavaggo niṭṭhito pañcama.

Sāleyya verañjaduve ca tuṭṭhi,

Cūlamahādhammasamādānañca;

Vīmaṃsakā kosambi ca brāhmaṇo,

Dūsī ca māro dasama ca vaggo.

Mūlapariyāyo ceva,

sīhanādo ca uttamo;

Kakaco ceva gosinṇo,

sāleyyo ca ime pañca.

Mūlapaṇṇāsakaṃ samattaṃ.

Majjhima Nikāya 51

Middle Discourses 51

Kandarakasutta

With Kandaraka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaniyā tīre mahatā bhikkhusaṃghena saddhiṃ.

At one time the Buddha was staying near Campā on the banks of the Gaggara Lotus Pond together with a large Saṅgha of mendicants.

Atha kho pessa ca hatthārohaputto kandarako ca paribbājako yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā pessa hatthārohaputto bhagavantam abhivādetvā ekamantaṃ nisīdi.

Then Pessa the elephant driver's son and Kandaraka the wanderer went to see the Buddha. When they had approached, Pessa bowed and sat down to one side.

Kandarako pana paribbājako bhagavatā saddhiṃ sammodi. Sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ atthāsi.

But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side.

Ekamantaṃ tthito kho kandarako paribbājako tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā bhagavantam etadavoca:

He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It's incredible, Master Gotama, it's amazing!

Yāvañcidaṃ bhotā gotamena sammā bhikkhusaṃgho paṭipādito.

How the mendicant Saṅgha has been led to practice properly by Master Gotama!

Yepi te, bho gotama, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādesuṃ—

All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so

seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṃgho paṭipādito.

like Master Gotama does in the present.”

Yepi te, bho gotama, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādessanti—

seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṃgho paṭipādito”ti.

“Evametaṃ, kandaraka, evametaṃ, kandaraka.

“That's so true, Kandaraka! That's so true!

Yepi te, kandaraka, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādesuṃ—

All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so

seyyathāpi etarahi mayā sammā bhikkhusaṃgho paṭipādito.

like I do in the present.

Yepi te, kandaraka, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādessanti—

seyyathāpi etarahi mayā sammā bhikkhusaṃgho paṭipādito.

Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṃghe arahanto khīṇāsavaṃ
vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhāvasaṃyojanā
sammadaññāvimuttā.

*For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements,
completed the spiritual journey, done what had to be done, laid down the burden, achieved
their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.*

Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṃghe sekkhā santatasīlā
satatavuttino nipakā nipakavuttino;

*And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living
consistently, alert, living alertly.*

te catūsu satipaṭṭhānesu suppatitṭhitacittā viharanti.

They meditate with their minds firmly established in the four kinds of mindfulness meditation.

Katamesu catūsu?

What four?

Idha, kandaraka, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ;

*It's when a mendicant meditates by observing an aspect of the body—keen, aware, and
mindful, rid of desire and aversion for the world.*

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ;

*They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and
aversion for the world.*

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ;

*They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and
aversion for the world.*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ^{ti}.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and
aversion for the world."*

Evam vutte, pesso hatthārohaputto bhagavantaṃ etadavoca:

When he had spoken, Pessa said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

"It's incredible, sir, it's amazing,

Yāva supaṇṇattā cime, bhante, bhagavatā cattāro satipaṭṭhānā sattānaṃ visuddhiyā
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa
adhigamāya nibbānassa sacchikiriyāya.

*how much the Buddha has clearly described the four kinds of mindfulness meditation! They
are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain
and sadness, to end the cycle of suffering, and to realize extinguishment.*

Mayampi hi, bhante, gihī odātavasanā kālena kālaṃ imesu catūsu satipaṭṭhānesu
suppatitṭhitacittā viharāma.

*For we white-clothed laypeople also from time to time meditate with our minds well established
in the four kinds of mindfulness meditation.*

Idha mayam, bhante, kāye kāyānupassino viharāma ātāpino sampajānā satimanto,
vineyya loke abhijjhādomanassaṃ;

We meditate observing an aspect of the body ...

vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto, vineyya loke
abhijjhādomanassaṃ;

feelings ...

citte cittānupassino viharāma ātāpino sampajānā satimanto, vineyya loke
abhijjhādomanassaṃ;

mind ...

dhammesu dhammānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Acchariyaṃ, bhante, abbhutaṃ, bhante.

It's incredible, sir, it's amazing!

Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti.

How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky.

Gahanañhetuṃ, bhante, yadidaṃ manussā;

For human beings are shady, sir,

uttānakañhetuṃ, bhante, yadidaṃ pasavo.

while the animal is obvious.

Ahañhi, bhante, pahomi hatthidammaṃ sāretuṃ.

For I can drive an elephant in training,

Yāvatakaṇa antarena campaṃ gatāgataṃ karissati sabbāni tāni sāṭheyyāni kūṭheyyāni vañkeyyāni jimheyyāni pātukarissati.

and while going back and forth in Campā it'll try all the tricks, bluffs, ruses, and feints that it can.

Amhākaṃ pana, bhante, dāsāti vā pessāti vā kammakarāti vā aññathāva kāyena samudācaranti aññathāva vācāya aññathāva nesaṃ cittaṃ hoti.

But my bondservants, employees, and workers behave one way by body, another by speech, and their minds another.

Acchariyaṃ, bhante, abbhutaṃ, bhante.

It's incredible, sir, it's amazing!

Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti.

How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky.

Gahanañhetuṃ, bhante, yadidaṃ manussā;

For human beings are shady, sir,

uttānakañhetuṃ, bhante, yadidaṃ pasavo”ti.

while the animal is obvious.”

“Evametaṃ, pessa, evametaṃ, pessa.

“That's so true, Pessa! That's so true!

Gahanañhetuṃ, pessa, yadidaṃ manussā;

For human beings are shady,

uttānakañhetuṃ, pessa, yadidaṃ pasavo.

while the animal is obvious.

Cattārome, pessa, puggalā santo saṃvijjamānā lokasmiṃ.

Pessa, these four people are found in the world.

Katame cattāro?

What four?

Idha, pessa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto;

One person mortifies themselves, committed to the practice of mortifying themselves.

idha pana, pessa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto;

One person mortifies others, committed to the practice of mortifying others.

idha pana, pessa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto;

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

idha pana, pessa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.

So anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Imesaṃ, pessa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti²ti?

Which one of these four people do you like the sound of?"

“Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto, ayaṃ me puggalo cittaṃ nārādheti.

“Sir, I don't like the sound of the first three people.

Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti.

Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti.

Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati—

ayameva me puggalo cittaṃ ārādheti²ti.

I only like the sound of the last person, who doesn't mortify either themselves or others.”

“Kasmā pana te, pessa, ime tayo puggalā cittaṃ nārādhenti²ti?

“But why don't you like the sound of those three people?"

“Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti—

“Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti—

The person who mortifies others does so even though others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānaṃ paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti—

The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī;

The person who doesn't mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—does not torment themselves or others, both of whom want to be happy and recoil from pain.

so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti—

iminā me ayaṃ puggalo cittaṃ ārādheti.

That's why I like the sound of that person.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, pessa, kālaṃ maññasī”ti.

“Please, Pessa, go at your convenience.”

Atha kho pesso hatthārohaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Pessa the elephant driver's son approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkante pessa hatthārohaputte bhikkhū āmantesi:

Then, not long after he had left, the Buddha addressed the mendicants:

“paṇḍito, bhikkhave, pesso hatthārohaputto;

“Mendicants, Pessa the elephant driver's son is astute.

mahāpaṇṇo, bhikkhave, pesso hatthārohaputto.

He has great wisdom.

Sace, bhikkhave, pesso hatthārohaputto muhuttaṃ nisīdeyya yāvassāhaṃ ime cattāro puggale vitthārena vibhajissāmi, mahatā atthena saṃyutto abhaviṣsa.

If he had sat here a little longer so that I could have analyzed these four people in detail, he would have greatly benefited.

Api ca, bhikkhave, ettāvātāpi pesso hatthārohaputto mahatā atthena saṃyutto”ti.

Still, even with this much he has already greatly benefited.”

“Etassa, bhagavā, kālo, etassa, sugata, kālo,

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā ime cattāro puggale vitthārena vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī”ti.

May the Buddha analyze these four people in detail. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natīṭṭhabhaddantiko; nābhihaṭaṃ na uddissakataṃ na nimantanāṃ sādiyati;

“And what person mortifies themselves, committed to the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared for them, or an invitation for a meal.

so na kumbhimukhā paṭiggaṇhāti na kaḷopimukhā patiggaṇhāti na eḷakamantaram na daṇḍamantaram na musalamantaram na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu na yattha sā upatṭhito hoti na yattha makkhikā saṇḍasaṇḍacārini; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivati.

They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekāloṇipiko, dvāgāriko vā hoti dvāloṇipiko ... pe ... sattāgāriko vā hoti sattāloṇipiko;

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... pe ... sattahipi dattīhi yāpeti;

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ... pe ... sattāhikampi āhāraṃ āhāreti—iti evarūpaṃ aḍḍhamāsikaṃ pariāyabhataḥhojanānuyogamanuyutto viharati.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti, daddulabhakkho vā hoti, hatabhakkho vā hoti, kanabhakkho vā hoti, ācāmabhakkho vā hoti, piññābhakkho vā hoti, tinabhakkho vā hoti, gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhojī.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sñānīpi dhāreti, masāñānīpi dhāreti, chavadussānīpi dhāreti, pamsukulānīpi dhāreti, tirīṭānīpi dhāreti, ājināmpi dhāreti, ājinakkipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti;

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings.

kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto,

They tear out their hair and beard, committed to this practice.

ubbatṭhakopi hoti āsanapaṭikkhitto,

They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,

They squat, committed to the endeavor of squatting.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti;

They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati—

They’re committed to the practice of immersion in water three times a day, including the evening.

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.

And so they live committed to practicing these various ways of mortifying and tormenting the body.

Ayaṃ vuccati, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto.
This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

Katamo ca, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto?
And what person mortifies others, committed to the practice of mortifying others?

Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko, ye vā panaññe pi keci kurūrakammantā.

It's when a person is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood.

Ayaṃ vuccati, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto.
This is called a person who mortifies others, being committed to the practice of mortifying others.

Katamo ca, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto?

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo.

It's when a person is an anointed king or a well-to-do brahmin.

So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhāñjitvā magavisānena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena.

He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.

So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti.

There he lies on the bare ground strewn with grass.

Ekissāya gāvīyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhāti, avasesena vacchako yāpeti.

The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.

So evamāha:

He says:

‘ettakā usabhā haññantu yaññanthāya, ettakā vacchatarā haññantu yaññanthāya, ettakā vacchatariyo haññantu yaññanthāya, ettakā ajā haññantu yaññanthāya, ettakā urabbhā haññantu yaññanthāya, ettakā assā haññantu yaññanthāya, ettakā rukkhā chijjantu yūpathāya, ettakā dabbhā lūyantu barihisatthāyā’ti.

‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’

Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces.

Ayaṃ vuccati, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

Katamo ca, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati?

And what person doesn't mortify either themselves or others, but lives without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves?

Idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā.

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanusam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So taṃ dhammaṃ sutvā tathāgate saddham paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisaṅcikkhati:

and reflect:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

'Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitaṃ brahmacariyam caritum.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāham kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyyan'ti.

Why don't I shave off my hair and beard, dress in ochre robes, and go forth from the lay life to homelessness?'

So aparena samayena appaṃ vā bhogakkhandham pahāya, mahantaṃ vā bhogakkhandham pahāya, appaṃ vā nātiparivaṭṭam pahāya, mahantaṃ vā nātiparivaṭṭam pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnam sikkhāsāṇi vasamāpanno pānātipātam pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānam pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya—iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatīṃ vācaṃ bhāsītā kālana sāpadesaṃ pariyantavatīṃ atthasaṃhitā.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmaabhūtagāmasamārambhā paṭivirato hoti,

They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato virato vikālabhojanā;

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

naccagītavāditavisūkadassanā paṭivirato hoti;

They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti;

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti;

They avoid high and luxurious beds.

jātarūparajatapāṭiggahaṇā paṭivirato hoti;

They avoid receiving gold and money,

āmakaḍḍhaññapaṭiggahaṇā paṭivirato hoti;

raw grains,

āmakamaṃsapāṭiggahaṇā paṭivirato hoti;

raw meat,

itthikumārikapaṭiggahaṇā paṭivirato hoti;

women and girls,

dāsīdāsapāṭiggahaṇā paṭivirato hoti;

male and female bondservants,

ajelakapaṭiggahaṇā paṭivirato hoti;

goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti;

chickens and pigs,

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti;

elephants, cows, horses, and mares,

khettavatthupatiggahaṇā paṭivirato hoti;
and fields and land.

dūteyyapahinaḡamanānuyogā paṭivirato hoti;
They avoid running errands and messages;

kayavikkayā paṭivirato hoti;
buying and selling;

tuḡākūtaḡaṃsakūṭamānakūṭā paṭivirato hoti;
falsifying weights, metals, or measures;

ukkotanavañcananikatisāciyogā paṭivirato hoti;
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḡapātena. So yena yenēva pakkamati, samādāyeva pakkamati.
They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yenēva ḡeti, sapattabhārova ḡeti;
They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḡapātena. So yena yenēva pakkamati, samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenāṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ... pe ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ... pe ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenāṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyaṣaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokitē vilokite sampajānakārī hoti, samāñjite pasārīte sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyaṣaṃvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susaṇaṃ vanapatthaṃ abbhokāsaṃ palālapuññaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti,

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapaṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will and malevolence.

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati;

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati;

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena
paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ
jhānaṃ upasampajja viharati;

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ
atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ
upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte
kammaniye tthe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo
tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi
jātiyo cattālīsampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahassampi
jāṭisatasahassampi anekepi saṃvaṭṭakappe anekepi vivattakappe anekepi
saṃvaṭṭavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;
tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti. Iti
sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte
kammaniye tthe āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāti: ‘īme vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādītthikā sammādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ sāggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte āsavānaṃ khayañānāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘Ime āsavā’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavaṣamudayo’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

So attantapo aparantapo dittheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmaḥbhūtena attanā viharatī’ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Kandarakasuttaṃ niṭṭhitaṃ paṭṭhamam.

Aṭṭhakanāgarasutta

The Man From the City of Aṭṭhaka

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā ānando vesāliyaṃ viharati beluvagāmake.

At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtaṃ anuppatto hoti kenacideva karaṇīyena.

Now at that time the householder Dasama from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business.

Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro taṃ bhikkhuṃ etadavoca:

He went to the Chicken Monastery, approached a certain mendicant, bowed, sat down to one side, and said to him,

“kahaṃ nu kho, bhante, āyasmā ānando etarahi viharati?”

“Sir, where is Venerable Ānanda now staying?”

Dassanakāmā hi mayaṃ taṃ āyasmantaṃ ānandaṃ”ti.

For I want to see him.”

“Eso, gahapati, āyasmā ānando vesāliyaṃ viharati beluvagāmake”ti.

“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tūretvā yena vesālī yena beluvagāmake yena āyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca:

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

“atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti?

“Sir, Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary?”

“Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti.

“There is, householder.”

“Katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti?

“And what is that one thing?”

“Idha, gahapati, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

“Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So iti paṭisañcikkhati:

Then they reflect:

‘idampi kho paṭhamam jhānaṃ abhisankhataṃ abhisañcetaṃ.

‘Even this first absorption is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisankhataṃ abhisañcetaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha titho āsavānaṃ khayam pāpuṇāti.

Abiding in that they attain the ending of defilements.

No ce āsavānaṃ khayam pāpuṇāti, teneva dhammārāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ anuttaraṃ yogakkhemaṃ anupāpuṇāti. (1)

This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Puna caparaṃ, gahapati, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

So iti paṭisañcikkhati:

‘idampi kho dutiyaṃ jhānaṃ abhisankhataṃ abhisañcetaṃ ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (2)

Puna caparaṃ, gahapati, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

third absorption ...

So iti paṭisañcikkhati:

‘idampi kho tatiyaṃ jhānaṃ abhisankhataṃ abhisañcetaṃ ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (3)

Puna caparaṃ, gahapati, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption ...

So iti paṭisañcikkhati:

‘idampi kho catutthaṃ jhānaṃ abhisāṅkhaṭaṃ abhisañcetayitaṃ ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (4)

Puna caparaṃ, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:

Then they reflect:

‘ayaṃpi kho mettācetovimutti abhisāṅkhatā abhisañcetayitā.

‘Even this heart’s release by love is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisāṅkhaṭaṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

So tattha ṭhito ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (5)

Puna caparaṃ, gahapati, bhikkhu karuṇāsahagatena cetasā ... pe ...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

equanimity ...

So iti paṭisañcikkhati:

‘ayaṃpi kho upekkhācetovimutti abhisāṅkhatā abhisañcetayitā.

Yaṃ kho pana kiñci abhisāṅkhaṭaṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

So tattha ṭhito ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (6–8.)

Puna caparam, gahapati, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanam upasampajja viharati.

Furthermore, householder, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

So iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākāśānañcāyatanasamāpatti abhisankhatā abhisāñcetayitā.

‘Even this attainment of the dimension of infinite space is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

So tattha ṭhito ... pe ...

anuttaram yogakkhemam anupāpuṇāti. (9)

Puna caparam, gahapati, bhikkhu sabbaso ākāśānañcāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. ...

So iti paṭisañcikkhati:

‘ayampi kho viññānañcāyatanasamāpatti abhisankhatā abhisāñcetayitā.

Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadhamman’ti pajānāti.

So tattha ṭhito ... pe ...

anuttaram yogakkhemam anupāpuṇāti. (10)

Puna caparam, gahapati, bhikkhu sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

So iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākiñcaññāyatanasamāpatti abhisankhatā abhisāñcetayitā.

‘Even this attainment of the dimension of nothingness is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṃ khayam pāpuṇāti.

Abiding in that they attain the ending of defilements.

No ce āsavānaṃ khayāṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇa ca āsavā parikkhayaṃ gacchanti, ananupattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇāti”ti. (11)

This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.”

Evam vutte, dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca:

When he said this, the householder Dasama said to Venerable Ānanda,

“seyyathāpi, bhante ānanda, puriso ekaṃva nidhimukhaṃ gavesanto sakideva ekādasā nidhimukhāni adhigaccheyya;

“Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across eleven entrances!

evameva kho ahaṃ, bhante, ekaṃ amatadvāraṃ gavesanto sakideva ekādasā amatadvārāni alatthaṃ bhāvanāya.

In the same way, I was searching for the door to the deathless. And all at once I got to hear of eleven doors to the deathless.

Seyyathāpi, bhante, purisassa agāraṃ ekādasadvāraṃ, so tasmim agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṃ sotthim kātuṃ;

Suppose a person had a house with eleven doors. If the house caught fire they'd be able to flee to safety through any one of those doors.

evameva kho ahaṃ, bhante, imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi amatadvārena sakkuṇissāmi attānaṃ sotthim kātuṃ.

In the same way, I'm able to flee to safety through any one of these eleven doors to the deathless.

Imehi nāma, bhante, aññatitthiyā ācariyassa ācariyadhanaṃ pariyesissanti, kimaṅgaṃ panāhaṃ āyasmato ānandassa pūjaṃ na karissāmi”ti.

Sir, those who follow other paths seek a fee for the teacher. Why shouldn't I make an offering to Venerable Ānanda?”

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputtakaṇca vesālīkaṇca bhikkhusaṅghaṃ sannipādetvā paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi,

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious foods.

ekamekaṇca bhikkhuṃ paccekāṃ dussayugena acchādesi, āyasmantaṇca ānandaṃ ticīvarena acchādesi, āyasmato ca ānandassa pañcasatavihāraṃ kārāpesīti.

He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

Aṭṭhakanāgarasuttaṃ niṭṭhitaṃ dutiyaṃ.

Sekhasutta

A Trainee

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.

Tena kho pana samayena kāpilavattavānaṃ sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavattu. It had not yet been occupied by an ascetic or brahmin or any person at all.

Atha kho kāpilavattavā sakyā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho kapilavattavā sakyā bhagavantam etadavocum:

Then the Sakyans of Kapilavattu went up to the Buddha, bowed, sat down to one side, and said to him:

“idha, bhante, kāpilavattavānaṃ sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

“Sir, a new town hall has recently been constructed for the Sakyans of Kapilavattu. It has not yet been occupied by an ascetic or brahmin or any person at all.

Tam, bhante, bhagavā paṭhamam paribhuñjatu. Bhagavatā paṭhamam paribhuttaṃ pacchā kapilavattavā sakyā paribhuñjissanti.

May the Buddha be the first to use it, and only then will the Sakyans of Kapilavattu use it.

Tadassa kāpilavattavānaṃ sakyānaṃ dīgharattam hitāya sukhāyā”ti.

That would be for the lasting welfare and happiness of the Sakyans of Kapilavattu.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho kāpilavattavā sakyā bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena navaṃ santhāgāraṃ tenupasaṅkamimsu; upasaṅkamitvā sabbasantharim santhāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ upaṭṭhapetvā telappadīpaṃ āropetvā yena bhagavā tenupasaṅkamimsu;

Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha,

upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhamsu.

bowed, stood to one side,

Ekamantaṃ ṭhitā kho kāpilavattavā sakyā bhagavantam etadavocum:

and told him of their preparations, saying,

“sabbasantharim santhataṃ, bhante, santhāgāraṃ, āsanāni paññattāni, udakamaṇiko upaṭṭhāpito, telappadīpo āropito.

Yassadāni, bhante, bhagavā kālam maññatī”ti.

“Please, sir, come at your convenience.”

Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhīm bhikkhusamghena yena santhāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimam thambham nissāya puratthābhimukho nisīdi.

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

Bhikkhusamghohi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhitṭim nissāya puratthābhimukho nisīdi, bhagavantamyeva purakkhatvā.

The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

Kāpilavatthavāpi kho sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhitṭim nissāya pacchimaṃ bhimukhā nisīdimṣu, bhagavantamyeva purakkhatvā.

The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

Atha kho bhagavā kāpilavatthave sakye bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantaṃ ānandaṃ āmantesi:

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda,

“paṭibhātu taṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekho pāṭipado.

“Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired.

Piṭṭhi me āgilāyati;

My back is sore,

tamahaṃ āyamiṣāmi”ti.

I’ll stretch it.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Atha kho bhagavā catuggunam saṅghātiṃ paññāpetvā dakkhiṇena passena sihaseyyaṃ kappesi, pāde pādaṃ accādhāya, sato sampajāno, uttānasaññaṃ manasi karitvā.

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Atha kho āyasmā ānando mahānāmaṃ sakkam āmantesi:

Then Ānanda addressed Mahānāma the Sakyans:

“idha, mahānāma, ariyasāvako sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññu hoti, jāgariyaṃ anuyutto hoti, sattahī saddhammehi samannāgato hoti, catunnaṃ jhānānaṃ ābhisetasikānaṃ ditṭhadhammasukhavahārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

“Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Kathaṅca, mahānāma, ariyasāvako sīlasampanno hoti?

And how is a noble disciple accomplished in ethics?

Idha, mahānāma, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

It’s when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Evam kho, mahānāma, ariyasāvako sīlasampanno hoti. (1)

That's how a noble disciple is ethical.

Kathaṇca, mahānāma, ariyasāvako indriyesu guttadvāro hoti?

And how does a noble disciple guard the sense doors?

Idha, mahānāma, ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ... pe ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusitvā ... pe ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaranamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evam kho, mahānāma, ariyasāvako indriyesu guttadvāro hoti. (2)

That's how a noble disciple guards the sense doors.

Kathaṇca, mahānāma, ariyasāvako bhojane mattaññu hoti?

And how does a noble disciple eat in moderation?

Idha, mahānāma, ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti:

It's when a noble disciple reflects properly on the food that they eat:

‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatīyā brahmacariyānuggahāya. Iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti.

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Evam kho, mahānāma, ariyasāvako bhojane mattaññu hoti. (3)

That's how a noble disciple eats in moderation.

Kathaṇca, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti?

And how is a noble disciple dedicated to wakefulness?

Idha, mahānāma, ariyasāvako divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti,

It's when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles.

rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti,

In the evening, they continue to practice walking and sitting meditation.

rattiyā majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam kappeti, pāde pādam accādhāya, sato sampajāno, uṭṭhānasaññaṃ manasi karitvā,

In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimam yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evam kho, mahānāma, ariyasāvako jāgariyam anuyutto hoti. (4)

That's how a noble disciple is dedicated to wakefulness.

Kathaṇca, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti?

And how does a noble disciple have seven good qualities?

Idha, mahānāma, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:

It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Hirimā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakanam akusalānam dhammānam samāpattiya.

They have a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

Ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakanam akusalānam dhammānam samāpattiya.

They exercise prudence. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

Bhussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunnam parisuddham brahmacariyam abhivadanti tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Āraddhaviṛiyo viharati akusalānam dhammānam pahānāya, kusalānam dhammānam upasampadāya, thāmaṇā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā.

They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Paññavā hoti, udayatthagāminiya paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiya.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Evam kho, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti. (5–11)

That's how a noble disciple has seven good qualities.

Kathañca, mahānāma, ariyasāvako catunnam jhānānam ābhicetasikānam dīṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchālābhī akasiralābhī?

And how does a noble disciple get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty?

Idha, mahānāma, ariyasāvako vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati;

It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

vitakkavicārānam vūpasamā ajjhataṃ sampasādanam ... pe ... dutiyam jhānam upasampajja viharati;

second absorption ...

pītiyā ca virāgā ... pe ... tatiyam jhānam upasampajja viharati;

third absorption ...

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā ... pe ... catuttham jhānam upasampajja viharati.

fourth absorption.

Evam kho, mahānāma, ariyasāvako catunnam jhānānam ābhicetasikānam dīṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchālābhī akasiralābhī. (12–15.)

That's how a noble disciple gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Yato kho, mahānāma, ariyasāvako evam sīlasampanno hoti, evam indriyesu guttadvāro hoti, evam bhojane mattaññu hoti, evam jāgariyam anuyutto hoti, evam sattahi saddhammehi samannāgato hoti, evam catunnam jhānānam ābhicetasikānam dīṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchālābhī akasiralābhī, ayam vuccati, mahānāma, ariyasāvako sekho pātipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidaṃ, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhiḡamāya.

When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary.

Seyyathāpi, mahānāma, kukkuṭiyā aṇḍāni attha vā dasa vā dvādasa vā tanaṃsu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evam icchā uppajjeyya:

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish,

'āho vātime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyuntī,

'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!'

atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

Still they can break out and hatch safely.

Evameva kho, mahānāma, yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññu hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihāraṇaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pātipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhiḡamāya.

In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary.

Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives.

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati,

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... And so they recollect their many kinds of past lives, with features and details.

ayamassa paṭhamābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (1)

This is their first breaking out, like a chick from an eggshell.

Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamaṃ dibbena cakkhunā visuddhena atikkanta mānusa kenā satte passati cava māne upapajjā māne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... pe ... yathā kammūpage satte pajānāti,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

ayamassa dutiyābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (2)

This is their second breaking out, like a chick from an eggshell.

Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ayamassa tatiyābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (3)

This is their third breaking out, like a chick from an eggshell.

Yampi, mahānāma, ariyasāvako sīlasampanno hoti, idampissa hoti caraṇasmim;

A noble disciple's conduct includes the following: being accomplished in ethics,

yampi, mahānāma, ariyasāvako indriyesu guttadvāro hoti, idampissa hoti caraṇasmim;

guarding the sense doors,

yampi, mahānāma, ariyasāvako bhojane mattaññu hoti, idampissa hoti caraṇasmim;

moderation in eating,

yampi, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti, idampissa hoti caraṇasmim;

being dedicated to wakefulness,

yampi, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti, idampissa hoti caraṇasmim;

having seven good qualities,

yampi, mahānāma, ariyasāvako catunnaṃ jhānānaṃ ābhicetasikānaṃ
ditṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī,
idampissa hoti caraṇasmiṃ.

and getting the four absorptions when they want, without trouble or difficulty.

Yañca kho, mahānāma, ariyasāvako anekavihiṭṭaṃ pubbenivāsaṃ anussarati,
seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ
anekavihiṭṭaṃ pubbenivāsaṃ anussarati, idampissa hoti vijjāya;

A noble disciple's knowledge includes the following: recollecting their past lives,

yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantaṃ ānusaṅgaṃ
satte passati cavaṃāne upapajjamaṇe hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
... pe ... yathākammūpage satte pajānāti, idampissa hoti vijjāya.

clairvoyance that is purified and superhuman,

Yampi, mahānāma, ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ ditṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati,
idampissa hoti vijjāya.

*and realizing the undefiled freedom of heart and freedom by wisdom in this very life due to the
ending of defilements.*

Ayaṃ vuccati, mahānāma, ariyasāvako vijjāsampanno itipi caraṇasampanno itipi
vijjācaraṇasampanno itipi.

*This noble disciple is said to be 'accomplished in knowledge', and also 'accomplished in
conduct', and also 'accomplished in knowledge and conduct'.*

Brahmunāpesā, mahānāma, sanaṅkumārena gāthā bhāsita:

And Brahmā Sanaṅkumāra also spoke this verse:

‘Khattiyo seṭṭho janetasmim,

'The aristocrat is best of those people

ye gottapaṭisārino;

who take clan as the standard.

Vijjācaraṇasampanno,

But one accomplished in knowledge and conduct

so seṭṭho devamānuse'ti.

is best of gods and humans.'

Sā kho panesā, mahānāma, brahmunā sanaṅkumārena gāthā sugītā no duggītā,
subhāsita no dubbhāsita, atthasaṃhitā no anattasaṃhitā, anumatā bhagavatā'ti.

*And that verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not
poorly spoken, beneficial, not harmful, and it was approved by the Buddha."*

Atha kho bhagavā uṭṭahitvā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha got up and said to Venerable Ānanda,

“sādhū sādhū, ānanda,

“Good, good, Ānanda!

sādhū kho tvaṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekhaṃ pātipadaṃ abhāsī'ti.

It's good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee."

Idamavocāysmā ānando.

This is what Venerable Ānanda said,

Samanuñño satthā ahosi.

and the teacher approved.

Attamaṇā kāpilavatthavā sakyā āyasmato ānandassa bhāsitaṃ abhinandunti.

Satisfied, the Sakyans of Kapilavatthu were happy with what Venerable Ānanda said.

Sekhasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 54

Middle Discourses 54

Potaliyasutta

With Potaliya the Wanderer

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo.

At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvīsi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms.

Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yenaññātaro vanasaṇḍo tenupasaṅkami divāvihārāya.

He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Potaliyopi kho gahapati sampannanivāsanapāvuraṇo chattupāhanāhi jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena so vanasaṇḍo tenupasaṅkami; upasaṅkamtivā taṃ vanasaṇḍaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in a cloak and sarong, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitam kho potaliyaṃ gahapatiṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he stood to one side, and the Buddha said to him,

“saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, householder. Please sit if you wish.”

Evam vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamano tuṇhī ahosi.

When he said this, Potaliya was angry and upset. Thinking, “The ascetic Gotama addresses me as ‘householder’!” he stayed silent.

Dutiyampi kho bhagavā ... pe ...

For a second time ...

tatiyampi kho bhagavā potaliyaṃ gahapatiṃ etadavoca:

and a third time the Buddha said to him,

“saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, householder. Please sit if you wish.”

Evam vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamano bhagavantam etadavoca:

When he said this, Potaliya was angry and upset. Thinking, “The ascetic Gotama addresses me as ‘householder’!” he said to the Buddha,

“tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yaṃ maṃ tvam gahapativādena samudācarasī”ti.

“Master Gotama, it is neither proper nor appropriate for you to address me as ‘householder’.”

“Te hi te, gahapati, ākāra, te līṅgā, te nimittā yathā taṃ gahapatissā”ti.

“Well, householder, you have the features, attributes, and signs of a householder.”

“Tathā hi pana me, bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti.

“Master Gotama, it’s because I have refused all work and cut off all judgments.”

“Yathā kathaṃ pana te, gahapati, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti?

“Householder, in what way have you refused all work and cut off all judgments?”

“Idha me, bho gotama, yaṃ ahosi dhaṇaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādī anupavādī ghāsaṃchādanaparamo viharāmi.

“Master Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes.

Evam kho me, bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti.

That’s how I have refused all work and cut off all judgments.”

“Aññathā kho tvaṃ, gahapati, vohārasamucchedaṃ vadasi, aññathā ca pana ariyassa vinaye vohārasamucchedo hoti”ti.

“The cutting off of judgments as you describe it is one thing, householder, but the cutting off of judgments in the noble one’s training is quite different.”

“Yathā kathaṃ pana, bhante, ariyassa vinaye vohārasamucchedo hoti?

“But what, sir, is cutting off of judgments in the noble one’s training?”

Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hoti”ti.

Sir, please teach me this.”

“Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.

“Well then, householder, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

“aṭṭha kho ime, gahapati, dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti.

“Householder, these eight things lead to the cutting off of judgments in the noble one’s training.

Katame aṭṭha?

What eight?

Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo;

Killing living creatures should be given up, relying on not killing living creatures.

dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ;

Stealing should be given up, relying on not stealing.

saccavācaṃ nissāya musāvādo pahātabbo;

Lying should be given up, relying on speaking the truth.

apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā;

Divisive speech should be given up, relying on speech that isn’t divisive.

agiddhiloḥḥaṃ nissāya giddhiloḥḥo pahātabbo;

Greed and lust should be given up, relying on not being greedy and lustful.

anindārosaṃ nissāya nindāroso pahātabbo;

Blaming and insulting should be given up, relying on not blaming and not insulting.

akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo;

Anger and distress should be given up, relying on not being angry and distressed.

anatiṃānaṃ nissāya atimāno pahātabbo.

Arrogance should be given up, relying on not being arrogant.

Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye voḥārasamucchedāya saṃvattanti”ti.

These are the eight things—stated in brief without being analyzed in detail—that lead to the cutting off of judgments in the noble one’s training.”

“Ye me, bhante, bhagavatā aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye voḥārasamucchedāya saṃvattanti, sādhu me, bhante, bhagavā ime aṭṭha dhamme vitthārena vibhajatu anukampaṃ upādāyā”ti.

“Sir, please teach me these eight things in detail out of compassion.”

“Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.

“Well then, householder, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

“Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

“‘Killing living creatures should be given up, relying on not killing living creatures.’ That’s what I said, but why did I say it?

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

It’s when a noble disciple reflects:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.

‘I am practicing to give up and cut off the fetters that might cause me to kill living creatures.

Ahañceva kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā, anuviccāpi maṃ viññū garaheyyuṃ pāṇātipātapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pātikaṅkhā pāṇātipātapaccayā.

But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pāṇātipāto.

And killing living creatures is itself a fetter and a hindrance.

Ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.

The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.’

‘Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo’ti—

‘Killing living creatures should be given up, relying on not killing living creatures.’

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Dinnādānaṃ nissāya adinnādānaṃ pahātabban’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

‘Stealing ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.

Ahañceva kho pana adinnādāyī assaṃ, attāpi maṃ upavadeyya adinnādānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggatī paṭikaṅkhā adinnādānapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ.

Ye ca adinnādānapaccayā uppajjeyyuṃ āsavā vighātapariḷhā adinnādānā paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

‘Dinnādānaṃ nissāya adinnādānaṃ pahātabban’ti—

iti yantaṃ vuttaṃ idametam paṭicca vuttaṃ.

‘Saccavācaṃ nissāya musāvādo pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?
lying ...

Idha, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana musāvādī assaṃ, attāpi maṃ upavadeyya musāvādapaccayā, anuviccāpi maṃ viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggatī paṭikaṅkhā musāvādapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ musāvādo.

Ye ca musāvādapaccayā uppajjeyyuṃ āsavā vighātapariḷhā, musāvādā paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

‘Saccavācaṃ nissāya musāvādo pahātabbo’ti—

iti yantaṃ vuttaṃ idametam paṭicca vuttaṃ.

‘Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?
divisive speech ...

Idha, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pisuṇavāco assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana pisuṇavāco assaṃ, attāpi maṃ upavadeyya pisuṇavācāpaccayā, anuviccāpi maṃ viññū garaheyyuṃ pisuṇavācāpaccayā, kāyassa bhedaṃ paraṃ maraṇā duggatī paṭikaṅkhā pisuṇavācāpaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pisuṇā vācā.

Ye ca pisuṇavācāpaccayā uppajjeyyuṃ āsavā vighātapariḷhā, pisuṇāya vācāya paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

‘Apisunam vācam nissāya pisunā vācā pahātabbā’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Agiddhilobham nissāya giddhilobho pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

greed and lust ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana giddhilobhī assaṃ, attāpi maṃ upavadeyya giddhilobhapaccayā, anuviccāpi maṃ viññū garaheyyuṃ giddhilobhapaccayā, kāyassa bhedaṃ paraṃ maraṇaṃ duggati paṭikaṅkhā giddhilobhapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ giddhilobho.

Ye ca giddhilobhapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, giddhilobhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.

‘Agiddhilobham nissāya giddhilobho pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Anindārosaṃ nissāya nindāroso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

blaming and insulting ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana nindārosī assaṃ, attāpi maṃ upavadeyya nindārosapaccayā, anuviccāpi maṃ viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedaṃ paraṃ maraṇaṃ duggati paṭikaṅkhā nindārosapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ nindāroso.

Ye ca nindārosapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, anindārosissa evaṃsa te āsavā vighātapariḷāhā na honti’.

‘Anindārosaṃ nissāya nindāroso pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

anger and distress ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhūpāyāsī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaḃya paṭipanno.

Ahañceva kho pana kodhūpāyāsī assaṃ, attāpi maṃ upavadeyya kodhūpāyāsapaccayā, anuviccāpi maṃ viññū garaheyyuṃ kodhūpāyāsapaccayā, kāyassa bhedaḃ paraṃ maraṇā duggati paṭikaṅkhā kodhūpāyāsapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ kodhūpāyāso.

Ye ca kodhūpāyāsapaccayā uppajjeyyuṃ āsavā vighātapariḃhā, akkodhūpāyāsisṃ evaṃsa te āsavā vighātapariḃhā na honti’.

‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Anatimānaṃ nissāya atimāno pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

‘Arrogance should be given up, relying on not being arrogant.’ That’s what I said, but why did I say it?

Idha, gahapati, ariyasāvako iti paṭisaṅcikkhati:

It’s when a noble disciple reflects:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaḃya paṭipanno.

‘I am practicing to give up and cut off the fetters that might cause me to be arrogant.

Ahañceva kho pana atimānī assaṃ, attāpi maṃ upavadeyya atimānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ atimānapaccayā, kāyassa bhedaḃ paraṃ maraṇā duggati paṭikaṅkhā atimānapaccayā.

But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ atimāno.

And arrogance is itself a fetter and a hindrance.

Ye ca atimānapaccayā uppajjeyyuṃ āsavā vighātapariḃhā, anatimānisṃ evaṃsa te āsavā vighātapariḃhā na honti’.

The distressing and feverish defilements that might arise because of arrogance do not occur in someone who is not arrogant.

‘Anatimānaṃ nissāya atimāno pahātabbo’ti—

‘Arrogance should be given up by not being arrogant.’

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena vibhattā, ye ariyassa vinaye vohārasamucchedaḃya saṃvattanti;

These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of judgments in the noble one’s training.

na tveva tāva ariyassa vinaye sabbena sabbhaṃ sabbathā sabbhaṃ vohārasamucchedo hoti”ti.

But just this much does not constitute the cutting off of judgments in each and every respect in the noble one’s training.”

“Yathā katham pana, bhante, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti?”

“But, sir, how is there the cutting off of judgments in each and every respect in the noble one’s training?”

Sādhu me, bhante, bhagavā tathā dhammam desetu yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti”ti.

Sir, please teach me this.”

“Tena hi, gahapati, suṇāhi, sādhu kam manasi karohi, bhāssissāmi”ti.

“Well then, householder, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

1. Kāmādīnavakathā

1. The Dangers of Sensual Pleasures

“Seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa.

“Householder, suppose a dog weak with hunger was hanging around a butcher’s shop.

Tamenam dakkho goghātakō vā goghātakantevāsī vā aṭṭhikaṅkalam sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ upasumbheyya.

Then a deft butcher or their apprentice would toss them a skeleton scraped clean of flesh and smeared in blood.

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

api nu kho so kukkuro amuṃ aṭṭhikaṅkalam sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ palehanto jighacchādubbalyaṃ paṭivineyyā”ti?

Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?”

“No hetam, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why not?

“Aduñhi, bhante, aṭṭhikaṅkalam sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ.

Because that skeleton is scraped clean of flesh and smeared in blood.

Yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assā”ti.

That dog will eventually get weary and frustrated.”

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

“In the same way, a noble disciple reflects:

‘aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo’ti.

‘With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’

Evametam yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world’s material delights cease without anything left over.

Seyyathāpi, gahapati, gijjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya udḍiyeyya.

Suppose a vulture or a crow or a hawk was to grab a lump of meat and fly away.

Tamenam gijjhāpi kaṅkāpi kulalāpi anupatitvā anupatitvā vitaccheyyum
vissajjeyyum.

Other vultures, crows, and hawks would keep chasing it, pecking and clawing.

Tam kiṃ maññasi, gahapati,
What do you think, householder?

sace so gijjho vā kaṅko vā kulalo vā tam maṃsapesiṃ na khippameva
paṇissajjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā
dukkhaṃ'ti?

*If that vulture, crow, or hawk doesn't quickly let go of that lump of meat, wouldn't that result in
death or deadly suffering for them?"*

“Evaṃ, bhante”.

“Yes, sir.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘maṃsapesūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha
bhiyyo’ti.

Evametam yathābhūtam sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā
tam abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādāna
aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, puriso ādittam tiṇukkam ādāya paṭivātam gaccheyya.

“Suppose a person carrying a blazing grass torch was to walk against the wind.

Tam kiṃ maññasi, gahapati,
What do you think, householder?

sace so puriso tam ādittam tiṇukkam na khippameva paṇissajjeyya tassa sā ādittā
tiṇukkā hatthaṃ vā daheyya bāhuṃ vā daheyya aññataram vā aññataram vā
aṅgapaccāṅgam daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ
vā dukkhaṃ'ti?

*If that person doesn't quickly let go of that blazing grass torch, wouldn't they burn their hands
or arm or other limb, resulting in death or deadly suffering for them?"*

“Evaṃ, bhante”.

“Yes, sir.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha
bhiyyo’ti.

Evametam yathābhūtam sammappaññāya disvā ... pe ... tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, āṅgarakāsu sādhipaporisā, pūrā āṅgārānaṃ vītaccikānaṃ
vitadhūmaṇaṃ.

*“Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals
that neither flamed nor smoked.*

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo.

*Then a person would come along who wants to live and doesn't want to die, who wants to be
happy and recoils from pain.*

Tamenam dve balavanto purisā nānābhāsu gahetvā āṅgarakāsuṃ upakaḍḍheyyum.

*Then two strong men would grab them by the arms and drag them towards the pit of glowing
coals.*

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

api nu so puriso iticitiveva kāyaṃ sannāmeyyā”ti?
Wouldn't that person writhe and struggle to and fro?"

“Evaṃ, bhante”.
“Yes, sir.”

“Taṃ kissa hetu”?
Why is that?

“Viditañhi, bhante, tassa purisassa imaṇcāhaṃ aṅgārakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkhaṃ”ti.
For that person knows: ‘If I fall in that pit of glowing coals, that’d result in my death or deadly pain.’” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘aṅgārakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo”ti.

Evameva yathābhūtaṃ sammappaññāya disvā ... pe ... tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, puriso supinakaṃ passeyya āramāraṇeyyakam vanārāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīraṇeyyakam.
“Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream.

So paṭibuddho na kiñci paṭipasseyya.
But when they woke they couldn't see them at all. ...

Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘supinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo”ti ... pe ...

tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, puriso yācitakaṃ bhogaṃ yācitvā yānaṃ vā poriseyyam pavaramaṇikundaṃ.
Suppose a man had borrowed some goods—a gentleman's carriage and fine jewelled earrings—

So tehi yācitakehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya.
and preceded and surrounded by these he proceeded through the middle of Āpaṇa.

Tamevaṃ jano disvā evaṃ vadeyya:
When people saw him they'd say:

‘bhogī vata bho puriso, evaṃ kira bhogino bhogāni bhuñjanti”ti.
‘This must be a wealthy man! For that's how the wealthy enjoy their wealth.’

Tamevaṃ sāmikā yatha yattheva passeyyuṃ tattha tattheva sāni hareyyuṃ.
But when the owners saw him, they'd take back what was theirs.

Taṃ kiṃ maññasi, gahapati, alaṃ nu kho tassa purisassa aññathattāyā”ti?
What do you think? Would that be enough for that man to get upset?"

“Evaṃ, bhante”.
“Yes, sir.”

“Taṃ kissa hetu”?
Why is that?

“Sāmino hi, bhante, sāni harantī”ti.
Because the owners took back what was theirs.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yācītakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha
bhiyyo’ti ... pe ...

tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo.
“Suppose there was a dark forest grove not far from a town or village.

Tatrasa rukkho sampannaphalo ca upapannaphalo ca, na cassu kānici phalāni
bhūmiyaṃ patitāni.
And there was a tree laden with fruit, yet none of the fruit had fallen to the ground.

Atha puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno.
And along came a person in need of fruit, wandering in search of fruit.

So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhāṃ passeyya sampannaphalaṇca
upapannaphalaṇca.
Having plunged deep into that forest grove, they’d see that tree laden with fruit.

Tassa evamassa:
They’d think:

‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni
bhūmiyaṃ patitāni.
‘That tree is laden with fruit, yet none of the fruit has fallen to the ground.

Jānāmi kho panāhaṃ rukkhāṃ ārohituṃ.
But I know how to climb a tree.

Yannūnāhaṃ imaṃ rukkhāṃ ārohitvā yāvadatthaṇca khādeyyaṃ ucchaṅgaṇca
pūreyyaṇ’ti.
Why don’t I climb the tree, eat as much as I like, then fill my pouch?’

So taṃ rukkhāṃ ārohitvā yāvadatthaṇca khādeyya ucchaṅgaṇca pūreyya.
And that’s what they’d do.

Atha dutiyo puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno
tiṇhaṃ kuṭhāriṃ ādāya.
*And along would come a second person in need of fruit, wandering in search of fruit, carrying
a sharp axe.*

So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhāṃ passeyya sampannaphalaṇca
upapannaphalaṇca.
Having plunged deep into that forest grove, they’d see that tree laden with fruit.

Tassa evamassa:
They’d think:

‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni
bhūmiyaṃ patitāni.
‘That tree is laden with fruit, yet none of the fruit has fallen to the ground.

Na kho panāhaṃ jānāmi rukkhāṃ ārohituṃ.
But I don’t know how to climb a tree.

Yannūnāhaṃ imaṃ rukkhāṃ mūlato chetvā yāvadatthaṇca khādeyyaṃ ucchaṅgaṇca
pūreyyaṇ’ti.
Why don’t I chop this tree down at the root, eat as much as I like, then fill my pouch?’

So taṃ rukkhāṃ mūlatova chindeyya.
And so they’d chop the tree down at the root.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

amuko yo so puriso paṭhamam rukkham ārūlho sace so na khippameva oroheyya tassa so rukkho papatanto hattham vā bhañjeyya pādam vā bhañjeyya aññataram vā aññataram vā āṅgapaccaṅgam bhañjeyya, so tatoniḍānam maraṇam vā nigaccheyya maraṇamattam vā dukkham”ti?

If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other limb, resulting in death or deadly suffering for them?"

“Evaṃ, bhante”.
“Yes, sir.”

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:
“In the same way, a noble disciple reflects:

‘rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhīyyo’ti.

‘With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’

Evameva yathābhūtam sammappaññāya disvā yāyam upekkhā nānattā nānattasitā tam abhinivajjetvā yāyam upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādāna aparisesā nirujjhanti tamevūpekkham bhāveti.

Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world's material delights cease without anything left over.

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaram upekkhāsati pārisuddhim āgama anekavihitam pubbenivāsam anussarati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives.

seyyathidaṃ—ekampi jātim dvepi jātiyo ... pe ... iti sākāram sauddesaṃ anekavihitam pubbenivāsam anussarati.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaram upekkhāsati pārisuddhim āgama dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... pe ... yathākammūpage satte pajānāti.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaram upekkhāsati pārisuddhim āgama āsavānam khayā anāsam cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ettavatā kho, gahapati, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti.

That's how there is the cutting off of judgments in each and every respect in the noble one's training.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vohārasamucchedaṃ attani samanupassasī”ti?

Do you regard yourself as having cut off judgments in a way comparable to the cutting off of judgments in each and every respect in the noble one’s training?”

“Ko cāhaṃ, bhante, ko ca ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo.

“Who am I compared to one who has cut off judgments in each and every respect in the noble one’s training?”

Ārakā ahaṃ, bhante, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedā.

I am far from that.

Mayaṇhi, bhante, pubbe aññatitthiye paribbājake anājānīyeva samāne ājānīyāti amaññīmha, anājānīyeva samāne ājānīyabhojanaṃ bhojimha, anājānīyeva samāne ājānīyathāne ṭhapimha;

Sir, I used to think that the wanderers following other paths were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds.

bhikkhū pana mayaṃ, bhante, ājānīyeva samāne anājānīyāti amaññīmha, ājānīyeva samāne anājānīyabhojanaṃ bhojimha, ājānīyeva samāne anājānīyathāne ṭhapimha;

I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds.

idāni pana mayaṃ, bhante, aññatitthiye paribbājake anājānīyeva samāne anājānīyāti jānissāma, anājānīyeva samāne anājānīyabhojanaṃ bhojessāma, anājānīyeva samāne anājānīyathāne ṭhapessāma.

But now I shall understand that the wanderers following other paths are not actually thoroughbreds, and I will feed them and treat them accordingly.

Bhikkhū pana mayaṃ, bhante, ājānīyeva samāne ājānīyāti jānissāma, ājānīyeva samāne ājānīyabhojanaṃ bhojessāma, ājānīyeva samāne ājānīyathāne ṭhapessāma.

And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly.

Ajanesi vata me, bhante, bhagavā samaṇesu samaṇappemaṃ, samaṇesu samaṇappasādaṃ, samaṇesu samaṇagāravaṃ.

The Buddha has inspired me to have love, confidence, and respect for ascetics!

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhanti”ti; evamevaṃ kho, bhante, bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Potaliyasuttaṃ niṭṭhitaṃ catutthaṃ.

Majjhima Nikāya 55

Middle Discourses 55

Jīvakaśutta

With Jīvaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati jīvakaśa komārabhaccassa ambavane.

At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jīvako komārabhacco bhagavantam etadavoca:

Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“sutam metam, bhante:

“Sir, I have heard this:

‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṃ’ti.

‘They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on purpose for him: this is a deed he caused.’

Ye te, bhante, evamāhaṃsu: ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṃ’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchaṭi’ti?

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Ye te, jīvaka, evamāhaṃsu: ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṃ’ti na me te vuttavādino, abbhācikkhanti ca maṃ te asatā abhūtena.

“Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

Tihi kho ahaṃ, jīvaka, thānehi maṃsaṃ aparibhoganti vadāmi.

In three cases I say that meat may not be eaten:

Diṭṭhaṃ, sutam, parisaṅkitaṃ—

it’s seen, heard, or suspected.

imehi kho ahaṃ, jīvaka, tihi thānehi maṃsaṃ aparibhoganti vadāmi.

These are three cases in which meat may not be eaten.

Tihi kho ahaṃ, jīvaka, thānehi maṃsaṃ paribhoganti vadāmi.

In three cases I say that meat may be eaten:

Adiṭṭhaṃ, asutaṃ, aparisaṅkitaṃ—

it’s not seen, heard, or suspected.

imehi kho ahaṃ, jīvaka, tihi thānehi maṃsaṃ paribhoganti vadāmi.

These are three cases in which meat may be eaten.

Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

Take the case of a mendicant living supported by a town or village.

So mettāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Tamenam gahapati vā gahapatiputto vā upasaṅkamitvā svātānāya bhattena nimanteti.
A householder or their child approaches and invites them for the next day's meal.

Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti.
The mendicant accepts if they want.

So tassā rattiyā accayena pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out.

Tamenam so gahapati vā gahapatiputto vā paññitena piṇḍapātena parivisati.
That householder or their child serves them with delicious alms-food.

Tassa na evaṃ hoti:
It never occurs to them,

‘sādhu vata māyaṃ gahapati vā gahapatiputto vā paññitena piṇḍapātena pariviseyyāti.
It's so good that this householder serves me with delicious alms-food!

Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paññitena piṇḍapātena pariviseyyā'ti—
I hope they serve me with such delicious alms-food in the future!

evampissa na hoti.
They don't think that.

So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati.
They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Taṃ kiṃ maññasi, jīvaka,
What do you think, Jīvaka?

api nu so bhikkhu tasmaṃ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti'ti?
At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

“No hetam, bhante”.
“No, sir.”

“Nanu so, jīvaka, bhikkhu tasmaṃ samaye anavajjamyeva āhāraṃ āhāretī'ti?
“Aren't they eating blameless food at that time?"

“Evaṃ, bhante.
“Yes, sir.

Sutaṃ metam, bhante:
Sir, I have heard that

‘brahmā mettāvihārī'ti.
Brahmā abides in love.

Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho;
Now, I've seen the Buddha with my own eyes,

bhagavā hi, bhante, mettāvihārī'ti.
and it is the Buddha who truly abides in love.”

“Yena kho, jīvaka, rāgena yena dosena yena mohena byāpāḍavā assa so rāgo so doso so moho tathāgatassa pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatīṃ anupādadhammo.

“Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future.

Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ anujānāmi te etan”ti.

If that’s what you were referring to, I acknowledge it.”

“Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

“That’s exactly what I was referring to.”

“Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

“Take the case, Jīvaka, of a mendicant living supported by a town or village.

So karuṇāsahagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamañena averena abyābajjhena pharitvā viharati.

In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Tamaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti.

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Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti.

The mendicant accepts if they want.

So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.

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Tamaṃ so gahapati vā gahapatiputto vā pañītena piṇḍapātena parivisati.

That householder or their child serves them with delicious alms-food.

Tassa na evaṃ hoti:

It never occurs to them,

‘sādhū vata māyaṃ gahapati vā gahapatiputto vā pañītena piṇḍapātena pariviseyyāti.

‘It’s so good that this householder serves me with delicious alms-food!’

Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena pañītena piṇḍapātena pariviseyya’ti—

I hope they serve me with such delicious alms-food in the future!’

evampissa na hoti.

They don’t think that.

So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati.

They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Taṃ kiṃ maññasi, jīvaka,

What do you think, Jīvaka?

api nu so bhikkhu tasmim samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti”ti?

At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?”

“No hetam, bhante”.

“No, sir.”

“Nanu so, jīvaka, bhikkhu tasmim samaye anavajjamyeva āhāraṃ āhāretī”ti?

“Aren’t they eating blameless food at that time?”

“Evaṃ, bhante.

“Yes, sir.”

Sutaṃ metaṃ, bhante:

Sir, I have heard that

‘brahmā upekkhāvihārī’ti.

Brahmā abides in equanimity.

Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho;

Now, I’ve seen the Buddha with my own eyes,

bhagavā hi, bhante, upekkhāvihārī”ti.

and it is the Buddha who truly abides in equanimity.”

“Yena kho, jīvaka, rāgena yena dosena yena mohena vihesavā assa arativā assa paṭighavā assa so rāgo so doso so moho tathāgatassa paṇiṇo ucchinnamūlo tālavatthukato anabhāvāṅkato āyatim anuppādadhammo.

“Any greed, hate, or delusion that might give rise to cruelty, negativity, or repulsion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future.

Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te etan”ti.

If that’s what you were referring to, I acknowledge it.”

“Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

“That’s exactly what I was referring to.”

“Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so pañcahi ṭhānehi bahum apuññaṃ pasavati.

“Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple makes much bad karma for five reasons.

Yampi so, gahapati, evamāha:

When they say:

‘gacchatha, amukaṃ nāma pāṇaṃ ānethā’ti, iminā paṭhamena ṭhānena bahum apuññaṃ pasavati.

‘Go, fetch that living creature,’ this is the first reason.

Yampi so pāṇo galappavethakena āñiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena ṭhānena bahum apuññaṃ pasavati.

When that living creature experiences pain and sadness as it’s led along by a collar, this is the second reason.

Yampi so evamāha:

When they say:

‘gacchatha imaṃ pāṇaṃ ārabhathā’ti, iminā tatiyena ṭhānena bahum apuññaṃ pasavati.

‘Go, slaughter that living creature,’ this is the third reason.

Yampi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena ṭhānena bahum apuññaṃ pasavati.

When that living creature experiences pain and sadness as it’s being slaughtered, this is the fourth reason.

Yampi so tathāgataṃ vā tathāgatasāvakam vā akappiyena āsādeti, iminā pañcamena ṭhānena bahum apuññaṃ pasavati.

When they provide the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason.

Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakam vā uddissa pāṇam ārabhati so imehi pañcahi ṭhānehi bahum apuññaṃ pasavati”ti.

Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple makes much bad karma for five reasons.”

Evam vutte, jīvako komārabhacco bhagavantaṃ etadavoca:

When he had spoken, Jīvaka said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It's incredible, sir, it's amazing!

Kappiyaṃ vata, bhante, bhikkhū āhāraṃ āhārenti;

The mendicants indeed eat allowable food.

anavajjaṃ vata, bhante, bhikkhū āhāraṃ āhārenti.

The mendicants indeed eat blameless food.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ...

Excellent, sir! Excellent! ...

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Jivakasuttaṃ niṭṭhitaṃ pañcamam.

Upālisutta

With Upāli

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

Tena kho pana samayena nigaṇṭho nātaputto nālandāyaṃ paṭivasati mahatiyā nigaṇṭhaparisāya saddhiṃ.

At that time Nigaṇṭha Nātaputta was residing at Nālandā together with a large assembly of Jain ascetics.

Atha kho dīghatapassī nigaṇṭho nālandāyaṃ piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena pāvārikambavanam yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the Jain ascetic Dīgha Tapassī wandered for alms in Nālandā. After the meal, on his return from alms-round, he went to Pāvārika's mango grove. There he approached the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitam kho dīghatapassim nigaṇṭham bhagavā etadavoca:

When the greetings and polite conversation were over, he stood to one side. The Buddha said to him,

“saṃvijjanti kho, tapassi, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, Tapassī. Please sit if you wish.”

Evam vutte, dīghatapassī nigaṇṭho aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi.

When he said this, Dīgha Tapassī took a low seat and sat to one side.

Ekamantaṃ nisinnam kho dīghatapassim nigaṇṭham bhagavā etadavoca:

The Buddha said to him,

“kati pana, tapassi, nigaṇṭho nātaputto kammāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Tapassī, how many kinds of deed does Nigaṇṭha Nātaputta describe for performing bad deeds?”

“Na kho, āvuso gotama, āciṇṇam nigaṇṭhassa nātaputtassa ‘kammaṃ, kamman’ti paññāpetum;

“Reverend Gotama, Nigaṇṭha Nātaputta doesn't usually speak in terms of ‘deeds’.

‘daṇḍam, dandan’ti kho, āvuso gotama, āciṇṇam nigaṇṭhassa nātaputtassa paññāpetum”ti.

He usually speaks in terms of ‘rods’.”

“Kati pana, tapassi, nigaṇṭho nātaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Then how many kinds of rod does Nigaṇṭha Nātaputta describe for performing bad deeds?”

“Tini kho, āvuso gotama, nigaṇṭho nātaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti, seyyathidam—

“Nigaṇṭha Nātaputta describes three kinds of rod for performing bad deeds:

kāyadaṇḍam, vacīdaṇḍam, manodaṇḍan”ti.

the physical rod, the verbal rod, and the mental rod.”

“Kiṃ pana, tapassi, aññadeva kāyadaṇḍam, aññaṃ vacīdaṇḍam, aññaṃ manodaṇḍan”ti?

“But are these kinds of rod all distinct from each other?”

“Aññadeva, āvuso gotama, kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍaṃ”ti.

“Yes, each is quite distinct.”

“Imesaṃ pana, tapassi, tiṇṇaṃ daṇḍānaṃ evaṃ pativibhattānaṃ evaṃ pativisitthānaṃ katamaṃ daṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyadaṇḍaṃ, yadi vā vacīdaṇḍaṃ, yadi vā manodaṇḍaṃ”ti?

“Of the three rods thus analyzed and differentiated, which rod does Nigaṇṭha Nāṭaputta describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?”

“Imesaṃ kho, āvuso gotama, tiṇṇaṃ daṇḍānaṃ evaṃ pativibhattānaṃ evaṃ pativisitthānaṃ kāyadaṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍaṃ, no tathā manodaṇḍaṃ”ti.

“Nigaṇṭha Nāṭaputta describes the physical rod as being the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“I say the physical rod, Reverend Gotama.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“I say the physical rod, Reverend Gotama.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”ti.

“I say the physical rod, Reverend Gotama.”

Itiha bhagavā dīghatapassim nigaṇṭhaṃ imasmim kathāvatthusmim yāvatatīyakam patitthāpesi.

Thus the Buddha made Dīgha Tapassī stand by this point up to the third time.

Evaṃ vutte, dīghatapassī nigaṇṭho bhagavantam etadavoca:

When this was said, Dīgha Tapassī said to the Buddha,

“tvam panāvuso gotama, kati daṇḍāni paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“But Reverend Gotama, how many kinds of rod do you describe for performing bad deeds?”

“Na kho, tapassi, āciṇṇaṃ tathāgatassa ‘daṇḍaṃ, daṇḍaṇ’ti paññāpetum;

“Tapassī, the Realized One doesn’t usually speak in terms of ‘rods’.

‘kammaṃ, kamman’ti kho, tapassi, āciṇṇaṃ tathāgatassa paññāpetun”ti?

He usually speaks in terms of ‘deeds’.”

“Tvam panāvuso gotama, kati kammāni paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Then how many kinds of deed do you describe for performing bad deeds?”

“Tīṇi kho ahaṃ, tapassi, kammāni paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, seyyathidaṃ—

“I describe three kinds of deed for performing bad deeds:

kāyakammaṃ, vacīkammaṃ, manokammaṃ”ti.

physical deeds, verbal deeds, and mental deeds.”

“Kiṃ paṇāvuso gotama, aññadeva kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokammaṃ”ti?

“But are these kinds of deed all distinct from each other?”

“Aññadeva, tapassi, kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokammaṃ”ti.

“Yes, each is quite distinct.”

“Imesaṃ paṇāvuso gotama, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā, yadi vā kāyakammaṃ, yadi vā vacīkammaṃ, yadi vā manokammaṃ”ti?

“Of the three deeds thus analyzed and differentiated, which deed do you describe as being the most blameworthy for performing bad deeds: physical deeds, verbal deeds, or mental deeds?”

“Imesaṃ kho ahaṃ, tapassi, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā, no tathā kāyakammaṃ, no tathā vacīkammaṃ”ti.

“I describe mental deeds as being the most blameworthy for performing bad deeds, not so much physical deeds or verbal deeds.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”.

“I say mental deeds, Tapassī.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”.

“I say mental deeds, Tapassī.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”ti.

“I say mental deeds, Tapassī.”

Itiha dīghatapassī nigaṇṭho bhagavantam imasmiṃ kathāvattusmiṃ yāvatatiyakam patitthāpetvā utthāyāsanaṃ yena nigaṇṭho nātaputto tenupasaṅkami.

Thus the Jain ascetic Dīgha Tapassī made the Buddha stand by this point up to the third time, after which he got up from his seat and went to see Nigaṇṭha Nātaputta.

Tena kho pana samayena nigaṇṭho nātaputto mahatiyā gihiparisāya saddhiṃ nisinno hoti bālakiniyā parisāya upālīpamukhāya.

Now at that time Nigaṇṭha Nātaputta was sitting together with a large assembly of laypeople of Bālaka headed by Upālī.

Addasā kho nigaṇṭho nātaputto dīghatapassim nigaṇṭham dūratova āgacchantaṃ;

Nigaṇṭha Nātaputta saw Dīgha Tapassī coming off in the distance

disvāna dīghatapassim nigaṇṭham etadavoca:

and said to him,

“handa kuto nu tvam, tapassi, āgacchasi divā divassā”ti?

“So, Tapassī, where are you coming from in the middle of the day?”

“Ito hi kho ahaṃ, bhante, āgacchāmi samaṇassa gotamassa santikā”ti.

“Just now, sir, I’ve come from the presence of the ascetic Gotama.”

“Ahu pana te, tapassi, samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti?

“But did you have some discussion with him?”

“Ahu kho me, bhante, samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti.

“I did.”

“Yathā katham pana te, tapassi, ahu samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti?

“And what kind of discussion did you have with him?”

Atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbam nigaṇṭhassa nātaputtassa ārocesi.

Then Dīgha Tapassī informed Nigaṇṭha Nātaputta of all they had discussed.

Evam vutte, nigaṇṭho nātaputto dīghatapassim nigaṇṭham etadavoca:

When he had spoken, Nigaṇṭha said to him,

“sādhu sādhu, tapassi.

“Good, good, Tapassī!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evameva dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ.

Dīgha Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

Kiñhi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya.

For how impressive is the measly mental rod when compared with the substantial physical rod?

Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo, no tathā manodaṇḍo”ti.

Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

Evam vutte, upāli gahapati nigaṇṭham nātaputtam etadavoca:

When he said this, the householder Upāli said to him,

“sādhu sādhu, bhante dīghatapassī.

“Good, sir! Well done, Dīgha Tapassī!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evamevaṃ bhadantena tapassinā samaṇassa gotamassa byākataṃ.

The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

Kiñhi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya.

For how impressive is the measly mental rod when compared with the substantial physical rod?

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Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.

Handa cāham, bhante, gacchāmi samaṇassa gotamassa imasmim kathāvatthusmim vādam āropeṣāmi.

I’d better go and refute the ascetic Gotama’s doctrine regarding this point.

Sace me samaṇo gotamo tathā patitthahissati yathā bhadantena tapassinā patitthāpitam; seyyathāpi nāma balavā puriso dīghalomikam eḷakam lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya; evamevāham samaṇam gotamam vādena vādam ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

If he stands by the position that he stated to Dīgha Tapassī, I’ll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about!

Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya; evamevāham samaṇam gotamam vādena vādam ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about!

Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya; evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi.

Taking him on in debate, I'll shake him down and about and give him a beating, like a strong brewer's mixer would grab a strainer by the corners and shake it down and about, and give it a beating!

Seyyathāpi nāma kuñjaro satṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīlitaṇṇaṃ kīlati; evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīlitaṇṇaṃ kīlissāmi.

I'll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing!

Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropeṣāmi”ti.

Sir, I'd better go and refute the ascetic Gotama's doctrine on this point.”

“Gaccha tvam, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi.

“Go, householder, refute the ascetic Gotama's doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvam vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

Evam vutte, dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

When he said this, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

“na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya.

“Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine.

Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti.

For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

Thānaṇca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya.

But it is possible that Gotama could become Upāli's disciple.

Gaccha tvam, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi.

Go, householder, refute the ascetic Gotama's doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvam vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

Dutiyampi kho dīghatapassī ... pe ...

For a second time ...

tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

“na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya.

“Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine.

Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti.

For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya.

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But it is possible that Gotama could become Upāli’s disciple.

Gaccha tvam, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi.

Go, householder, refute the ascetic Gotama’s doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvam vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

“Evaṃ, bhante”ti kho upāli gahapati nigaṇṭhassa nāṭaputtassa paṭissutvā utthāyāsanaṃ nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho upāli gahapati bhagavantam etadavoca:

“Yes, sir,” replied the householder Upāli to Nigaṇṭha Nāṭaputta. He got up from his seat, bowed, and respectfully circled him, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him,

“āgamā nu khvidha, bhante, dīghatapassī nigaṇṭho”ti?

“Sir, did the Jain ascetic Dīgha Tapassī come here?”

“Āgamā khvidha, gahapati, dīghatapassī nigaṇṭho”ti.

“He did, householder.”

“Ahu kho pana te, bhante, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

“But did you have some discussion with him?”

“Ahu kho me, gahapati, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti.

“I did.”

“Yathā kathaṃ pana te, bhante, ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

“And what kind of discussion did you have with him?”

Atha kho bhagavā yāvatako ahoṣi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbam upālissa gahapatissa ārocesi.

Then the Buddha informed Upāli of all they had discussed.

Evaṃ vutte, upāli gahapati bhagavantam etadavoca:

When he said this, the householder Upāli said to him,

“sādhu sādhu, bhante tapassī.

“Good, sir, well done by Tapassī!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākataṃ.

The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya?

For how impressive is the measly mental rod when compared with the substantial physical rod?

Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Sace kho tvam, gahapati, sacce patitthāya manteyyāsi siyā no ettha kathāsallāpo”ti.

“Householder, so long as you debate on the basis of truth, we can have some discussion about this.”

“Sacce aham, bhante, patitthāya mantessāmi;

“I will debate on the basis of truth, sir.

hotu no ettha kathāsallāpo”ti.

Let us have some discussion about this.”

“Tam kiṃ maññasi, gahapati,

“What do you think, householder?

idhassa nigaṇṭho ābādhiko dukkhito bālhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevi.

Take a Jain ascetic who is sick, suffering, gravely ill. They reject cold water and use only hot water.

So sītodakam alabhamāno kālam kareyya.

Not getting cold water, they might die.

Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattiṃ paññapeti”ti?

Now, where does Nigaṇṭha Nāṭaputta say they would be reborn?”

“Atthi, bhante, manosattā nāma devā tattha so upapajjati”.

“Sir, there are gods called ‘mind-bound’. They would be reborn there.

“Tam kissa hetu”?

Why is that?

“Asu hi, bhante, manopaṭibaddho kālam karoti”ti.

Because they died with mental attachment.”

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākaroḥi.

“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam.

What you said before and what you said after don’t match up.

Bhāsita kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce aham, bhante, patitthāya mantessāmi,

hotu no ettha kathāsallāpo”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Tam kiṃ maññasi, gahapati,

“What do you think, householder?

idhassa nigaṇṭho nāṭaputto cātuyāmasamvarasamvuto sabbavārivārito sabbavāriyutto sabbavāridhuto sabbavāriphuṭo.

Take a Jain ascetic who is restrained in the fourfold restraint: obstructed by all water, devoted to all water, shaking off all water, pervaded by all water.

So abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti.
When going out and coming back they accidentally injure many little creatures.

Imassa pana, gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññapetī”ti?
Now, what result does Nigaṇṭha Nātaputta say they would incur?”

“Asañcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññapetī”ti.
“Sir, Nigaṇṭha Nātaputta says that unintentional acts are not very blameworthy.”

“Sace pana, gahapati, cetetī”ti?
“But if they are intentional?”

“Mahāsāvajjaṃ, bhante, hotī”ti.
“Then they are very blameworthy.”

“Cetanam pana, gahapati, nigaṇṭho nāṭaputto kismim paññapetī”ti?
“But where does Nigaṇṭha Nātaputta say that intention is classified?”

“Manodaṇḍasmim, bhante”ti.
“In the mental rod, sir.”

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākarohi.
“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.
What you said before and what you said after don’t match up.

Bhāsītā kho pana te, gahapati, esā vācā:
But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patiṭṭhāya mantessāmi;

hotu no ettha kathāsallāpo””ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.
“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,
“What do you think, householder?

ayaṃ nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti?
Is this Nālandā successful and prosperous and full of people?”

“Evaṃ, bhante, ayaṃ nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti.
“Indeed it is, sir.”

“Taṃ kiṃ maññasi, gahapati,
“What do you think, householder?

idha puriso āgaccheyya ukkhittāsiko.
Suppose a man were to come along with a drawn sword

So evaṃ vadeyya:
and say:

‘ahaṃ yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalam ekaṃ maṃsapuñjaṃ karissāmi”ti.
‘In one moment I will reduce all the living creatures within the bounds of Nālandā to one heap and mass of flesh!’

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

pahoti nu kho so puriso yāvatikā imissā nālandāya pānā te ekena khaṇena ekena muhuttēna ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātun”ti?

Could he do that?”

“Dasapi, bhante, purisā, vīsampi, bhante, purisā, tiṃsampi, bhante, purisā, cattārīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā nālandāya pānā te ekena khaṇena ekena muhuttēna ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātum.

“Sir, even ten, twenty, thirty, forty, or fifty men couldn’t do that.

Kiñhi sobhati eko chavo puriso”ti.

How impressive is one measly man?”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

idha āgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto.

Suppose an ascetic or brahmin with psychic power, who has achieved mastery of the mind, were to come along

So evaṃ vadeyya:

and say:

‘ahaṃ imaṃ nālandaṃ ekena manopadosena bhasmaṃ karissāmi”ti.

‘I will reduce Nālandā to ashes with a single malevolent act of will!’

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ nālandaṃ ekena manopadosena bhasmaṃ kātun”ti?

Could he do that?”

“Dasapi, bhante, nālandā, vīsampi nālandā, tiṃsampi nālandā, cattārīsampi nālandā, paññāsampi nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto ekena manopadosena bhasmaṃ kātum.

“Sir, an ascetic or brahmin with psychic power, who has achieved mastery of the mind, could reduce ten, twenty, thirty, forty, or fifty Nālandās to ashes with a single malevolent act of will.

Kiñhi sobhati ekā chavā nālandā”ti.

How impressive is one measly Nālandā?”

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākaroḥi.

“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam.

What you said before and what you said after don’t match up.

Bhāsita kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patitṭhāya mantessāmi;

hotu no ettha kathāsallāpo”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

sutaṃ te daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti?

Have you heard how the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way?”

“Evaṃ, bhante, sutaṃ me daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti.

“I have, sir.”

“Taṃ kiṃ maññasi, gahapati, kinti te sutaṃ kena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti?

“What have you heard?”

“Sutaṃ metaṃ, bhante, isīnaṃ manopadosena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti.

“I heard that it was because of a malevolent act of will by hermits that the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way.”

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi.

“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Bhāsītā kho pana te, gahapati, eṣā vācā:

But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patitṭhāya mantessāmi;

hotu no ettha kathāsallāpo”ti.

“Purimenevāhaṃ, bhante, opammena bhagavato attamano abhiraddho.

“Sir, I was already delighted and satisfied by the Buddha’s very first simile.

Api cāhaṃ imāni bhagavato vicitrāni pañhapatiḥbhanāni sotukāmo, evāhaṃ bhagavantaṃ paccaṇikaṃ kātappaṃ amaññissāṃ.

Nevertheless, I wanted to hear the Buddha’s various solutions to the problem, so I thought I’d oppose you in this way.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“Anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hoti”ti.

“Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.”

“Imināpāhaṃ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha: ‘anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti.

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration.

Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nālandaṃ paṭakaṃ parihareyyuṃ:

For if the followers of other paths were to gain me as a disciple, they’d carry a banner all over Nālandā, saying:

‘upāli amhākaṃ gahapati sāvakattaṃ upagato’ti.

‘The householder Upāli has become our disciple!’

Atha ca pana maṃ bhagavā evamāha:

And yet the Buddha says:

‘anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti.

‘Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.’

Esāhaṃ, bhante, dutiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇa.

For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“Dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī’ti.

“For a long time now, householder, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come.”

“Imināpāhaṃ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha: ‘dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī’ti.

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come.

Sutaṃ metaṃ, bhante, samaṇo gotamo evamāha:

I have heard, sir, that the ascetic Gotama says this:

‘mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ;

‘Gifts should only be given to me, not to others.

mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ dānaṃ dātabbaṃ;

Gifts should only be given to my disciples, not to the disciples of others.

mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ;

Only what is given to me is very fruitful, not what is given to others.

mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnaṃ mahapphalaṇ’ti.

Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’

Atha ca pana maṃ bhagavā nigaṇṭhesupī dāne samādapeti.

Yet the Buddha encourages me to give to the Jain ascetics.

Api ca, bhante, mayamettha kālaṃ jānissāma.

Well, sir, we’ll know the proper time for that.

Esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇa.

For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Atha kho bhagavā upālissa gahapatissa anupubbiṃ kathaṃ kathesi, seyyathidaṃ—
Then the Buddha taught the householder Upāli step by step, with

dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ,
nekkhamme ānisaṃsaṃ pakāsesi.

a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ
udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā
taṃ pakāsesi—

And when he knew that Upāli’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ
paṭiggaṇheyya;

Just as a clean cloth rid of stains would properly absorb dye,

evameva upālissa gahapatissa tasmimīyeva āsane virajaṃ vītamalaṃ
dhammacakkhuṃ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in Upāli:

“yaṃ kiñci samudayadhammaṃ sabbhaṃ taṃ nirodhadhammaṃ”ti.
“Everything that has a beginning has an end.”

Atha kho upāli gahapati diṭṭhadhammo pattadhammo veditadhammo
pariyogālhaddhammo tiṇṇavīcīkiccho vigatakaṭhaṃkatho vesārajappatto
aparappaccayo satthusāsane bhagavantam etadavoca:

Then Upāli saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions.

“handa ca dāni mayaṃ, bhante, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti.
He said to the Buddha, “Well, now, sir, I must go. I have many duties, and much to do.”

“Yassadāni tvaṃ, gahapati, kālaṃ maññasī”ti.
“Please, householder, go at your convenience.”

Atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā uttḥāyāsanaṃ
bhagavantam abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ
tenupasaṅkami; upasaṅkamitvā dovārikaṃ āmantesi:

And then the householder Upāli approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went back to his own home, where he addressed the gatekeeper,

“ajjatagge, samma dovārika, āvaraṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ
dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

“My good gatekeeper, from this day forth close the gate to Jain monks and nuns, and open it for the Buddha’s monks, nuns, laymen, and laywomen.

Sace koci nigaṇṭho āgacchati tamenam tvaṃ evaṃ vadeyyāsi:
If any Jain ascetics come, say this to them:

“tiṭṭha, bhante, mā pāvisi.
“Wait, sir, do not enter.

Ajjatagge upāli gahapati samanassa gotamassa sāvakattaṃ upagato.
From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvatam dvāram nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭam dvāram bhagavato
bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

*His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen,
and laywomen.*

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti.

If you require alms-food, wait here, they will bring it to you.”

“Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paccassosi.

“Yes, sir,” replied the gatekeeper.

Assosi kho dīghatapassī nigaṇṭho:

Dīgha Tapassī heard that

“upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato”ti.

Upāli had become a disciple of the ascetic Gotama.

Atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nāṭaputto tenupasaṅkami;
upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

He went to Nigaṇṭha Nāṭaputta and said to him,

“sutaṃ metāṃ, bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ
upagato”ti.

“Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa
sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

Thānaṇca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ
upagaccheyyā”ti.

But it is possible that Gotama could become Upāli's disciple.”

Dutiyaṃpi kho dīghatapassī nigaṇṭho ... pe ...

For a second time ...

tatiyaṃpi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

“sutaṃ metāṃ, bhante ...

“Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.”

pe ...

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

But it is possible that Gotama could become Upāli's disciple.”

“Handāhaṃ, bhante, gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa
gotamassa sāvakattaṃ upagato yadi vā no”ti.

“Well, sir, I'd better go and find out whether or not Upāli has become Gotama's disciple.”

“Gaccha tvāṃ, tapassī, jānāhi yadi vā upāli gahapati samaṇassa gotamassa
sāvakattaṃ upagato yadi vā no”ti.

“Go, Tapassī, and find out whether or not Upāli has become Gotama's disciple.”

Atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanaṃ
tenupasaṅkami.

Then Dīgha Tapassī went to Upāli's home.

Addasā kho dovāriko dīghatapassim nigaṇṭhaṃ dūratova āgacchantam.

The gatekeeper saw him coming off in the distance

Disvāna dīghatapassim nigaṇṭhaṃ etadavoca:

and said to him,

“tiṭṭha, bhante, mā pāvīsi.

“Wait, sir, do not enter.

Ajjatagge upāli gahapati samanassa gotamassa sāvakattaṃ upagato.

From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato
bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

*His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen,
and laywomen.*

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti.

If you require alms-food, wait here, they will bring it to you.”

“Na me, āvuso, piṇḍakena attho”ti vatvā tato paṭinivattitvā yena nigaṇṭho nāṭaputto
tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

*Saying, “No, mister, I do not require alms-food,” he turned back and went to Nigaṇṭha
Nāṭaputta and said to him,*

“saccaṃyeva kho, bhante, yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ
upagato.

“Sir, it’s really true that Upāli has become Gotama’s disciple.

Etaṃ kho te ahaṃ, bhante, nālatthaṃ, na kho me, bhante, ruccati yaṃ upāli gahapati
samaṇassa gotamassa vādaṃ āropeyya.

*Sir, I couldn’t get you to accept that it wasn’t a good idea for the householder Upāli to rebut the
ascetic Gotama’s doctrine.*

Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ
sāvake āvaṭṭetīti.

*For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the
disciples of those who follow other paths.*

Āvaṭṭo kho te, bhante, upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyā”ti.

The householder Upāli has been converted by the ascetic Gotama’s conversion magic!”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa
sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple.

Ṭhānaṅca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ
upagaccheyyā”ti.

But it is possible that Gotama could become Upāli’s disciple.”

Dutiyaṃpi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

For a second time ...

“saccaṃyeva, bhante ... pe ...

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

Tatiyaṃpi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī told Nigaṇṭha Nāṭaputta

“saccaṃyeva kho, bhante ...

that it was really true.

pe ...

“It is impossible ...

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

“Handa cāhaṃ, tapassi, gacchāmi yāva cāhaṃ sāmāmyeva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no”ti.

Well, Tapassī, I'd better go and find out for myself whether or not Upāli has become Gotama's disciple.”

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena upālissa gahapatissa nivēsaṇaṃ tenupasaṅkamaṃ.

Then Nigaṇṭha Nāṭaputta went to Upāli's home together with a large following of Jain ascetics.

Addasā kho dovāriko nigaṇṭhaṃ nāṭaputtaṃ dūratova āgacchantaṃ.

The gatekeeper saw him coming off in the distance

Disvāna nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and said to him:

“tiṭṭha, bhante, mā pāvīsi.

Wait, sir, do not enter.

Ajjaṭagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato.

From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhūnīnaṃ upāsakānaṃ upāsikānaṃ.

His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen.

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti.

If you require alms-food, wait here, they will bring it to you.”

“Tena hi, samma dovārika, yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ evaṃ vadehi:

“Well then, my good gatekeeper, go to Upāli and say:

‘nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvārakoṭṭhake ṭhito;

‘Sir, Nigaṇṭha Nāṭaputta is waiting outside the gates together with a large following of Jain ascetics.

so te dassanakāmo””ti.

He wishes to see you.””

“Evaṃ, bhante”ti kho dovāriko nigaṇṭhassa nāṭaputtassa paṭissutvā yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca:

“Yes, sir,” replied the gatekeeper. He went to Upāli and relayed what was said.

“nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvārakoṭṭhake ṭhito;

so te dassanakāmo”ti.

“Tena hi, samma dovārika, majjhimāya dvārasālāya āsanāni paññapehi”ti.

Upāli said to him, “Well, then, my good gatekeeper, prepare seats in the hall of the middle gate.”

“Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññapetvā yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca:

“Yes, sir,” replied the gatekeeper. He did as he was asked, then returned to Upāli and said,

“paññattāni kho, bhante, majjhimāya dvārasālāya āsanāni.

“Sir, seats have been prepared in the hall of the middle gate.

Yassadāni kālaṃ maññasī”ti.

Please go at your convenience.”

Atha kho upāli gahapati yena majjhimā dvārasālā tenupasaṅkami; upasaṅkamtivā yaṃ tattha āsanaṃ aggaṇca seṭṭhaṇca uttamaṇca paṇītaṇca tattha sāmaṃ nisīditvā dovārikaṃ āmantesi:

Then Upāli went to the hall of the middle gate, where he sat on the highest and finest seat. He addressed the gatekeeper,

“tena hi, samma dovārika, yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamtivā nigaṇṭhaṃ nāṭaputtaṃ evaṃ vadehi:

“Well then, my good gatekeeper, go to Nigaṇṭha Nāṭaputta and say to him:

‘upāli, bhante, gahapati evamāha—

‘Sir, Upāli says

pavisa kira, bhante, sace ākaṅkhasī”’ti.

you may enter if you wish.”’

“Evaṃ, bhante”’ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

“Yes, sir,” replied the gatekeeper. He went to Nigaṇṭha Nāṭaputta and relayed what was said.

“upāli, bhante, gahapati evamāha:

‘pavisa kira, bhante, sace ākaṅkhasī”’ti.

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena majjhimā dvārasālā tenupasaṅkami.

Then Nigaṇṭha Nāṭaputta went to the hall of the middle gate together with a large following of Jain ascetics.

Atha kho upāli gahapati—

yaṃ sudam pubbe yato passati nigaṇṭhaṃ nāṭaputtaṃ dūratova āgacchantaṃ disvāna tato paccuggantvā yaṃ tattha āsanaṃ aggaṇca seṭṭhaṇca uttamaṇca paṇītaṇca taṃ uttarāsaṅgena sammajjitvā pariggahetvā nisīdāpeti so—

Previously, when Upāli saw Nigaṇṭha Nāṭaputta coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would put his arms around him and sit him down.

dāni yaṃ tattha āsanaṃ aggaṇca seṭṭhaṇca uttamaṇca paṇītaṇca tattha sāmaṃ nisīditvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

But today, having seated himself on the highest and finest seat, he said to Nigaṇṭha Nāṭaputta,

“saṃvijjanti kho, bhante, āsanāni;

“There are seats, sir.

sace ākaṅkhasi, nisīdā”’ti.

Please sit if you wish.”’

Evaṃ vutte, nigaṇṭho nāṭaputto upālīṃ gahapatiṃ etadavoca:

When he said this, Nigaṇṭha Nāṭaputta said to him:

“ummattosi tvaṃ, gahapati, dattosi tvaṃ, gahapati.

“You’re mad, householder! You’re a moron!

‘Gacchāmaṃ, bhante, samaṇassa gotamassa vādaṃ āropessāmi’’ti gantvā mahatāsi vādasāṅghātena paṭimukko āgato.

You said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine.

Seyyathāpi, gahapati, puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya;

Suppose a man went to deliver a pair of balls, but came back castrated. Or they went to deliver eyes, but came back blinded.

evameva kho tvam, gahapati, ‘gacchāmaham, bhante, samanassa gotamassa vādam āropessāmi’ti gantvā mahatāsi vādasan̄ghātena paṭimukko āgato.

In the same way, you said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine.

Āvattosi kho tvam, gahapati, samañena gotamena āvattaniyā māyāyā”ti.

You’ve been converted by the ascetic Gotama’s conversion magic!”

“Bhaddikā, bhante, āvattanī māyā;

“Sir, this conversion magic is excellent.

kalyānī, bhante, āvattanī māyā;

This conversion magic is lovely!

piyā me, bhante, nātisālohitā imāya āvattaniyā āvaṭṭeyyum; piyānampi me assa nātisālohitānaṃ dīgharattaṃ hitāya sukhāya;

If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness.

sabbe cepi, bhante, khattiyā imāya āvattaniyā āvaṭṭeyyum; sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, brāhmaṇā ... pe ... vessā ... pe ... suddā imāya āvattaniyā āvaṭṭeyyum; sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya;

If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness.

sadevako cepi, bhante, loko samārako sabrahmako sassamañabrāhmaṇī pajā sadevamanussā imāya āvattaniyā āvaṭṭeyyum; sadevakassapissa lokassa samārakassa sabrahmakassa sassamañabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyāti.

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, it would be for their lasting welfare and happiness.

Tena hi, bhante, upamaṃ te karissāmi.

Well then, sir, I shall give you a simile.

Upamāyapidehakce viññū purisā bhāsitaṃ atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṃ, bhante, aññatarassa brāhmaṇassa jinnassa vuḍḍhassa mahallakassa daharā māṇavikā pajāpatī ahosi gabbhinī upavijāññā.

Once upon a time there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and approaching the time for giving birth.

Atha kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca,

Then she said to the brahmin,

‘gaccha tvam, brāhmaṇa, āpanā makkaṭacchāpakam kiñitvā ānehi, yo me kumārakassa kiḷāpanako bhavissati’ti.

‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Evam vutte, so brāhmaṇo taṃ māṇavikaṃ etadavoca:

When she said this, the brahmin said to her,

‘āgamehi tāva, bhoti, yāva vijāyati.

‘Wait, my dear, until you give birth.

Sace tvam, bhoti, kumārakaṃ vijāyissasi, tassā te aham āpanā makkaṭacchāpakam kiñitvā ānessāmi, yo te kumārakassa kiḷāpanako bhavissati.

If your child is a boy, I’ll buy you a male monkey,

Sace pana tvam, bhoti, kumārikaṃ vijāyissasi, tassā te aham āpanā makkatacchāpikaṃ kiñitvā ānessāmi, yā te kumārīkāya kiḷāpanikā bhavissati’ti.

but if it’s a girl, I’ll buy a female monkey.’

Dutiyaṃpi kho, bhante, sā māṇavikā ... pe ...

For a second time,

tatiyaṃpi kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca:

and a third time she said to the brahmin,

‘gaccha tvam, brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī’ti.

‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikam etadavoca:

Then that brahmin, because of his love for the brahmin lady, bought a male baby monkey at the market, brought it to her, and said,

‘ayaṃ te, bhoti, āpaṇā makkaṭacchāpakam kiṇitvā ānīto, yo te kumārakassa kīlāpanako bhavissatī’ti.

‘I’ve bought this male baby monkey for you so it can be a playmate for your child.’

Evam vutte, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca:

When he said this, she said to him,

‘gaccha tvam, brāhmaṇa, imaṃ makkaṭacchāpakam ādāya yena rattapāṇi rajakaputto tenupasaṅkama; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ evaṃ vadehi—

‘Go, brahmin, take this monkey to Rattapāṇi the dyer and say,

icchāmaḥaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ’ti.

“Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.”’

Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca:

Then that brahmin, because of his love for the brahmin lady, took the monkey to Rattapāṇi the dyer and said,

‘icchāmaḥaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ’ti.

‘Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

Evam vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca:

When he said this, Rattapāṇi said to him,

‘ayaṃ kho te, bhante, makkaṭacchāpakam raṅgakkhamo hi kho, no ākoṭanakkhamo, no vimajjanakkhamo’ti.

‘Sir, this monkey can withstand a dying, but not a pounding or a pressing.’

Evameva kho, bhante, bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitaṇaṃ, no anuyogakkhamo, no vimajjanakkhamo.

In the same way, the doctrine of the foolish Jains looks fine initially—for fools, not for the astute—but can’t withstand being scrutinized or pressed.

Atha kho, bhante, so brāhmaṇo aparena samayena navaṃ dussayugam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca:

Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said,

‘icchāmaḥaṃ, samma rattapāṇi, imaṃ navaṃ dussayugam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ’ti.

‘Mister Rattapāṇi, I wish to have this new pair of garments dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

Evam vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca:

When he said this, Rattapāṇi said to him,

‘idaṃ kho te, bhante, navaṃ dussayugaṃ raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcā’ti.

‘Sir, this pair of garments can withstand a dying, a pounding, and a pressing.’

Evameva kho, bhante, tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamañceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamañceva vimajjanakkhamañcā’ti.

In the same way, the doctrine of the Buddha looks fine initially—for the astute, not for fools—and it can withstand being scrutinized and pressed.”

“Sarājikā kho, gahapati, parisā evaṃ jānāti:

“Householder, the king and his retinue know you as

‘upāli gahapati nigaṇṭhassa nāṭaputtassa sāvako’ti.

a disciple of Nigaṇṭha Nāṭaputta.

Kassa taṃ, gahapati, sāvakaṃ dhāremā’ti?

Whose disciple should we remember you as?”

Evaṃ vutte, upāli gahapati utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

When he had spoken, the householder Upāli got up from his seat, arranged his robe over one shoulder, raised his joined palms in the direction of the Buddha, and said to Nigaṇṭha Nāṭaputta,

“tena hi, bhante, suṇohi yassāhaṃ sāvako’ti:

“Well then, sir, hear whose disciple I am:

“Dhīrassa vigatamohassa,

The wise one, free of delusion,

Pabhinnakhīlassa vijitavijayassa;

rid of barrenness, victor in battle;

Anīghassa susamacittassa,

he’s untroubled and so even-minded,

Vuddhasīlassa sādhipaṇṇassa;

with the virtue of an elder and the wisdom of a saint,

Vesamantarassa vimalassa,

immaculate in the midst of it all:

Bhagavato tassa sāvakohamasmi.

he is the Buddha, and I am his disciple.

Akathaṅkathissa tusitassa,

He has no indecision, he’s content,

Vantalokāmisassa muditassa;

joyful, he has spat out the world’s bait;

Katasamaṇassa manujassa,

he has completed the ascetic’s task as a human,

Antimasārīrassa narassa;

a man who bears his final body;

Anopamassa virajassa,

he’s beyond compare, he’s stainless:

Bhagavato tassa sāvakohamasmi.

he is the Buddha, and I am his disciple.

Asaṃsayassa kusalassa,

He’s free of doubt, he’s skillful,

Venayikassa sārathivarassa;
he's a trainer, an excellent charioteer;

Anuttarassa ruciradhammassa,
supreme, with brilliant qualities,

Nikkāṅkhassa pabhāsakassa;
confident, his light shines forth;

Mānacchidassa vīrassa,
he has cut off conceit, he's a hero:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Nisabhassa appameyyassa,
The chief bull, immeasurable,

Gambhīrassa monapattassa;
profound, sagacious;

Khemaṅkarassa vedassa,
he is the builder of sanctuary, knowledgeable,

Dhammatṭhassa samvutattassa;
firm in principle and restrained;

Saṅgātīgassa muttassa,
he has got over clinging and is liberated:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Nāgassa pantasenassa,
He's a giant, living remotely,

Khīṇasamyojanassa muttassa;
he's ended the fetters and is liberated;

Paṭimantakassa dhonassa,
he's skilled in dialogue and cleansed,

Pannadhajassa vītārāgassa;
with banner put down, desireless;

Dantassa nippapañcassa,
he's tamed, and doesn't proliferate:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Isisattamassa akuhassa,
He is the seventh sage, free of deceit,

Tevijjassa brahmapattassa;
with three knowledges, he has attained to holiness,

Nhātakassa padakassa,
he has bathed, he knows philology,

Passaddhassa veditavedassa;
he's tranquil, he understands what is known;

Purindadassa sakkassa,
he crushes resistance, he is the lord:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Ariyassa bhāvitattassa,
The noble one, self-developed,

Pattipattassa veyyākaraṇassa;
he has attained the goal and explains it;

Satimato vipassissa,
he is mindful, discerning,

Anabhinatassa no apanatassa;
neither leaning forward nor pulling back,

Anejassa vasippattassa,
he's unstirred, attained to mastery:

Bhagavato tassa sāvakohamasmi.
he is the Buddha, and I am his disciple.

Samuggatassa jhāyissa,
He has risen up, he practices absorption,

Ananugatantarassa suddhassa;
not following inner thoughts, he is pure,

Asitassa hitassa,
independent, and fearless;

Pavivittassa aggappattassa;
secluded, he has reached the peak,

Tiṇṇassa tārayantassa,
crossed over, he helps others across:

Bhagavato tassa sāvakohamasmi.
he is the Buddha, and I am his disciple.

Santassa bhūripaṇṇassa,
He's peaceful, his wisdom is vast,

Mahāpaṇṇassa vītalobhassa;
with great wisdom, he's free of greed;

Tathāgatassa sugatassa,
he is the Realized One, the Holy One,

Appaṭipuggalassa asamassa;
unrivalled, unequaled,

Visāradassa nipuṇassa,
assured, and subtle:

Bhagavato tassa sāvakohamasmi.
he is the Buddha, and I am his disciple.

Taṇhacchidassa buddhassa,
He has cut off craving and is awakened,

Vītadhūmassa anupalittassa;
free of fuming, unsullied;

Āhuneyyassa yakkhassa,
a mighty spirit worthy of offerings,

Uttamapuggalassa atulassa;
best of men, inestimable,

Mahato yasaggapattassa,
grand, he has reached the peak of glory:

Bhagavato tassa sāvakohamasmi”ti.
he is the Buddha, and I am his disciple.”

“Kadā saññūlhā pana te, gahapati, ime samaṇassa gotamassa vaṇṇā”ti?
“But when did you compose these praises of the ascetic Gotama’s beautiful qualities, householder?”

“Seyyathāpi, bhante, nānāpupphānaṃ mahāpuppharāsi, tamenāṃ dakkho mālākāro vā mālākārantevāsī vā vicittaṃ mālāṃ gantheyya;
“Sir, suppose there was a large heap of many different flowers. A deft garland-maker or their apprentice could tie them into a colorful garland.

evameva kho, bhante, so bhagavā anekavaṇṇo anekasatavaṇṇo.
In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities.

Ko hi, bhante, vaṇṇārahassa vaṇṇaṃ na karissatī”ti?
Who, sir, would not praise the praiseworthy?”

Atha kho nigaṇṭhassa nāṭaputtassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggacchīti.
Unable to bear this honor paid to the Buddha, Nigaṇṭha Nāṭaputta spewed hot blood from his mouth there and then.

Upālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 57

Middle Discourses 57

Kukkuravatikasutta

The Ascetic Who Behaved Like a Dog

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā koliyesu viharati haliddavasanaṃ nāma koliyānaṃ nigamo.

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana.

Atha kho puṇṇo ca koliyaputto govatiko acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā puṇṇo koliyaputto govatiko bhagavantam abhivādetvā ekamantaṃ nisīdi. Acelo pana seniyo kukkuravatiko bhagavatā saddhiṃ sammodi. Sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā kukkurova palikujjitvā ekamantaṃ nisīdi.

Then Puṇṇa Koliyaputta, who had taken a vow to behave like a cow, and Seniya, a naked ascetic who had taken a vow to behave like a dog, went to see the Buddha. Puṇṇa bowed to the Buddha and sat down to one side, while Seniya exchanged greetings and polite conversation with him before sitting down to one side curled up like a dog.

Ekamantaṃ nisinno kho puṇṇo koliyaputto govatiko bhagavantam etadavoca:

Puṇṇa said to the Buddha,

“ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittam bhojanam bhuñjati.

“Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground.

Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ.

For a long time he has undertaken that observance to behave like a dog.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

“Enough, Puṇṇa, let it be. Don’t ask me that.”

Dutiyampi kho puṇṇo koliyaputto govatiko ... pe ...

For a second time ...

tatiyampi kho puṇṇo koliyaputto govatiko bhagavantam etadavoca:

and a third time, Puṇṇa said to the Buddha,

“ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittam bhojanam bhuñjati.

“Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground.

Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ.

For a long time he has undertaken that observance to behave like a dog.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Addhā kho te ahaṃ, puṇṇa, na labhāmi.

“Clearly, Puṇṇa, I’m not getting through to you when I say:

Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti;

‘Enough, Puṇṇa, let it be. Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

Idha, puṇṇa, ekacco kukkuravatam bhāveti paripuṇṇam abbokiṇṇam, kukkurasīlam bhāveti paripuṇṇam abbokiṇṇam, kukkuracittam bhāveti paripuṇṇam abbokiṇṇam, kukkurākappam bhāveti paripuṇṇam abbokiṇṇam.

Take someone who develops the dog observance fully and uninterruptedly. They develop a dog's ethics, a dog's mentality, and a dog's behavior fully and uninterruptedly.

So kukkuravatam bhāvetvā paripuṇṇam abbokiṇṇam, kukkurasīlam bhāvetvā paripuṇṇam abbokiṇṇam, kukkuracittam bhāvetvā paripuṇṇam abbokiṇṇam, kukkurākappam bhāvetvā paripuṇṇam abbokiṇṇam kāyassa bheda param maraṇā kukkurānaṃ saḥabyatam upapajjati.

When their body breaks up, after death, they're reborn in the company of dogs.

Sace kho panassa evaṃditthi hoti: 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviṣṣāmi devaññataro vā'ti, sāssa hoti micchādītthi.

But if they have such a view: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This is their wrong view.

Micchādītthissa kho aham, puṇṇa, dvinnam gatīnam aññataram gatim vadāmi—nirayam vā tiracchānāyonim vā.

An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

Iti kho, puṇṇa, sampajjamānam kukkuravatam kukkurānaṃ saḥabyatam upaneti, vipajjamānam nirayan'ti.

So if the dog observance succeeds it leads to rebirth in the company of dogs, but if it fails it leads to hell."

Evam vutte, acelo seniyo kukkuravatiko parodi, assūni pavattesi.

When he said this, Seniya cried and burst out in tears.

Atha kho bhagavā puṇṇam koliyaputtam govatikam etadavoca:

The Buddha said to Puṇṇa,

"etaṃ kho te aham, puṇṇa, nālattham.

"This is what I didn't get through to you when I said:

Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchi'ti.

'Enough, Puṇṇa, let it be. Don't ask me that.'"

"Nāham, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;

"Sir, I'm not crying because of what the Buddha said.

api ca me idaṃ, bhante, kukkuravatam dīgharattam samattam samādinnaṃ.

But, sir, for a long time I have undertaken this observance to behave like a dog.

Ayaṃ, bhante, puṇṇo koliyaputto govatiko.

Sir, this Puṇṇa has taken a vow to behave like a cow.

Tassa taṃ govataṃ dīgharattam samattam samādinnaṃ.

For a long time he has undertaken that observance to behave like a cow.

Tassa kā gati, ko abhisamparāyo'ti?

Where will he be reborn in his next life?"

"Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchi'ti.

"Enough, Seniya, let it be. Don't ask me that."

Dutiyaṃpi kho acelo seniyo ... pe ...

For a second time ...

tatiyaṃpi kho acelo seniyo kukkuravatiko bhagavantam etadavoca:

and a third time Seniya said to the Buddha,

"ayaṃ, bhante, puṇṇo koliyaputto govatiko.

"Sir, this Puṇṇa has taken a vow to behave like a cow.

Tassa taṃ govataṃ dīgharattam samattam samādinnaṃ.

For a long time he has undertaken that observance to behave like a cow.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Addhā kho te ahaṃ, seniya, na labhāmi.

“Clearly, Seniya, I’m not getting through to you when I say:

Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti;

‘Enough, Seniya, let it be. Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

Idha, seniya, ekacco govatā bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ.

Take someone who develops the cow observance fully and uninterruptedly. They develop a cow’s ethics, a cow’s mentality, and a cow’s behavior fully and uninterruptedly.

So govatā bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā gunnaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of cows.

Sace kho panassa evaṃditṭhi hoti: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaṇṇataro vā’ti, sāssa hoti micchādītṭhi.

But if they have such a view: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’ This is their wrong view.

Micchādītṭhissa kho ahaṃ, seniya, dvinnaṃ gatīnaṃ aṇṇataraṃ gatīṃ vadāmi—nirayaṃ vā tiracchānayaṇiṃ vā.

An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

Iti kho, seniya, sampajjamānaṃ govatā gunnaṃ saḥabyataṃ upaneti, vipajjamānaṃ nirayaṃ”ti.

So if the cow observance succeeds it leads to rebirth in the company of cows, but if it fails it leads to hell.”

Evaṃ vutte, punṇo koliyaputto govatiko parodi, assūni pavattesi.

When he said this, Punṇa cried and burst out in tears.

Atha kho bhagavā acelaṃ seniyaṃ kukkuravatikaṃ etadavoca:

The Buddha said to Seniya,

“etaṃ kho te ahaṃ, seniya, nālatthaṃ.

“This is what I didn’t get through to you when I said:

Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

‘Enough, Seniya, let it be. Don’t ask me that.’”

“Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;

“Sir, I’m not crying because of what the Buddha said.

api ca me idaṃ, bhante, govatā dīgharattaṃ samattaṃ samādinnaṃ.

But, sir, for a long time I have undertaken this observance to behave like a cow.

Evaṃ pasanno ahaṃ, bhante, bhagavati;

I am quite confident that the Buddha

pahoti bhagavā tathā dhammaṃ desetum yathā ahaṃ cevimaṃ govatā pajaheyyaṃ, ayaṇceva acelo seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyā”ti.

is capable of teaching me so that I can give up this cow observance, and the naked ascetic Seniya can give up that dog observance.”

“Tena hi, punṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsisāmi”ti.

“Well then, Punṇa, listen and pay close attention, I will speak.”

“Evam, bhante”ti kho puṇṇo koliyaputto govatiko bhagavato paccassosi.

“Yes, sir,” he replied.

Bhagavā etadavoca:

The Buddha said this:

“Cattārimāni, puṇṇa, kammāni mayā sayam abhiññā sacchikatvā paveditāni.

“Puṇṇa, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?

What four?

Atthi, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ;

There are dark deeds with dark results;

atthi, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ;

bright deeds with bright results;

atthi, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukavipākaṃ;

dark and bright deeds with dark and bright results; and

atthi, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukavipākaṃ, kammakkhayāya saṃvattati.

neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamañca, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ?

And what are dark deeds with dark results?

Idha, puṇṇa, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.

It's when someone makes hurtful choices by way of body, speech, and mind.

So sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ lokaṃ upapajjati.

Having made these choices, they're reborn in a hurtful world,

Tamenam sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassā phusanti.

where hurtful contacts touch them.

So sabyābajjhehi phassehi phutṭho samāno sabyābajjhaṃ vedanaṃ vedeti ekantadukkhaṃ, seyyathāpi sattā nerayikā.

Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;

This is how a being is born from a being.

yaṃ karoti tena upapajjati,

For your deeds determine your rebirth,

upapannamenam phassā phusanti.

and when you're reborn contacts affect you.

Evampāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi.

This is why I say that sentient beings are heirs to their deeds.

Idaṃ vuccati, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ. (1)

These are called dark deeds with dark results.

Katamañca, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ?

And what are bright deeds with bright results?

Idha, puṇṇa, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.

It's when someone makes pleasing choices by way of body, speech, and mind.

So abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā abyābajjhaṃ lokam upapajjati.

Having made these choices, they are reborn in a pleasing world,

Tamenam abyābajjhaṃ lokam upapannaṃ samānaṃ abyābajjhā phassā phusanti.
where pleasing contacts touch them.

So abyābajjhehi phassehi phuttho samāno abyābajjhaṃ vedanaṃ vedeti ekantasukhaṃ, seyyathāpi devā subhakiṇhā.

Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;
This is how a being is born from a being.

yaṃ karoti tena upapajjati,
For your deeds determine your rebirth,

upapannamenam phassā phusanti.
and when you're reborn contacts affect you.

Evampāhaṃ, puṇṇa, 'kammaḍāyādā sattā'ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Idam vuccati, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ. (2)
These are called bright deeds with bright results.

Katamaṇca, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ?
And what are dark and bright deeds with dark and bright results?

Idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisāṅkharoti.
It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.

So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisāṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisāṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhampi abyābajjhampi lokam upapajjati.
Having made these choices, they are reborn in a world that is both hurtful and pleasing,

Tamenam sabyābajjhampi abyābajjhampi lokam upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti.
where hurtful and pleasing contacts touch them.

So sabyābajjhehipi abyābajjhehipi phassehi phuttho samāno sabyābajjhampi abyābajjhampi vedanaṃ vedeti vokiṇṇasukhadukkaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;
This is how a being is born from a being.

yaṃ karoti tena upapajjati.
For what you do brings about your rebirth,

Upapannamenam phassā phusanti.
and when you're reborn contacts affect you.

Evampāhaṃ, puṇṇa, 'kammaḍāyādā sattā'ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Idam vuccati, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. (3)
These are called dark and bright deeds with dark and bright results.

Katamañca, puñña, kammaṃ kaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ,
kammakkhayāya saṃvattati?

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Tatra, puñña, yamidaṃ kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ tassa pahānāya yā cetanā,
yamidaṃ kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ
kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā—

It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

idaṃ vuccati, puñña, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ,
kammakkhayāya saṃvattatīti.

These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, puñña, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni”ti.
(4)

These are the four kinds of deeds that I declare, having realized them with my own insight.”

Evam vutte, puñño koliyaputto govatiko bhagavantam etadavoca:

When he had spoken, Puñña Koliyaputta the observer of cow behavior said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent! ...

Seyyathāpi, bhante ... pe ...

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Acelo pana seniyo kukkuravatiko bhagavantam etadavoca:

And Seniya the naked dog ascetic said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent! ...

Seyyathāpi, bhante ... pe ... pakāsito.

Esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyāhaṃ, bhante, bhagavato santike pabbajjam, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha's presence?”

“Yo kho, seniya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjam,
ākaṅkhati upasampadam so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena
āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya.

“Seniya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā viditā”ti.

However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmim dhammavinaye ākaṅkhaṇṭā pabbajjaṃ ākaṅkhaṇṭā upasampadam te cattāro māse parivasanti catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāya”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho acelo seniyo kukkuravatiko bhagavato santike pabbajjaṃ, alattha upasampadam.

And the naked dog ascetic Seniya received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā seniyo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, Tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Seniya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāya”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā seniyo arahataṃ ahoṣīti.

And Venerable Seniya became one of the perfected.

Kukkuravatikasuttaṃ niṭṭhitaṃ sattamaṃ.

Abhayarājakumārasutta

With Prince Abhaya

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho abhaya rājakumāro yena nigaṇṭho nātaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nātaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho abhayaṃ rājakumāraṃ nigaṇṭho nātaputto etadavoca:

Then Prince Abhaya went up to Nigaṇṭha Nātaputta, bowed, and sat down to one side. Nigaṇṭha Nātaputta said to him,

“ehi tvam, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

“Come, prince, refute the ascetic Gotama's doctrine.

Evam te kalyāṇo kittisaddo abbhugacchissati:

Then you will get a good reputation:

‘abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito’”ti.

‘Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!’”

“Yathā kathaṃ pañhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropeṣāmi”ti?

“But sir, how am I to do this?”

“Ehi tvam, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:

“Here, prince, go to the ascetic Gotama and say to him:

‘bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā’ti?

‘Sir, might the Realized One utter speech that is disliked by others?’

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

When he's asked this, if he answers:

‘bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā’ti, tamenam tvam evaṃ vadeyyāsi:

‘He might, prince,’ say this to him,

‘atha kiñcaraṃ hi te, bhante, puthujjanena nānākaṇaṃ?

‘Then, sir, what exactly is the difference between you and an ordinary person?’

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā’ti.

For even an ordinary person might utter speech that is disliked by others.’

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

But if he answers,

‘na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā’ti, tamenam tvam evaṃ vadeyyāsi:

‘He would not, prince,’ say this to him:

‘atha kiñcaraṃ hi te, bhante, devadatto byākato:

‘Then, sir, why exactly did you declare of Devadatta:

“āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto”ti?

“Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable”?

Tāya ca pana te vācāya devadatto kupito ahoṣi anattamaṇo'ti.

Devadatta was angry and upset with what you said.'

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ.

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ;

He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ"ti.

“Evaṃ, bhante”ti kho abhaya rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā utṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

“Yes, sir,” replied Abhaya. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nāṭaputta, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side.

Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ ulloketvā etadahosi:

Then he looked up at the sun and thought,

“akālo kho aṃha bhagavato vādaṃ āropetuṃ.

“It's too late to refute the Buddha's doctrine today.

Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmi”ti bhagavantaṃ etadavoca:

I shall refute his doctrine in my own home tomorrow.” He said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya attacattuttho bhanta”ti.

“Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks.”

Adhivāsesi bhagavā tuṇhībhaveṇa.

The Buddha consented in silence.

Atha kho abhaya rājakumāro bhagavato adhivāsaṇaṃ veditvā utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the Buddha had consented, Abhaya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena abhayassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya's home, and sat down on the seat spread out.

Atha kho abhaya rājakumāro bhagavantaṃ pañītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Abhaya served and satisfied the Buddha with his own hands with a variety of delicious foods.

Atha kho abhaya rājakumāro bhagavantaṃ bhuttāvaṃ onīṭapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side,

Ekamantaṃ nisinna kho abhaya rājakumāro bhagavantaṃ etadavoca:

and said to him,

“bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti?

“Sir, might the Realized One utter speech that is disliked by others?”

“Na khvettha, rājakumāra, ekaṃsenā”ti.

“This is no simple matter, prince.”

“Ettha, bhante, anassaṃ nigaṇṭhā”ti.

“Then the Jains have lost in this, sir.”

“Kiṃ pana tvam, rājakumāra, evaṃ vadesi:

“But prince, why do you say that

‘ettha, bhante, anassaṃ nigaṇṭhā’”ti?

the Jains have lost in this?”

“Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdim. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho nāṭaputto etadavoca:

Then Abhaya told the Buddha all that had happened.

‘ehi tvam, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

Evaṃ te kalyāṇo kittisaddo abbhugacchissati—

abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito”ti.

Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ:

‘yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi”ti?

‘Ehi tvam, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:

“bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti?

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

“bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti, tamenam tvam evaṃ vadeyyāsi:

“atha kiñcaraḥi te, bhante, puthujjanena nānākaraṇaṃ?

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti.

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

“na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti, tamenam tvam evaṃ vadeyyāsi—

atha kiñcaraḥi te, bhante, devadatto byākato:

“āpāyiko devadatto, nerayiko devadatto, kappattho devadatto, atekiccho devadatto”ti?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano’ti.

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggituṃ na sakkhiti ogilituṃ.

Seyyathāpi nāma purisassa ayosiṅghātakam kaṇthe vilaggam, so neva sakkuṇeyya uggituṃ na sakkuṇeyya ogilituṃ;

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggituṃ na sakkhiti ogilituṃ”ti.

Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayassa rājakumārassa anke nisinno hoti.

Now at that time a little baby boy was sitting in Prince Abhaya’s lap.

Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca:

Then the Buddha said to Abhaya,

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?”

sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā pamādamanvāya kaṭṭhaṃ vā kaṭhalam vā mukhe āhareyya, kinti naṃ kareyyāsi”ti?

If—because of your negligence or his nurse’s negligence—your boy was to put a stick or stone in his mouth, what would you do to him?”

“Āhareyyassāhaṃ, bhante.

“I’d try to take it out, sir.

Sace, bhante, na sakkuṇeyyaṃ ādikeneva āhattuṃ, vāmena hatthena sīsaṃ parigrahetvā dakkhiṇena hatthena vaṅkaṅguḷiṃ karitvā salohitampi āhareyyaṃ.

If that didn’t work, I’d hold his head with my left hand, and take it out using a hooked finger of my right hand, even if it drew blood.

Taṃ kissa hetu?

Why is that?

Atthi me, bhante, kumāre anukampā”ti.

Because I have compassion for the boy, sir.”

“Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasamhitam sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati.

“In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and harmful, and which is disliked by others.

Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasamhitam sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati.

The Realized One does not utter speech that he knows to be true and substantive, but which is harmful and disliked by others.

Yaṅca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasamhitam sā ca paresaṃ appiyā amanāpā, tatra kālaṇṇū tathāgato hoti tassā vācāya veyyākaraṇāya.

The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, but which is disliked by others.

Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasamhitam sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsati.

The Realized One does not utter speech that he knows to be untrue, false, and harmful, but which is liked by others.

Yampi tathāgato vācam jānāti bhūtaṃ tacchaṃ anattasaṃhitam sā ca paresaṃ piyā manāpā tampi tathāgato vācam na bhāsati.

The Realized One does not utter speech that he knows to be true and substantive, but which is harmful, even if it is liked by others.

Yañca tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasaṃhitam sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.

The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, and which is liked by others.

Taṃ kissa hetu?

Why is that?

Atthi, rājakumāra, tathāgatassa sattesu anukampā”ti.

Because the Realized One has compassion for sentient beings.”

“Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatiṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisankharitvā tathāgataṃ upasaṅkamitvā pucchanti,

“Sir, there are clever aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned.

pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivattakitaṃ hoti ‘ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākariṣṣāmi’ti, udāhu ṭhānasovetaṃ tathāgataṃ paṭibhātī”ti?

Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer just appear to you on the spot?”

“Tena hi, rājakumāra, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, prince, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ”ti?

Are you skilled in the various parts of a chariot?”

“Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānaṃ”ti.

“I am, sir.”

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

ye taṃ upasaṅkamitvā evaṃ puccheyyūṃ:

When they come to you and ask:

‘kiṃ nāmidam rathassa aṅgapaccaṅgaṇaṃ’ti?

‘What’s the name of this chariot part?’

Pubbeva nu kho te etaṃ cetaso parivattakitaṃ assa ‘ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākariṣṣāmi’ti, udāhu ṭhānasovetaṃ paṭibhāseyyā”ti?

Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer appear to you on the spot?”

“Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgānaṃ.

“Sir, I’m well-known as a charioteer skilled in a chariot’s parts.

Sabbāni me rathassa aṅgapaccaṅgāni suviditāni.

All the parts are well-known to me.

Ṭhānasovetaṃ maṃ paṭibhāseyyā”ti.

The answer just appears to me on the spot.”

“Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi
gahapatiṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisāṅkharitvā tathāgataṃ
upasaṅkamitvā pucchanti, tñānasovetaṃ tathāgataṃ paṭibhāti.

*“In the same way, when clever aristocrats, brahmins, householders, or ascetics come to see me
with a question already planned, the answer just appears to me on the spot.”*

Taṃ kissa hetu?

Why is that?

Sā hi, rājakumāra, tathāgataṃ dhammadhātu suppaṭividdhā yassā dhammadhātuyā
suppaṭividdhattā tñānasovetaṃ tathāgataṃ paṭibhāti”ti.

*Because the Realized One has clearly comprehended the principle of the teachings, so that the
answer just appears to him on the spot.”*

Evam vutte, abhaya rājakumāro bhagavantaṃ etadavoca:

When he had spoken, Prince Abhaya said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ...

“Excellent, sir! Excellent! ...

ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for
refuge for life.”*

Abhayarājakumārasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

Bahuvedanīyasutta

The Many Kinds of Feeling

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyīṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him,

“kati nu kho, bhante udāyī, vedanā vuttā bhagavatā”ti?

“Sir, how many feelings has the Buddha spoken of?”

“Tisso kho, thapati, vedanā vuttā bhagavatā.

“Master builder, the Buddha has spoken of three feelings:

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

The Buddha has spoken of these three feelings.”

Evam vutte, pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

When he said this, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā;

“Sir, Udāyī, the Buddha hasn't spoken of three feelings.

dve vedanā vuttā bhagavatā—

He's spoken of two feelings:

sukhā vedanā, dukkhā vedanā.
pleasant and painful.

Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.

The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

Dutiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca:

For a second time, Udāyī said to Pañcakaṅga,

“na kho, gahapati, dve vedanā vuttā bhagavatā;

“The Buddha hasn't spoken of two feelings,

tisso vedanā vuttā bhagavatā.

he's spoken of three.”

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

For a second time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā;

“The Buddha hasn't spoken of three feelings,

dve vedanā vuttā bhagavatā—

he's spoken of two.”

sukhā vedanā, dukkhā vedanā.

Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.

Tatiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca:

And for a third time, Udāyī said to Pañcakaṅga,

“na kho, thapati, dve vedanā vuttā bhagavatā;

“The Buddha hasn’t spoken of two feelings,

tisso vedanā vuttā bhagavatā.

he’s spoken of three.”

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

And for a third time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā,

“The Buddha hasn’t spoken of three feelings,

dve vedanā vuttā bhagavatā—

he’s spoken of two.”

sukhā vedanā, dukkhā vedanā.

Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.

Neva kho sakkhi āyasmā udāyī pañcakaṅgaṃ thapatiṃ saññāpetuṃ, na panāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyīṃ saññāpetuṃ.

But neither was able to persuade the other.

Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsallāpaṃ.

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then he went up to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evam vutte, bhagavā āyasmantaṃ ānantaṃ etadavoca:

When he had spoken, the Buddha said to him:

“santaññeva kho, ānanda, pariyāyaṃ pañcakaṅgo thapati udāyissa nābbhanumodi, santaññeva ca pana pariyāyaṃ udāyī pañcakaṅgassa thapatissa nābbhanumodi.

“Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.

Dvepānanda, vedanā vuttā mayā pariyāyena, tissopi vedanā vuttā mayā pariyāyena, pañcapi vedanā vuttā mayā pariyāyena, chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā mayā pariyāyena, chattimsapi vedanā vuttā mayā pariyāyena, aṭṭhasatampi vedanā vuttā mayā pariyāyena.

In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

Evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

I've explained the teaching in all these different ways.

Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti tesametam pātikaṅkham—bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharissanti.

This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.

Evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

I've explained the teaching in all these different ways.

Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti tesametam pātikaṅkham—samaggā sammodamānā avivadamānā khīrodakābhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissanti.

This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Pañca kho ime, ānanda, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

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 ... pe ...

Smells known by the nose ...

jivhāviññeyyā rasā ... pe ...

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, ānanda, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

Yo kho, ānanda, evaṃ vadeyya: 'etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī'ti, idamassa nānujānāmi.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi ... pe ...
pathamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

This is a pleasure that is finer than that.

Yo kho, ānanda, evaṃ vadeyya: 'etaparamaṃ sattā sukhaṃ somanassaṃ
paṭisaṃvedenti' ti, idamassa nānujānāmi.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ
upasampajja viharati.

It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. ...

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' ...

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. ...

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākāsañcāyatanam samatikkamma 'anantaṃ viññāna'ti viññānañcāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ...

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso viññānañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. ...

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca.
This is a pleasure that is finer than that.

Yo kho, ānanda, evaṃ vadeyya: ‘etaparamaṃ sattā sukhaṃ somanassaṃ
paṭisaṃvedentī’ti, idamassa nānujānāmi.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that.

Taṃ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma
saññāvedayitanirodham upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca.
This is a pleasure that is finer than that.

Ṭhānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:
It's possible that wanderers who follow other paths might say,

‘saññāvedayitanirodham samaṇo gotamo āha; tañca sukhasmiṃ paññāpeti.

The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.

Tayidaṃ kimsu, tayidaṃ kathaṃsū’ti?
What's up with that?’

Evamvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā:
When wanderers who follow other paths say this, you should say to them,

‘na kho, āvuso, bhagavā sukhaṃyeva vedanaṃ sandhāya sukhasmiṃ paññāpeti;

Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling.

api ca, āvuso, yattha yattha sukhaṃ upalabbhati yaṃ yaṃ taṃ taṃ tathāgato
sukhasmiṃ paññāpeti””ti.

The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.
Satisfied, Venerable Ānanda was happy with what the Buddha said.

Bahavedanīyasuttaṃ niṭṭhitaṃ navamaṃ.

Majjhima Nikāya 60

Middle Discourses 60

Apaṇṇakasutta

Guaranteed

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalanāṃ brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

Assosum kho sāleyyakā brāhmaṇagahapatikā:

The brahmins and householders of Sālā heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālāṃ anuppatto.

“It seems the ascetic Gotama—a Śakyan, gone forth from a Śakyan family—wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.

Appekacce bhagavatā saddhiṃ sammodimsu; sammodanīyaṃ kathaṃ sāraṇīyaṃ vitisāretvā ekamantaṃ nisīdimsu. Appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu. Appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu. Appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho sāleyyake brāhmaṇagahapatike bhagavā etadavoca:

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

“atthi pana vo, gahapatayo, koci manāpo satthā yasmim vo ākāravatī saddhā paṭiladdhā”ti?

“So, householders, is there some other teacher you’re happy with, in whom you have acquired grounded faith?”

“Natthi kho no, bhante, koci manāpo satthā yasmim no ākāravatī saddhā paṭiladdhā”ti.

“No, sir.”

“Manāpaṃ vo, gahapatayo, satthāraṃ alabhanthēhi ayaṃ apaṇṇako dhammo samādāya vattitabbo.

“Since you haven’t found a teacher you’re happy with, you should undertake and implement this guaranteed teaching.

Apaṇṇako hi, gahapatayo, dhammo samatto samādinno, so vo bhavissati dīgharattaṃ hitāya sukhāya.

For when the guaranteed teaching is undertaken, it will be for your lasting welfare and happiness.

Katamo ca, gahapatayo, apaṇṇako dhammo?

And what is the guaranteed teaching?

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘natthi dinnam, natthi yittham, natthi hutam; natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko; natthi mātā, natthi pitā; natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi dinnam, atthi yittham, atthi hutam; atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko; atthi ayaṃ loko, atthi paro loko; atthi mātā, atthi pitā; atthi sattā opapātikā; atthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti.

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Taṃ kiṃ maññatha, gahapatayo:

What do you think, householders?

‘nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’”ti?

Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Since this is so, consider those ascetics and brahmins whose view is that

‘natthi dinnam, natthi yittham ... pe ... ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti

there’s no meaning in giving, etc.

tesametam pāṭikaṅkham—yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.

You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Na hi te bhonto samanabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva pana paraṃ lokaṃ 'natthi paro loko' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since there actually is another world, their view that there is no other world is wrong view.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti saṅkappeti; svāssa hoti micchāsaṅkappo.

Since there actually is another world, their thought that there is no other world is wrong thought.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti vācaṃ bhāsati; sāssa hoti micchāvācā.

Since there actually is another world, their speech that there is no other world is wrong speech.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti āha; ye te arahanto paralokaviduno tesamayaṃ paccanīkaṃ karoti.

Since there actually is another world, in saying that there is no other world they contradict those perfected ones who know the other world.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since there actually is another world, in convincing another that there is no other world they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkamseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupatṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayaṇca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkamsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti patisañcikkhati:

A sensible person reflects on this matter in this way:

'sace kho natthi paro loko evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sothhimattānaṃ karissati;

If there is no other world, when this individual's body breaks up they will keep themselves safe.

sace kho atthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjissati.

And if there is another world, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let's assume that those who say that there is no other world are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi natthikavādo'ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, a nihilist.'

Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho—

But if there really is another world, they lose on both counts.

yañca dittheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apanṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalāṃ thānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃditṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘atthi dinnam ... pe ... ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ ti

there is meaning in giving, etc.

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme samādāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ tissa diṭṭhi hoti; sāssa hoti samādiṭṭhi.

Moreover, since there actually is another world, their view that there is another world is right view.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since there actually is another world, their thought that there is another world is right thought.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ ti vācaṃ bhāsati; sāssa hoti sammāvācā.

Since there actually is another world, their speech that there is another world is right speech.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ ti āha; ye te arahanto paralokaviduno tesamayaṃ na paccanīkaṃ karoti.

Since there actually is another world, in saying that there is another world they don’t contradict those perfected ones who know the other world.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since there actually is another world, in convincing another that there is another world they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti.

And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ—

So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammāditṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññāti anattukaṃsaṇā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammāditṭhipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘sace kho atthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjissati.

‘If there is another world, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu paro loko, hotu nesam bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ;

But let’s assume that those who say that there is no other world are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo dittheva dhamme viññūnaṃ pāsaṃso—silavā purisapuggalo sammāditṭhi atthikavādo’ti.

Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms a positive teaching.’

Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kataggaho—

So if there really is another world, they win on both counts.

yañca dittheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjissati.

For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyaṃ apaṇṇako dhammo susamatto samādinno ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ tṇānaṃ.

They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, parādāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ.

‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyanta cepi cakkena yo imissā pathaviyā pāne ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; natthi tatonidānaṃ puññaṃ, natthi puñṇassa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṣsa āgamo'ti.
In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā
ujjuvipaccanīkavādā te evamaṃsu:

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say:

'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato,
kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ
ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato,
paradāraṃ gacchato, musā bhaṇato; karoto karīyati pāpaṃ.

'The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do a bad deed when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ
maṃsapuññaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

Dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento,
pacanto pācento; atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil.

Uttaraṇcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; atthi
tatonidānaṃ puññaṃ, atthi puññaṣsa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit.

Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṣsa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

Taṃ kiṃ maññatha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññaṃaṇṇassa ujuvipaccanīkavādā'ti?

Don't these doctrines directly contradict each other?"

"Evaṃ, bhante".

"Yes, sir."

"Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:

"Since this is so, consider those ascetics and brahmins whose view is that

'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato,
kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ
ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato,
paradāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ.

the one who acts does nothing wrong when they punish, etc.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ
maṃsapuññaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

Dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento ... pe ... dānena damena
saṃyamena saccavajjena natthi puññaṃ, natthi puññaṣsa āgamo'ti

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ,
manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ,
vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.

You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since action actually does have an effect, their view that action is ineffective is wrong view.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti saṅkappeti; svāssa hoti micchāsāṅkappo.

Since action actually does have an effect, their thought that action is ineffective is wrong thought.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti vācaṃ bhāsati; sāssa hoti micchāvācā.

Since action actually does have an effect, their speech that action is ineffective is wrong speech.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti āha, ye te arahanto kiriyavādā tesamayaṃ paccanīkaṃ karoti.

Since action actually does have an effect, in saying that action is ineffective they contradict those perfected ones who teach that action is effective.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since action actually does have an effect, in convincing another that action is ineffective they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkamaṃseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayaṇca micchādiṭṭhi micchāsāṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkamsanā paravambhanā. Evaṃassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti patisañcikkhati:

A sensible person reflects on this matter in this way:

'sace kho natthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā sotthimattānaṃ karissati;

If there is no effective action, when this individual's body breaks up they will keep themselves safe.

sace kho atthi kiriyā evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

And if there is effective action, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let's assume that those who say that there is no effective action are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi akiriyavādo'ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies the efficacy of action.'

Sace kho attheva kiriyaṃ, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho—

But if there really is effective action, they lose on both counts.

yañca dittheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apanṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalam thānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatiṭṭhato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto kariyati pāpaṃ.

the one who acts does a bad deed when they punish, etc.

Khurapariyantaṃ cepi cakkena yo imissā pathaviyā pāne ekaṃ maṃsakhalam ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

Dakkhiṇaṃ cepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācanto, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

Uttaraṇaṃ cepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃ āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṃ āgamo’ti

tesametaṃ pāṭikaṅkhaṃ yamidaṃ kāyaduccariṃ, vacīduccariṃ, manoduccariṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucariṃ, vacīsucariṃ, manosucariṃ—ime tayo kusale dhamme samādāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi.

Moreover, since action actually does have an effect, their view that action is effective is right view.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since action actually does have an effect, their thought that action is effective is right thought.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti vācaṃ bhāsatī; sāssa hoti sammāvācā.

Since action actually does have an effect, their speech that action is effective is right speech.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti āha; ye te arahanto kiriyaṃ vadātesamayaṃ na paccaṇikaṃ karoti.

Since action actually does have an effect, in saying that action is effective they don’t contradict those perfected ones who teach that action is effective.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since action actually does have an effect, in convincing another that action is effective they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkamseti, na paraṃ vambhethi.
And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupatthitaṃ—
So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsaṇā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati:
A sensible person reflects on this matter in this way:

‘sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjissati.
‘If there is effective action, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;
But let’s assume that those who say that there is no effective action are correct.

atha ca paṇāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso—sīlavā purisapuggalo sammādiṭṭhi kiriyavādo’ti.
Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms the efficacy of action.’

Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho—
So if there really is effective action, they win on both counts.

yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjissati.
For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ thānaṃ.
They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya;
‘There is no cause or condition for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti.
Sentient beings are corrupted without cause or reason.

Natthi hetu, natthi paccayo sattānaṃ visuddhiyā;
There’s no cause or condition for the purification of sentient beings.

ahetū appaccayā sattā visujjhanti.
Sentient beings are purified without cause or reason.

Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo;
There is no power, no energy, no manly strength or vigor.

sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā
niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti.
*All sentient beings, all living creatures, all beings, all souls lack control, power, and energy.
Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six
classes of rebirth.’*

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā
ujjuvippaccanīkavādā.
And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:
They say:

‘atthi hetu, atthi paccayo sattānaṃ saṃkilesāya;
‘There is a cause and condition for the corruption of sentient beings.

sahetū sappaccayā sattā saṅkilissanti.
Sentient beings are corrupted with cause and reason.

Atthi hetu, atthi paccayo sattānaṃ visuddhiyā;
There is a cause and condition for the purification of sentient beings.

sahetū sappaccayā sattā visujjhanti.
Sentient beings are purified with cause and reason.

Atthi balaṃ, atthi vīriyaṃ, atthi purisaṭhāmo, atthi purisaṇṇakamo;
There is power, energy, manly strength and vigor.

na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā
niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti.
*It is not the case that all sentient beings, all living creatures, all beings, all souls lack control,
power, and energy, or that, molded by destiny, circumstance, and nature, they experience
pleasure and pain in the six classes of rebirth.’*

Taṃ kiṃ maññaṇa, gahapatayo,
What do you think, householders?

nanume samaṇabrāhmaṇā aññaṃaṇṇassa ujuvippaccanīkavādā”ti?
Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.
“Yes, sir.”

“Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:
“Since this is so, consider those ascetics and brahmins whose view is that

‘natthi hetu, natthi paccayo sattānaṃ saṅkilesāya;
there’s no cause or condition for the corruption of sentient beings, etc.

ahetū appaccayā sattā saṅkilissanti.
-

Natthi hetu, natthi paccayo sattānaṃ visuddhiyā;
-

ahetū appaccayā sattā visujjhanti.
-

Natthi balaṃ, natthi vīriyaṃ, natthi purisaṭhāmo, natthi purisaṇṇakamo; sabbe
sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā
niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti
-

tesametam paṭikaṅkham—yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ,
manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ,
vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.
*You can expect that they will reject good conduct by way of body, speech, and mind, and
undertake and implement bad conduct by way of body, speech, and mind.*

Taṃ kissa hetu?

Why is that?

Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana hetuṃ 'natthi hetū' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since there actually is causality, their view that there is no causality is wrong view.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti saṅkappeti; svāssa hoti micchāsaṅkappo.

Since there actually is causality, their thought that there is no causality is wrong thought.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti vācaṃ bhāsati; sāssa hoti micchāvācā.

Since there actually is causality, their speech that there is no causality is wrong speech.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti āha; ye te arahanto hetuvādā tesamayaṃ paccanikaṃ karoti.

Since there actually is causality, in saying that there is no causality they contradict those perfected ones who teach that there is causality.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since there actually is causality, in convincing another that there is no causality they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkamaṃseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayaṇca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanikatā asaddhammasaññatti attānukkamaṃsanā paravambhanaṃ. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti patisaṅcikkhati:

A sensible person reflects on this matter in this way:

'sace kho natthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sotthimattānaṃ karissati;

If there is no causality, when this individual's body breaks up they will keep themselves safe.

sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

And if there is causality, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let's assume that those who say that there is no causality are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi ahetukavādo'ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies causality.'

Sace kho attheva hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho—

But if there really is causality, they lose on both counts.

yañca dītheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apanṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalāṃ thānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdīṭṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘atthi hetu, atthi paccayo sattānaṃ saṅkilesāya;

there is a cause and condition for the corruption of sentient beings, etc.

sahetū sappaccayā sattā saṅkilissanti.

Atthi hetu, atthi paccayo sattānaṃ visuddhiyā;

sahetū sappaccayā sattā visujjhanti.

Atthi balā, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe pānā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgati bhāvaparīnatā chasvevābhijāṭisū sukhadukkhaṃ paṭisaṃvedenti ti

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme samādhāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ tissa dīṭṭhi hoti; sāssa hoti sammā dīṭṭhi.

Moreover, since there actually is causality, their view that there is causality is right view.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since there actually is causality, their thought that there is causality is right thought.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti vācaṃ bhāsatī; sāssa hoti sammāvācā.

Since there actually is causality, their speech that there is causality is right speech.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti āha, ye te arahanto hetuvādā tesamayaṃ na paccanīkaṃ karoti.

Since there actually is causality, in saying that there is causality they don’t contradict those perfected ones who teach that there is causality.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since there actually is causality, in convincing another that there is causality they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkamaṃseti, na paraṃ vambheti.

And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyam pahīnaṃ hoti, susīlyam paccupatthitaṃ—
So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammāditthi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā
saddhammasaññāti anattukaṃsaṇā aparavambhaṇā. Evamassime aneke kusalā
dhammā sambhavanti sammāditthipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati: ‘sace kho atthi hetu, evamayam
bhavam purisapuggalo kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ
upapajjissati.

A sensible person reflects on this matter in this way: ‘If there is causality, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ
vacanaṃ;

But let’s assume that those who say that there is no causality are correct.

atha ca panāyam bhavam purisapuggalo dittheva dhamme viññūnaṃ
pāsaṃso—sīlavā purisapuggalo sammāditthi hetuvādo’ti.

Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms causality.

Sace kho atthi hetu, evaṃ imassa bhoṭo purisapuggalassa ubhayattha kaṭaggaho—
So if there really is causality, they win on both counts.

yañca dittheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ param maraṇā
sugatiṃ saggaṃ lokaṃ upapajjissati.

For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharitvā
tiṭṭhati, riñcati akusalaṃ thānaṃ.

They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃditthino:

There are some ascetics and brahmins who have this doctrine and view:

‘natthi sabbaso āruppā’ti.

‘There are no totally formless states of meditation.’

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā
ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi sabbaso āruppā’ti.

‘There are totally formless states of meditation.’

Taṃ kiṃ maññatha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’ti?

Don’t these doctrines directly contradict each other?”

“Evam, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati—

“A sensible person reflects on this matter in this way:

ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

‘Some ascetics and brahmins say that

‘natthi sabbaso āruppā’ti, idaṃ me adiṭṭhaṃ;

there are no totally formless meditations, but I have not seen that.

yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Some ascetics and brahmins say that

‘atthi sabbaso āruppā’ti, idaṃ me aviditaṃ.

there are totally formless meditations, but I have not known that.

Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ—

Without knowing or seeing, it would not be appropriate for me to take one side and declare,

idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ.

‘This is the only truth, other ideas are silly.’

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘natthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thaṇametaṃ vijjati—

there are no totally formless meditations are correct, it is possible

ye te devā rūpino manomayā, apaṇṇakaṃ me tatrūpapatti bhavissati.

that I will be guaranteed rebirth among the gods who possess form and made of mind.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘atthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thaṇametaṃ vijjati—

there are totally formless meditations are correct, it is possible

ye te devā arūpino saññāmayā, apaṇṇakaṃ me tatrūpapatti bhavissati.

that I will be guaranteed rebirth among the gods who are formless and made of perception.

Dissanti kho pana rūpādhikaraṇaṃ

danḍādānasatthādānakalahaviggahavivādātuvaṃtuvatpesuññamusāvādā.

Now, owing to form, bad things are seen: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies.

‘Natthi kho panetaṃ sabbaso arūpe’ti.

But those things don’t exist where it is totally formless.’

So iti paṭisaṅkhāya rūpānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding forms.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘natthi sabbaso bhavanirodho’ti.

‘There is no such thing as the total cessation of future lives.’

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi sabbaso bhavanirodho’ti.

‘There is such a thing as the total cessation of future lives.’

Taṃ kiṃ maññatha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññaamaññaassa ujuvipaccanīkavādā”ti?

Don't these doctrines directly contradict each other?"

“Evaṃ, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati—

“A sensible person reflects on this matter in this way:

ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

‘Some ascetics and brahmins say that

‘natthi sabbaso bhavanirodho’ti, idaṃ me adiṭṭhaṃ;

there is no such thing as the total cessation of future lives, but I have not seen that.

yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Some ascetics and brahmins say that

‘atthi sabbaso bhavanirodho’ti, idaṃ me aviditaṃ.

there is such a thing as the total cessation of future lives, but I have not known that.

Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ—

Without knowing or seeing, it would not be appropriate for me to take one side and declare,

idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ.

‘This is the only truth, other ideas are silly.’

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘natthi sabbaso bhavanirodho’ti, sace tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thānametaṃ vijjati—

there is no such thing as the total cessation of future lives are correct, it is possible

ye te devā arūpino saññāmayā apaṇṇakaṃ me tatrūpapatti bhavissati.

that I will be guaranteed rebirth among the gods who are formless and made of perception.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘atthi sabbaso bhavanirodho’ti, sace tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thānametaṃ vijjati—

there is such a thing as the total cessation of future lives are correct, it is possible

yaṃ diṭṭheva dhamme parinibbāyissāmi.

that I will be extinguished in the present life.

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

The view of those ascetics and brahmins who say that

‘natthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi sārāgāya santike, saṃyogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike.

there is no such thing as the total cessation of future lives is close to greed, approving, attachment, and grasping.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

The view of those ascetics and brahmins who say that

‘atthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi asārāgāya santike, asaṃyogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santiketi.

there is such a thing as the total cessation of future lives is close to non-greed, non-approving, non-attachment, and non-grasping.’

So iti paṭisaṅkhāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

Cattārome, gahapatayo, puggalā santo saṃvijjamānā lokasmim.

Householders, these four people are found in the world.

Katame cattāro?

What four?

Idha, gahapatayo, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

One person mortifies themselves, committed to the practice of mortifying themselves.

Idha, gahapatayo, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.

One person mortifies others, committed to the practice of mortifying others.

Idha, gahapatayo, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

Idha, gahapatayo, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto;

One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto

sukhappatisaṃvedī brahmabhūtena attanā viharati.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Katamo ca, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto?

And what person mortifies themselves, committed to the practice of mortifying themselves?

Idha, gahapatayo, ekacco puggalo acelako hoti muttācāro hatthāpalekhano ... pe ...

It's when someone goes naked, ignoring conventions. ...

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.

And so they live committed to practicing these various ways of mortifying and tormenting the body.

Ayaṃ vuccati, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

Katamo ca, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto?

And what person mortifies others, committed to the practice of mortifying others?

Idha, gahapatayo, ekacco puggalo orabbhiko hoti sūkariko ... pe ... ye vā panaññepi keci kurūrakamantā.

It's when a person is a butcher of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

Ayaṃ vuccati, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto.

This is called a person who mortifies others, being committed to the practice of mortifying others.

Katamo ca, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto?

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

Idha, gahapatayo, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto ... pe ...

It's when a person is an anointed king or a well-to-do brahmin. ...

tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces.

Ayaṃ vuccati, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto
parantapo ca paraparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

Katamo ca, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na
parantapo na paraparitāpanānuyogamanuyutto;

And what person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others,

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto
sukhappaṭisaṃvedī brahmabhūtena attanā viharati?

living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

Idha, gahapatayo, tathāgato loke uppajjati araham sammāsambuddho ...

It's when a Realized One arises in the world, perfected, a fully awakened Buddha ...

pe ...

A householder hears that teaching, or a householder's child, or someone reborn in some good family. ...

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānam upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ...

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānam ... pe ...

second absorption ...

tatiyaṃ jhānam ... pe ...

third absorption ...

catuttham jhānam upasampajja viharati.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte
kammaniye tthe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. ...

So anekavihiṭaṃ pubbenivāsaṃ anussarati seyyathidaṃ—ekampi jātiṃ dvepi jātiyo
... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte
kammaniye tthe āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate ... pe ...

yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ...

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, gahapatayo, puggalo nevattantapo nātaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto;

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto sukhappatisaṃvedī brahmabhūtena attanā viharatī’ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

When he had spoken, the brahmins and householders of Sālā said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotaṃ gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammaṇca bhikkhusaṅghaṇca.

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gate’ti.

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Apaṇṇakasuttaṃ niṭṭhitaṃ dasamaṃ.

Gahapativaggo niṭṭhito paṭhamo.

Kandaraṇāgarasekhavato ca,

Poṭaliyo puna jīvaka**b**hacco;

Upālidamatho kukkura**a**bhayo,

Bahuvedanīyāpaṇṇakato dasamo.

Majjhima Nikāya 61

Middle Discourses 61

Ambalaṭṭhikarāhulovādasutta

Advice to Rāhula at Ambalaṭṭhika

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati.

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami.

Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula.

Addasā kho āyasmā rāhulo bhagavantam dūratova āgacchantam.

Rāhula saw the Buddha coming off in the distance.

Disvāna āsanam paññāpesi, udakañca pādānam.

He spread out a seat and placed water for washing the feet.

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

Nisajja pāde pakkhālesi.

and washed his feet.

Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantaṃ nisīdi.

Rāhula bowed to the Buddha and sat down to one side.

Atha kho bhagavā parittam udakāvasesam udakādhāne ṭhapetvā āyasmantaṃ rāhulam āmantesi:

Then the Buddha, leaving a little water in the pot, addressed Rāhula,

“passasi no tvam, rāhula, imam parittam udakāvasesam udakādhāne ṭhapitaṃ”ti?

“Rāhula, do you see this little bit of water left in the pot?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ parittakam kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjā”ti.

“That’s how little of the ascetic’s nature is left in those who are not ashamed to tell a deliberate lie.”

Atha kho bhagavā parittam udakāvasesam chaddetvā āyasmantaṃ rāhulam āmantesi:

Then the Buddha, tossing away what little water was left in the pot, said to Rāhula,

“passasi no tvam, rāhula, parittam udakāvasesam chadditaṃ”ti?

“Do you see this little bit of water that was tossed away?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ chadditam kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjā”ti.

“That’s how the ascetic’s nature is tossed away in those who are not ashamed to tell a deliberate lie.”

Atha kho bhagavā tam udakādhānam nikkujjitvā āyasmantaṃ rāhulam āmantesi:

Then the Buddha, turning the pot upside down, said to Rāhula,

“passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjitaṃ”ti?

“Do you see how this pot is turned upside down?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ nikkujjitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti.

“That’s how the ascetic’s nature is turned upside down in those who are not ashamed to tell a deliberate lie.”

Atha kho bhagavā taṃ udakādhānaṃ ukkujjitvā āyasantaṃ rāhulaṃ āmantesi:

Then the Buddha, turning the pot right side up, said to Rāhula,

“passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tucchaṃ”ti?

“Do you see how this pot is vacant and hollow?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ rittaṃ tucchaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjāti.

“That’s how vacant and hollow the ascetic’s nature is in those who are not ashamed to tell a deliberate lie.

Seyyathāpi, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk.

Tattha hatthārohassa evaṃ hoti:

So its rider thinks:

‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ... pe ... naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

‘This royal bull elephant still protects its trunk.

Apariccattaṃ kho rañño nāgassa jīvitāṃ’ti.

It has not fully dedicated its life.’

Yato kho, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ... pe ... naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti:

But when that royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks:

‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti.

‘This royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk.

Pariccattaṃ kho rañño nāgassa jīvitāṃ.

It has fully dedicated its life.

Natthi dāni kiñci rañño nāgassa akaraṇīyaṃ’ti.

Now there is nothing that royal bull elephant would not do.’

Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi.

In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say.

Tasmātiha te, rāhula, ‘hassāpi na musā bhaṇissāmī’ti—
So you should train like this: ‘I will not tell a lie, even for a joke.’

evañhi te, rāhula, sikkhitabbaṃ.

Taṃ kiṃ maññasi, rāhula,
What do you think, Rāhula?

kimatthiyo ādāso’ti?
What is the purpose of a mirror?’

“Paccavekkhaṇattho, bhante”ti.
“It’s for checking your reflection, sir.”

“Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ.
“In the same way, deeds of body, speech, and mind should be done only after repeated checking.

Yadeva tvam, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbaṃ:
When you want to act with the body, you should check on that same deed:

‘yannu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—
‘Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both?

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?
Is it unskillful, with suffering as its outcome and result?’

Sace tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—
‘This act with the body that I want to do leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ.
It’s unskillful, with suffering as its outcome and result.’ To the best of your ability, Rāhula, you should not do such a deed.

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—
‘This act with the body that I want to do doesn’t lead to hurting myself, hurting others, or hurting both.

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.
It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should do such a deed.

Karontenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:

While you are acting with the body, you should check on that same act:

‘yannu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both?

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Is it unskillful, with suffering as its outcome and result?’

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘This act with the body that I am doing leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi tvam, rāhula, evarūpaṃ kāyakammaṃ.

It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should desist from such a deed.

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

‘This act with the body that I am doing doesn’t lead to hurting myself, hurting others, or hurting both.

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi tvam, rāhula, evarūpaṃ kāyakammaṃ.

It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should continue doing such a deed.

Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:

After you have acted with the body, you should check on that same act:

‘yannu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both?

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Is it unskillful, with suffering as its outcome and result?’

Sace kho tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘This act with the body that I have done leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānikātabbaṃ;

It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ.
And having revealed it you should restrain yourself in future.

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsim idaṃ me kāyakammaṃ
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na
ubhayabyābādhāyapi saṃvattati—
*‘This act with the body that I have done doesn’t lead to hurting myself, hurting others, or
hurting both.*

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, teneva tvam, rāhula,
piṭipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.
*It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture
and joy because of this, training day and night in skillful qualities.*

“Yadeva tvam, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ
paccavekkhitabbaṃ:
When you want to act with speech, you should check on that same deed:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi
saṃvatteyya—
*‘Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting
both?’ ...*

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi
saṃvatteyya—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula,
vācāya kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ
nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, evarūpaṃ te, rāhula,
vācāya kammaṃ karaṇīyaṃ.

Karontenapi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ
paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi
saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi
saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi
tvāṃ, rāhula, evarūpaṃ vacīkammaṃ.

Sace pana tvāṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na
ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi tvāṃ,
rāhula, evarūpaṃ vacīkammaṃ.

Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi
saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace kho tvāṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi
saṃvattati—

‘This act of speech that I have done leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula,
vacīkammaṃ satthari vā viññūsu vā sabrahmacārisu desetabbaṃ, vivaritabbaṃ,
uttānīkattabbaṃ;

*It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess,
reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.*

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ.

And having revealed it you should restrain yourself in future.

Sace pana tvāṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na
ubhayabyābādhāyapi saṃvattati—

*‘This act of speech that I have done doesn’t lead to hurting myself, hurting others, or hurting
both.*

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, teneva tvāṃ, rāhula,
pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

*It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture
and joy because of this, training day and night in skillful qualities.*

Yadeva tvāṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ
paccavekkhitabbaṃ:

When you want to act with the mind, you should check on that same deed:

‘yannu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi
saṃvatteyya—

*‘Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting
both?’ ...*

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi
saṃvatteyya—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te,
rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ
nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na
ubhayabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ’ti, evarūpaṃ te, rāhula,
manasā kammaṃ karaṇīyaṃ.

Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ
paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi
saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi
saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi
tvaṃ, rāhula, evarūpaṃ manokammaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na
ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi tvaṃ,
rāhula, evarūpaṃ manokammaṃ.

Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace kho tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘This act of mind that I have done leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evaṃ paṇa te, rāhula, manokammaṃ aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ;

It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should be horrified, repelled, and disgusted by that deed.

aṭṭiyitvā harāyitvā jigucchitvā āyatim saṃvaram āpajjitabbaṃ.

And being repelled, you should restrain yourself in future.

Sace paṇa tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

‘This act with the mind that I have done doesn’t lead to hurting myself, hurting others, or hurting both.

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ’ti, teneva tvam, rāhula, piṭipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Ye hi keci, rāhula, aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ.

All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking.

Yepi hi keci, rāhula, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti.

Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti.

Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi’ti—

So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’”

evañhi te, rāhula, sikkhitabban”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamam.

Majjhima Nikāya 62

Middle Discourses 62

Mahārāhulovādasutta

The Longer Advice to Rāhula

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

Āyasmāpi kho rāhulo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya bhagavantam piṭṭhito piṭṭhito anubandhi.

And Venerable Rāhula also robed up and followed behind the Buddha.

Atha kho bhagavā apaloketvā āyasmantaṃ rāhulaṃ āmantesi:

Then the Buddha looked back at Rāhula and said,

“yaṃ kiñci, rāhula, rūpaṃ—atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evameva yathābhūtaṃ sammappaññāya dattābbaṃ”ti.

*“Rāhula, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’”*

“Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā”ti?

“Only form, Blessed One? Only form, Holy One?”

“Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā”ti.

“Form, Rāhula, as well as feeling and perception and choices and consciousness.”

Atha kho āyasmā rāhulo “ko najja bhagavatā sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissatī”ti tato patinivattitvā aññatarasmiṃ rukkhamaṇe nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

Then Rāhula thought, “Who would go to the village for alms today after being advised directly by the Buddha?” Turning back, he sat down at the root of a certain tree cross-legged, with his body straight, and established mindfulness right there.

Addasā kho āyasmā sārīputto āyasmantaṃ rāhulaṃ aññatarasmiṃ rukkhamaṇe nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

Venerable Sārīputta saw him sitting there,

Disvāna āyasmantaṃ rāhulaṃ āmantesi:

and addressed him,

“ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi.

“Rāhula, develop mindfulness of breathing.

Ānāpānassati, rāhula, bhāvanā bhāvitā bahulikātā mahapphalā hoti mahānisaṃsā”ti.

When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial.”

Atha kho āyasmā rāhulo sāyanhasamayam paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantam etadavoca:

Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him:

“kathaṃ bhāvitā nu kho, bhante, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahānisamsā”ti?

“Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?”

“Yaṃ kiñci, rāhula, ajjhataṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ—

“Rāhula, the interior earth element is said to be anything hard, solid, and organic that’s internal, pertaining to an individual. This includes:

kesā lomā nakhā dantā taco maṃsaṃ nhāru atṭhi atṭhimiññaṃ vakkamā hadayaṃ yakanam kilomakam pihakam papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ—
head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that’s internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhattikā pathavīdhātu.

This is called the interior earth element.

Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhātūrevesā.

The interior earth element and the exterior earth element are just the earth element.

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya datṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

Katamā ca, rāhula, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhattikā, siyā bāhirā.

The water element may be interior or exterior.

Katamā ca, rāhula, ajjhattikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhataṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ—

Anything that’s water, watery, and organic that’s internal, pertaining to an individual. This includes:

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttam, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ āpo āpogataṃ upādinnaṃ—
bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that’s water, watery, and organic that’s internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhattikā āpodhātu.

This is called the interior water element.

Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūrevesā.

The interior water element and the exterior water element are just the water element.

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya datṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

Katamā ca, rāhula, tejodhātu?

And what is the fire element?

Tejodhātu siyā ajjhattikā, siyā bāhirā.

The fire element may be interior or exterior.

Katamā ca, rāhula, ajjhattikā tejodhātu?

And what is the interior fire element?

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

Anything that’s fire, fiery, and organic that’s internal, pertaining to an individual. This includes:

yena ca santappati yena ca jīriyati yena ca pariḍayhati yena ca asitapīṭakhāyitasāyitaṃ sammā pariñāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ—
that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that’s fire, fiery, and organic that’s internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhattikā tejodhātu.

This is called the interior fire element.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturevesā.

The interior fire element and the exterior fire element are just the fire element.

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya datṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

Katamā ca, rāhula, vāyodhātu?

And what is the air element?

Vāyodhātu siyā ajjhattikā, siyā bāhirā.

The air element may be interior or exterior.

Katamā ca, rāhula, ajjhattikā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

Anything that’s wind, windy, and organic that’s internal, pertaining to an individual. This includes:

uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya vātā, aṅgamaṅgānūsārino vātā, assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ—
winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that’s air, airy, and organic that’s internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhattikā vāyodhātu.

This is called the interior air element.

Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā.

The interior air element and the exterior air element are just the air element.

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya dattṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

Katamā ca, rāhula, ākāsadhātu?

And what is the space element?

Ākāsadhātu siyā ajjhattikā, siyā bāhirā.

The space element may be interior or exterior.

Katamā ca, rāhula, ajjhattikā ākāsadhātu?

And what is the interior space element?

Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ upādinnaṃ, seyyathidaṃ—

Anything that’s space, spacious, and organic that’s internal, pertaining to an individual. This includes:

kannacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhōharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ, aghaṃ aghagataṃ, vivaraṃ vivaragataṃ, asaṃphuṭṭhaṃ, maṃsalohitehi upādinnaṃ—

the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions.

ayaṃ vuccati, rāhula, ajjhattikā ākāsadhātu.

This is called the interior space element.

Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūvesā.

The interior space element and the exterior space element are just the space element.

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya dattṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

Pathavīsamaṃ, rāhula, bhāvanaṃ bhāvehi.

Rāhula, meditate like the earth.

Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, pathaviyā sucimpi nikkhipanti, asucimpi nikkhipanti, gūthagatampi nikkhipanti, muttagatampi nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī aṭṭiyati vā harāyati vā jigucchati vā;

Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this.

evameva kho tvam, rāhula, pathavīsamaṃ bhāvanaṃ bhāvehi.

In the same way, meditate like the earth.

Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

Āposamaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate like water.

Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, āposmimi sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitagatampi dhovanti, na ca tena āpo aṭṭiyati vā harāyati vā jigucchati vā;

Suppose they were to wash both clean and unclean things in the water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and disgusted because of this.

evameva kho tvam, rāhula, āposamaṃ bhāvanaṃ bhāvehi.

In the same way, meditate like water.

Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

Tejosamaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate like fire.

Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, tejo sucimpi dahati, asucimpi dahati, gūthagatampi dahati, muttagatampi dahati, kheḷagatampi dahati, pubbagatampi dahati, lohitagatampi dahati, na ca tena tejo aṭṭiyati vā harāyati vā jigucchati vā;

Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this.

evameva kho tvam, rāhula, tejosamaṃ bhāvanaṃ bhāvehi.

In the same way, meditate like fire.

Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

Vāyosamaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate like wind.

Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, vāyo sucimpi upavāyati, asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati, na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā;

Suppose the wind were to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this.

evameva kho tvam, rāhula, vāyosamaṃ bhāvanaṃ bhāvehi.

In the same way, meditate like the wind.

Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

Ākāśasamaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate like space.

Ākāśasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, ākāso na katthaci patiṭṭhito;

Just as space is not established anywhere,

evameva kho tvam, rāhula, ākāśasamaṃ bhāvanaṃ bhāvehi.

in the same way, meditate like space.

Ākāśasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

Mettaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate on love.

Mettañhi te, rāhula, bhāvanaṃ bhāvayato yo byāpādo so pahīyissati.

For when you meditate on love any ill will will be given up.

Karuṇaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate on compassion.

Karuṇañhi te, rāhula, bhāvanaṃ bhāvayato yā vihesā sā pahīyissati.

For when you meditate on compassion any cruelty will be given up.

Muditaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate on rejoicing.

Muditañhi te, rāhula, bhāvanaṃ bhāvayato yā arati sā pahīyissati.

For when you meditate on rejoicing any negativity will be given up.

Upekkhaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate on equanimity.

Upekkhañhi te, rāhula, bhāvanaṃ bhāvayato yo paṭigho so pahīyissati.

For when you meditate on equanimity any repulsion will be given up.

Asubhaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate on ugliness.

Asubhañhi te, rāhula, bhāvanaṃ bhāvayato yo rāgo so pahīyissati.

For when you meditate on ugliness any lust will be given up.

Aniccasaññaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate on impermanence.

Aniccaaññañhi te, rāhula, bhāvanam bhāvayato yo asmimāno so pahīyissati.
For when you meditate on impermanence any conceit ‘I am’ will be given up.

Ānāpānassatiṃ, rāhula, bhāvanam bhāvehi.
Develop mindfulness of breathing.

Ānāpānassati hi te, rāhula, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.
When mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Katham bhāvitā ca, rāhula, ānāpānassati, katham bahulīkatā mahapphalā hoti mahānisamsā?
And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, rāhula, bhikkhu araññagato vā rukkhamaṭṭhagato vā suññāgāragato vā nisīdati pallaṅkam ābhujiṭvā ujum kāyaṃ paṇidhāya parimukham satiṃ upatthapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and establishes mindfulness right there.

So satova assasati satova passasati.
Just mindful, they breath in. Mindful, they breath out.

Dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti;
When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’

rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti.
When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

‘Sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati;
They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.
They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

‘Pītippaṭisaṃvedī assasissāmī’ti sikkhati; ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati;
They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.

‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati;
They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.

‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati;
They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.
They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

‘Cittappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati;
They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.

‘abhippamodayaṃ cittaṃ assasissāmi’ti sikkhati; ‘abhippamodayaṃ cittaṃ passasissāmi’ti sikkhati;

They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.

‘samādahaṃ cittaṃ assasissāmi’ti sikkhati; ‘samādahaṃ cittaṃ passasissāmi’ti sikkhati;

They practice breathing in immersing the mind. They practice breathing out immersing the mind.

‘vimocayaṃ cittaṃ assasissāmi’ti sikkhati; ‘vimocayaṃ cittaṃ passasissāmi’ti sikkhati.

They practice breathing in freeing the mind. They practice breathing out freeing the mind.

‘Aniccānupassī assasissāmi’ti sikkhati; ‘aniccānupassī passasissāmi’ti sikkhati;

They practice breathing in observing impermanence. They practice breathing out observing impermanence.

‘virāgānupassī assasissāmi’ti sikkhati; ‘virāgānupassī passasissāmi’ti sikkhati;

They practice breathing in observing fading away. They practice breathing out observing fading away.

‘nirodhānupassī assasissāmi’ti sikkhati; ‘nirodhānupassī passasissāmi’ti sikkhati;

They practice breathing in observing cessation. They practice breathing out observing cessation.

‘paṭinissaggānupassī assasissāmi’ti sikkhati; ‘paṭinissaggānupassī passasissāmi’ti sikkhati.

They practice breathing in observing letting go. They practice breathing out observing letting go.

Evam bhāvitā kho, rāhula, ānāpānassati, evaṃ bahulīkatā mahapphalā hoti mahānisamsā.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Evam bhāvitāya, rāhula, ānāpānassatiyā, evaṃ bahulīkatāya yepi te carimakā assāsā tepi veditāva nirujjhanti no aviditā’ti.

When mindfulness of breathing is developed and cultivated in this way, even when the final breaths in and out cease, they are known, not unknown.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 63

Middle Discourses 63

Cūlamālukyāsutta

The Shorter Discourse With Mālūkyā

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmato mālūkyaputtassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

Then as Venerable Mālūkyā was in private retreat this thought came to his mind:

“yānimāni diṭṭhigatāni bhagavatā abyākatāni thapitāni patikkhittāni:

“There are several convictions that the Buddha has left undeclared; he has set them aside and refused to comment on them.

‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīraṇ’tipi, ‘aññaṃ jīvaṃ aññaṃ sarīraṇ’tipi, ‘hoti tathāgato paraṃ maraṇā’tipi, ‘na hoti tathāgato paraṃ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi—

For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

tāni me bhagavā na byākaroti.

The Buddha does not give me a straight answer on these points.

Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati.

I don't like that, and do not accept it.

Sohaṃ bhagavantam upasaṅkamitvā etamatthaṃ pucchissāmi.

I'll go to him and ask him about this.

Sace me bhagavā byākarissati:

If he gives me a straight answer on any of these points,

‘sassato loko’ti vā ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ bhagavati brahmacariyaṃ carissāmi;

I will live the spiritual life under him.

no ce me bhagavā byākarissati:

If he does not give me a straight answer on any of these points,

‘sassato loko’ti vā ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmī’ti.

I will reject the training and return to a lesser life.”

Atha kho āyasmā mālūkyaputto sāyanhasamayaṃ patisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnō kho āyasmā mālūkyaputto bhagavantam etadavoca:

Then in the late afternoon, Mālūkyā came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts. He then continued:

“Idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi—

yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni:

‘sassato loko’tipi, ‘asassato loko’tipi ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi—

tāni me bhagavā na byākaroti.

Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati.

Sohaṃ bhagavantam upasaṅkamitvā etamattaṃ pucchissāmi.

Sace me bhagavā byākarissati:

‘sassato loko’ti vā, ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ bhagavati, brahmacariyaṃ carissāmi.

No ce me bhagavā byākarissati:

‘sassato loko’ti vā, ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmīti.

Sace bhagavā jānāti:

“If the Buddha knows

‘sassato loko’ti, ‘sassato loko’ti me bhagavā byākarotu;
that the world is eternal, please tell me.

sace bhagavā jānāti:

If you know

‘asassato loko’ti, ‘asassato loko’ti me bhagavā byākarotu.
that the world is not eternal, tell me.

No ce bhagavā jānāti:

If you don’t know

‘sassato loko’ti vā, ‘asassato loko’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

whether the world is eternal or not, then it is straightforward to simply say:

‘na jānāmi, na passāmī’ti.

‘I neither know nor see.’

Sace bhagavā jānāti:

If you know

‘antavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu;

that the world is finite, or infinite; that the soul and the body are the same thing, or they are different things; that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist, please tell me.

sace bhagavā jānāti:

‘anantavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘antavā loko’ti vā, ‘anantavā loko’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi, na passāmi’ti.

Sace bhagavā jānāti:

‘taṃ jīvaṃ taṃ sarīraṃ’ti, ‘taṃ jīvaṃ taṃ sarīraṃ’ti me bhagavā byākarotu;

sace bhagavā jānāti:

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi, na passāmi’ti.

Sace bhagavā jānāti:

‘hoti tathāgato paraṃ maraṇā’ti, ‘hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu;

sace bhagavā jānāti:

‘na hoti tathāgato paraṃ maraṇā’ti, ‘na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi na passāmi’ti.

Sace bhagavā jānāti:

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu;

sace bhagavā jānāti:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

If you don't know

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:
any of these things, then it is straightforward to simply say:

‘na jānāmi, na passāmi’”ti.

‘I neither know nor see.’”

“Kiṃ nu tāhaṃ, mālukiyaputta, evaṃ avacaṃ:

“What, Mālukiyaputta, did I ever say to you:

‘ehi tvam, mālukiyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi:

‘Come, Mālukiyaputta, live the spiritual life under me, and I will declare these things to you’?”

“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā”ti?

“No hetam, bhante”.

“No, sir.”

“Tvam vā pana maṃ evaṃ avaca:

“Or did you ever say to me:

‘ahaṃ, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati:

‘Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me’?”

“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā”ti?

“No hetam, bhante”.

“No, sir.”

“Iti kira, mālukiyaputta, nevāhaṃ taṃ vadāmi:

“So it seems that I did not say to you:

‘ehi tvam, mālukiyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi:

‘Come, Mālukiyaputta, live the spiritual life under me, and I will declare these things to you.’

“sassato loko”ti vā, “asassato loko”ti vā ... pe ...

“neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti;

napi kira maṃ tvam vadesi:

And you never said to me:

‘aham, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati:
‘Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me.’

“sassato loko”ti vā “asassato loko”ti vā ... pe ...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti.

Evam sante, moghapurisa, ko santo kaṃ paccācikkhasi?
In that case, you silly man, are you really in a position to be abandoning anything?

Yo kho, mālukiyaputta, evaṃ vadeyya:
Suppose someone were to say this:

‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati:
‘I will not live the spiritual life under the Buddha until the Buddha declares to me

“sassato loko”ti vā, “asassato loko”ti vā ... pe ...
that the world is eternal, or that the world is not eternal ...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti,
or that after death a Realized One neither exists nor doesn’t exist.’

abyākatameva taṃ, mālukiyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.
That would still remain undeclared by the Realized One, and meanwhile that person would die.

Seyyathāpi, mālukiyaputta, puriso sallena viddho assa savisena gāḥhapalepanena.
Suppose a man was struck by an arrow thickly smeared with poison.

Tassa mittāmaccaṃ nātisālōhitā bhisakkaṃ sallakattaṃ upaṭṭhapeyyuṃ.
His friends and colleagues, relatives and kin would get a field surgeon to treat him.

So evaṃ vadeyya:
But the man would say:

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,
khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti;
‘I won’t pull out this arrow as long as I don’t know whether the man who wounded me was an aristocrat, a brahmin, a merchant, or a worker.’

so evaṃ vadeyya:
He’d say:

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,
evaṃnāmo evaṃgotto iti vā’ti;
‘I won’t pull out this arrow as long as I don’t know the following things about the man who wounded me: his name and clan;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,
dīgho vā rasso vā majjhimo vā’ti;
whether he’s tall, short, or medium;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,
kāḷo vā sāmo vā maṅguracchavī vā’ti;
whether his skin is black, brown, or tawny;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,
amukasmim̐ gāme vā nigame vā nagare vā’ti;
and what village, town, or city he comes from.

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ jānāmi yenamhi viddho,
yadi vā cāpo yadi vā kodaṇḍo’ti;
*I won’t pull out this arrow as long as I don’t know whether the bow that wounded me is made of
wood or cane;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyāṃ jānāmi yāyamhi viddho,
yadi vā akkassa yadi vā saṇhassa yadi vā nhārussa yadi vā maruvāya yadi vā
khirapaṇṇino’ti;
*whether the bow-string is made of swallow-wort fibre, sunn hemp fibre, sinew, sanseveria fibre,
or spurge fibre;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho,
yadi vā gacchaṃ yadi vā ropimaṇ’ti;
whether the shaft is made from a bush or a plantation tree;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho,
yassa pattehi vājitaṃ yadi vā gijjhassa yadi vā kaṅkassa yadi vā kulalassa yadi vā
morassa yadi vā sithilahanuno’ti;
whether the shaft was fitted with feathers from a vulture, a heron, a hawk, a peacock, or a stork;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho,
yassa nhārunā parikkhittaṃ yadi vā gavassa yadi vā māhimsassa yadi vā bheravassa
yadi vā semhārassā’ti;
whether the shaft was bound with sinews of a cow, a buffalo, a swamp deer, or a gibbon;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi yenamhi viddho,
yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā
vacchadantaṃ yadi vā karavīrapattaṇ’ti—
*and whether the arrowhead was spiked, razor-tipped, barbed, made of iron or a calf’s tooth, or
lancet-shaped.’*

aññāteva taṃ, mālukyaputta, tena purisena assa, atha so puriso kālāṃ kareyya.
That man would still not have learned these things, and meanwhile they’d die.

Evameva kho, mālukyaputta, yo evaṃ vadeyya:
In the same way, suppose someone was to say:

‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati:
‘I will not live the spiritual life under the Buddha until the Buddha declares to me

“sassato loko”ti vā “asassato loko”ti vā ... pe ...
that the world is eternal, or that the world is not eternal ...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti—
or that after death a Realized One neither exists nor doesn’t exist.’

abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.
That would still remain undeclared by the Realized One, and meanwhile that person would die.

‘Sassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.
It’s not true that if there were the view ‘the world is eternal’ there would be the living of the spiritual life.

‘Asassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.
It’s not true that if there were the view ‘the world is not eternal’ there would be the living of the spiritual life.

‘Sassato loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘asassato loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā;
When there is the view that the world is eternal or that the world is not eternal, there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress.

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.
And it is the defeat of these things in this very life that I advocate.

‘Antavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.
It’s not true that if there were the view ‘the world is finite’ ...

‘Anantavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.
‘the world is infinite’ ...

‘Antavā loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘anantavā loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā;

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

‘Taṃ jīvaṃ taṃ sarīraṇ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.
‘the soul and the body are the same thing’ ...

‘Aññaṃ jīvaṃ aññaṃ sarīraṇ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.
‘the soul and the body are different things’ ...

‘Taṃ jīvaṃ taṃ sarīraṇ’ti vā, mālukyaputta, diṭṭhiyā sati, ‘aññaṃ jīvaṃ aññaṃ sarīraṇ’ti vā diṭṭhiyā sati attheva jāti ... pe ...

nighātaṃ paññapemi.

‘Hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.
‘a Realized One exists after death’ ...

‘Na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.
‘a Realized One doesn’t exist after death’ ...

‘Hoti tathāgato paraṃ maraṇā’ti vā, mālukyaputta, diṭṭhiyā sati, ‘na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ... pe ...

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.
‘a Realized One both exists and doesn’t exist after death’ ...

‘Neva hoti na na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhaviṣṣāti, evampi no.

‘a Realized One neither exists nor doesn’t exist after death’ there would be the living of the spiritual life.

‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ... pe ...

When there are any of these views there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress.

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

And it is the defeat of these things in this very life that I advocate.

Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha;

So, Mālunkyaputta, you should remember what I have not declared as undeclared,

byākatañca me byākatato dhāretha.

and what I have declared as declared.

Kiñca, mālukyaputta, mayā abyākatam?

And what have I not declared?

‘Sassato loko’ti mālukyaputta, mayā abyākatam;

I have not declared the following: ‘the world is eternal,’

‘asassato loko’ti—

‘the world is not eternal,’

mayā abyākatam;

‘antavā loko’ti—

‘the world is finite,’

mayā abyākatam;

‘anantavā loko’ti—

‘the world is infinite,’

mayā abyākatam;

‘taṃ jīvaṃ taṃ sarīraṇ’ti—

‘the soul and the body are the same thing,’

mayā abyākatam;

‘aññaṃ jīvaṃ aññaṃ sarīraṇ’ti—

‘the soul and the body are different things,’

mayā abyākatam;

‘hoti tathāgato paraṃ maraṇā’ti—

‘a Realized One exists after death,’

mayā abyākatam;

‘na hoti tathāgato paraṃ maraṇā’ti—

‘a Realized One doesn’t exist after death,’

mayā abyākatam;

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti—

‘a Realized One both exists and doesn’t exist after death,’

mayā abyākatam;

‘neva hoti na na hoti tathāgato param maraṇā’ti—
‘a Realized One neither exists nor doesn’t exist after death.’

mayā abyākatam.

Kasmā cetam, mālukiyaputta, mayā abyākatam?

And why haven’t I declared these things?

Na hetam, mālukiyaputta, atthasamhitam na ādibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

Because they aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā tam mayā abyākatam.

That’s why I haven’t declared them.

Kiñca, mālukiyaputta, mayā byākatam?

And what have I declared?

‘Idam dukkhan’ti, mālukiyaputta, mayā byākatam;

I have declared the following: ‘this is suffering.’

‘ayaṃ dukkhasamudayo’ti—

‘this is the origin of suffering,’

mayā byākatam;

‘ayaṃ dukkhanirodho’ti—

‘this is the cessation of suffering.’

mayā byākatam;

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti—

‘this is the practice that leads to the cessation of suffering.’

mayā byākatam.

Kasmā cetam, mālukiyaputta, mayā byākatam?

And why have I declared these things?

Etañhi, mālukiyaputta, atthasamhitam etaṃ ādibrahmacariyakam nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati.

Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā tam mayā byākatam.

That’s why I have declared them.

Tasmātiha, mālukiyaputta, abyākatañca me abyākatato dhāretha;

So, Mālukiyaputta, you should remember what I have not declared as undeclared,

byākatañca me byākatato dhārethā”ti.

and what I have declared as declared.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā mālukiyaputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Mālukiyaputta was happy with what the Buddha said.

Cūlamālukiya-suttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 64

Middle Discourses 64

Mahāmālukyasutta

The Longer Discourse With Mālūṅkya

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:

“dhāretha no tumhe, bhikkhave, mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti?

“Mendicants, do you remember the five lower fetters that I taught?”

Evam vutte, āyasmā mālukiyaṃputto bhagavantam etadavoca:

When he said this, Venerable Mālūṅkyaṃputta said to him,

“ahaṃ kho, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti.

“Sir, I remember them.”

“Yathā kathaṃ pana tvaṃ, mālukiyaṃputta, dhāresi mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti?

“But how do you remember them?”

“Sakkāyadiṭṭhiṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

“I remember the lower fetters taught by the Buddha as follows: identity view,

vicikicchāṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

doubt,

sīlabbataparāmāsaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

misapprehension of precepts and observances,

kāmacchandaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

sensual desire,

byāpādaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi.

and ill will.

Evam kho ahaṃ, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti.

That's how I remember the five lower fetters taught by the Buddha.”

“Kassa kho nāma tvaṃ, mālukiyaṃputta, imāni evaṃ pañcorambhāgiyāni saṃyojanāni desitāni dhāresi?

“Who on earth do you remember being taught the five lower fetters in that way?

Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti?

Wouldn't the wanderers who follow other paths fault you using the simile of the infant?

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyadiṭṭhi?

For a little baby doesn't even have a concept of 'identity', so how could identity view possibly arise in them?

Anusettevassa sakkāyadiṭṭhānusayo.

Yet the underlying tendency to identity view still lies within them.

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā?

A little baby doesn't even have a concept of 'teachings', so how could doubt about the teachings possibly arise in them?

Anusettevassa vicikicchānusayo.

Yet the underlying tendency to doubt still lies within them.

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso?

A little baby doesn't even have a concept of 'precepts', so how could misapprehension of precepts and observances possibly arise in them?

Anusettevassa sīlabbataparāmāsānusayo.

Yet the underlying tendency to misapprehension of precepts and observances still lies within them.

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmacchando?

A little baby doesn't even have a concept of 'sensual pleasures', so how could desire for sensual pleasures possibly arise in them?

Anusettevassa kāmārāgānusayo.

Yet the underlying tendency to sensual desire still lies within them.

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati sattesu byāpādo?

A little baby doesn't even have a concept of 'sentient beings', so how could ill will for sentient beings possibly arise in them?

Anusettevassa byāpādānusayo.

Yet the underlying tendency to ill will still lies within them.

Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti"ti?

Wouldn't the wanderers who follow other paths fault you using the simile of the infant?"

Evam vutte, āyasmā ānando bhagavantam etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

"etassa, bhagavā, kālo, etassa, sugata, kālo

"Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressanti"ti.

May the Buddha teach the five lower fetters. The mendicants will listen and remember it."

"Tena hānanda, suṇāhi, sādhu kaṃ manasi karohi; bhāsisāmi"ti.

"Well then, Ānanda, listen and pay close attention, I will speak."

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.

"Yes, sir," Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

“Idhānanda, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

“Ananda, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati sakkāyadiṭṭhiparetena;

Their heart is overcome and mired in identity view,

uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don’t truly understand the escape from identity view that has arisen.

Tassa sā sakkāyadiṭṭhi thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ.

That identity view is reinforced in them, not eliminated: it is a lower fetter.

Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena;

Their heart is overcome and mired in doubt,

uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don’t truly understand the escape from doubt that has arisen.

Tassa sā vicikicchā thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ.

That doubt is reinforced in them, not eliminated: it is a lower fetter.

Sīlabbataparāmāsapariyuṭṭhitena cetasā viharati sīlabbataparāmāsaparetena;

Their heart is overcome and mired in misapprehension of precepts and observances,

uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don’t truly understand the escape from misapprehension of precepts and observances that has arisen.

Tassa so sīlabbataparāmāso thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

That misapprehension of precepts and observances is reinforced in them, not eliminated: it is a lower fetter.

Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena;

Their heart is overcome and mired in sensual desire,

uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don’t truly understand the escape from sensual desire that has arisen.

Tassa so kāmarāgo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

That sensual desire is reinforced in them, not eliminated: it is a lower fetter.

Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena;

Their heart is overcome and mired in ill will,

uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don’t truly understand the escape from ill will that has arisen.

Tassa so byāpādo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

That ill will is reinforced in them, not eliminated: it is a lower fetter.

Sutavā ca kho, ānanda, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati na sakkāyadiṭṭhiparetena;

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons. Their heart is not overcome and mired in identity view,

uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ pajānāti.

and they truly understand the escape from identity view that has arisen.

Tassa sā sakkāyadiṭṭhi sānusaṃyā pahīyati.

That identity view, along with any underlying tendency to it, is given up in them.

Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena;
Their heart is not overcome and mired in doubt,

uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti.
and they truly understand the escape from doubt that has arisen.

Tassa sā vicikicchā sānusayā pahīyati.
That doubt, along with any underlying tendency to it, is given up in them.

Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena;
Their heart is not overcome and mired in misapprehension of precepts and observances,

uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti.
and they truly understand the escape from misapprehension of precepts and observances that has arisen.

Tassa so sīlabbataparāmāso sānusayo pahīyati.
That misapprehension of precepts and observances, along with any underlying tendency to it, is given up in them.

Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena;
Their heart is not overcome and mired in sensual desire,

uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti.
and they truly understand the escape from sensual desire that has arisen.

Tassa so kāmarāgo sānusayo pahīyati.
That sensual desire, along with any underlying tendency to it, is given up in them.

Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena;
Their heart is not overcome and mired in ill will,

uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti.
and they truly understand the escape from ill will that has arisen.

Tassa so byāpādo sānusayo pahīyati.
That ill will, along with any underlying tendency to it, is given up in them.

Yo, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañcorambhāgiyāni saṃyojanāni ṇassati vā dakkhati vā pajahissati vāti—netam thānaṃ vijjati.
There is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ acchetvā phegguṃ acchetvā sāraccchedo bhavissatīti—
Suppose there was a large tree standing with heartwood. It's not possible to cut out the heartwood without having cut through the bark and the softwood.

netam thānaṃ vijjati;

evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañcorambhāgiyāni saṃyojanāni ṇassati vā dakkhati vā pajahissati vāti—netam thānaṃ vijjati.
In the same way, there is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

Yo ca kho, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañcorambhāgiyāni saṃyojanāni ṇassati vā dakkhati vā pajahissati vāti—thānametaṃ vijjati.
There is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice.

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ chetvā phegguṃ chetvā sāraccchedo bhavissatīti—thānametaṃ vijjati.

Suppose there was a large tree standing with heartwood. It is possible to cut out the heartwood after having cut through the bark and the softwood.

evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti—thānametaṃ vijjati.

In the same way, there is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice.

Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākaṭṭheyyā.

Suppose the river Ganges was full to the brim so a crow could drink from it.

Atha dubbalako puriso āgaccheyya:

Then along comes a feeble person, who thinks:

‘ahamaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmi’ ti;

‘By swimming with my arms I’ll safely cross over to the far shore of the Ganges.’

so na sakuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantaṃ.

But they’re not able to do so.

Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati;

In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind isn’t eager, confident, settled, and decided

seyyathāpi so dubbalako puriso evamete daṭṭhabbā.

should be regarded as being like that feeble person.

Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākaṭṭheyyā.

Suppose the river Ganges was full to the brim so a crow could drink from it.

Atha balavā puriso āgaccheyya:

Then along comes a strong person, who thinks:

‘ahamaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmi’ ti;

‘By swimming with my arms I’ll safely cross over to the far shore of the Ganges.’

so sakuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantaṃ.

And they are able to do so.

Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati;

In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind is eager, confident, settled, and decided

seyyathāpi so balavā puriso evamete daṭṭhabbā.

should be regarded as being like that strong person.

Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya?

And what, Ānanda, is the path and the practice for giving up the five lower fetters?

Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyadutṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It’s when a mendicant—due to the seclusion from attachments, the giving up of unskillful qualities, and the complete settling of physical discomfort—quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So tehi dhammehi cittaṃ paṭivāpeti.

They turn their mind away from those things,

So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:

and apply it to the deathless element:

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhīpaṇiṣṣaggo taṇhākkhayaṃ virāgo nirodho nibbānaṃ’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.’

So tattha ṭhito āsavānaṃ khayam pāpuṇāti;

Abiding in that they attain the ending of defilements.

no ce āsavānaṃ khayam pāpuṇāti teneva dhammārāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

This is the path and the practice for giving up the five lower fetters.

Puna caparaṃ, ānanda, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyam jhānaṃ upasampajja viharati ... pe ...

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...

tatiyaṃ jhānaṃ ... pe ...

third absorption ...

catuttham jhānaṃ upasampajja viharati.

fourth absorption.

So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...

They contemplate the phenomena there as impermanent ...

pe ...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, they’re reborn spontaneously ... and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

This too is the path and the practice for giving up the five lower fetters.

Puna caparaṃ, ānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaṇaṇcāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...

They contemplate the phenomena there as impermanent ...

pe ...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

This too is the path and the practice for giving up the five lower fetters.

Puna caparaṃ, ānanda, bhikkhu sabbaso ākāśānañcāyatanaṃ samatikkamma 'anantaṃ viññānaṃ'ti viññānañcāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...

They contemplate the phenomena there as impermanent ...

pe ...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

This too is the path and the practice for giving up the five lower fetters.

Puna caparaṃ, ānanda, bhikkhu sabbaso viññānañcāyatanaṃ samatikkamma 'natthi kiñci'ti ākiñcaññāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...

They contemplate the phenomena there as impermanent ...

pe ...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya'ti.

This too is the path and the practice for giving up the five lower fetters."

"Eso ce, bhante, maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñcaraḥi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino"ti?

"Sir, if this is the path and the practice for giving up the five lower fetters, how come some mendicants here are released in heart while others are released by wisdom?"

"Ettha kho panesāhaṃ, ānanda, indriyavemattataṃ vadāmi"ti.

"In that case, I say it is the diversity of their faculties."

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Mahāmālukyassuttaṃ niṭṭhitaṃ catutthaṃ.

Majjhima Nikāya 65

Middle Discourses 65

Bhaddālisutta

With Bhaddāli

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:

“Ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi;

“Mendicants, I eat my food in one sitting per day.

ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhaṇaṇa sañjānāmi
appātāṇkathaṇa lahuṭṭhāṇaṇa balaṇa phāsuvihāraṇa.

Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha;

You too should eat your food in one sitting per day.

ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhaṇaṇa
sañjānissatha appātāṇkathaṇa lahuṭṭhāṇaṇa balaṇa phāsuvihāraṇa”ti.

Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.”

Evam vutte, āyasmā bhaddāli bhagavantam etadavoca:

When he said this, Venerable Bhaddāli said to the Buddha,

“ahaṃ kho, bhante, na ussahāmi ekāsanabhojanaṃ bhuñjitum;

“Sir, I'm not going to try to eat my food in one sitting per day.

ekāsanabhojanaṇi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vipphaṇṇasāro”ti.

For when eating once a day I might feel remorse and regret.”

“Tena hi tvaṃ, bhaddāli, yattha nimantito assasi tattha ekadesaṃ bhuñjitvā
ekadesaṃ niharitvāpi bhuñjeyyāsi.

“Well then, Bhaddāli, eat one part of the meal in the place where you're invited, and bring the rest back to eat.

Evampi kho tvaṃ, bhaddāli, bhuñjamāno ekāsano yāpessasi”ti.

Eating this way, too, you will sustain yourself.”

“Evampi kho ahaṃ, bhante, na ussahāmi bhuñjitum;

“Sir, I'm not going to try to eat that way, either.

evampi hi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vipphaṇṇasāro”ti.

For when eating that way I might also feel remorse and regret.”

Atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṃghe
sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

*Then, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it,
Bhaddāli announced he would not try to keep it.*

Atha kho āyasmā bhaddāli sabbam tam temāsam na bhagavato sammukhībhāvaṃ adāsi, yathā tam satthusāsane sikkhāya aparipūrakārī.

Then for the whole of that three months Bhaddāli did not present himself in the presence of the Buddha, as happens when someone doesn't fulfill the training according to the Teacher's instructions.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti—
At that time several mendicants were making a robe for the Buddha, thinking that

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatīti.

when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi.

Then Bhaddāli went up to those mendicants, and exchanged greetings with them.

Sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocaṃ:

When the greetings and polite conversation were over, he sat down to one side. The mendicants said to Bhaddāli,

“idaṃ kho, āvuso bhaddāli, bhagavato cīvarakammaṃ karīyati.

“Reverend Bhaddāli, this robe is being made for the Buddha.

Niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissati.

When it's finished and the three months of the rains residence have passed the Buddha will set out wandering.

Iṅghāvuso bhaddāli, etaṃ dosakaṃ sādhukaṃ manasi karoḥi, mā te pacchā dukkarataṃ ahoṣī”ti.

Come on, Bhaddāli, learn your lesson. Don't make it hard for yourself later on.”

“Evamāvuso”ti kho āyasmā bhaddāli tesam bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā bhaddāli bhagavantaṃ etadavoca:

“Yes, reverends,” Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him,

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṃghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it.

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṃghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

And you didn't realize this situation:

‘bhagavā kho sāvatthiyaṃ viharati, bhagavāpi maṃ jānissati—

‘The Buddha is staying in Sāvathī, and he'll know me

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī”ti.

as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions.’

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

And you didn't realize this situation:

‘sambahulā kho bhikkhū sāvatthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti—

‘Several monks have commenced the rains retreat in Sāvattḥī ...

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho bhikkhuniyo sāvatthiyaṃ vassaṃ upagatā, tāpi maṃ jānissanti—

several nuns have commenced the rains retreat in Sāvattḥī ...

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho upāsakā sāvatthiyaṃ paṭivasanti, tepi maṃ jānissanti—

several laymen reside in Sāvattḥī ...

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho upāsikā sāvatthiyaṃ paṭivasanti, tāpi maṃ jānissanti—

several laywomen reside in Sāvattḥī, and they’ll know me

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

as the mendicant named Bhaddāli who doesn’t fulfill the training according to the Teacher’s instructions. ...

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho nānātitthiyā samaṇabrāhmaṇā sāvatthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti—

Several ascetics and brahmins who follow various other paths have commenced the rains retreat in Sāvattḥī, and they’ll know me

bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro bhikkhu sāsane sikkhāya aparipūrakārī’ti.

as the mendicant named Bhaddāli, one of the senior disciples of Gotama, who doesn’t fulfill the training according to the Teacher’s instructions.’

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣī’ti.

You also didn’t realize this situation.”

“Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ.

“I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it.

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

Taṃ kiṃ maññasi, bhaddāli,

What do you think, Bhaddāli?

idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ:

Suppose I was to say this to a mendicant who is freed both ways:

‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

‘Please, mendicant, be a bridge for me to cross over the mud.’ Would they cross over themselves, or struggle to get out of it, or just say no?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, bhaddāli,

“What do you think, Bhaddāli?

idhassa bhikkhu paññāvimutto ...

Suppose I was to say the same thing to a mendicant who is freed by wisdom,

kāyasakkhi ...

or a personal witness,

diṭṭhippatto ...

or attained to view,

saddhāvimutto ...

or freed by faith,

dhammānusārī ...

or a follower of the teachings,

saddhānusārī, tamahaṃ evaṃ vadeyyaṃ:

or a follower by faith:

‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

‘Please, mendicant, be a bridge for me to cross over the mud.’ Would they cross over themselves, or struggle to get out of it, or just say no?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, bhaddāli,

“What do you think, Bhaddāli?

api nu tvaṃ, bhaddāli, tasmim samaye ubhatobhāgavimutto vā hosi paññāvimutto vā kāyasakkhi vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā”ti?

At that time were you freed both ways, freed by wisdom, a personal witness, attained to view, freed by faith, a follower of the teachings, or a follower by faith?”

“No hetam, bhante”.

“No, sir.”

“Nanu tvaṃ, bhaddāli, tasmim samaye ritto tuccho aparaddho”ti?

“Weren’t you void, hollow, and mistaken?”

“Evaṃ, bhante.

“Yes, sir.”

Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ.

“I made a mistake, sir. ...

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

“Indeed, Bhaddāli, you made a mistake. ...

Yato ca kho tvaṃ, bhaddāli, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma.

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhihesā, bhaddāli, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaram āpajjati.

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Idha, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī hoti.

Bhaddāli, take a mendicant who doesn’t fulfill the training according to the Teacher’s instructions.

Tassa evaṃ hoti:

They think,

‘yannūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

‘Why don’t I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Appeva nāmāhaṃ uttari manussadhammā alamariyaññadassanavisesaṃ sacchikareyyaṃ’ti.

Hopefully I’ll realize a superhuman distinction in knowledge and vision worthy of the noble ones.’

So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

So they frequent a secluded lodging.

Tassa tathāvūpakaṭṭhassa viharato satthāpi upavadati, anuviccapi viññū sabrahmacārī upavadanti, devatāpi upavadanti, attāpi attānaṃ upavadati.

While they’re living withdrawn, they’re reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, and by themselves.

So satthārāpi upavadito, anuviccapi viññūhi sabrahmacārīhi upavadito, devatāhipi upavadito, attanāpi attānaṃ upavadito na uttari manussadhammā alamariyaññadassanavisesaṃ sacchikaroti.

Being reprimanded in this way, they don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.
Because that's how it is when someone doesn't fulfill the training according to the Teacher's instructions.

Idha pana, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti.
But take a mendicant who does fulfill the training according to the Teacher's instructions.

Tassa evaṃ hoti:
They think,

‘yannūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhāmūlaṃ pabbataṃ
kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.
‘Why don't I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Appeva nāmāhaṃ uttari manussadhammā alamariyaññadassanavisesaṃ
sacchikareyyaṃ'ti.
Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.’

So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhāmūlaṃ pabbataṃ kandaraṃ
giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.
They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Tassa tathāvūpakatṭhassa viharato satthāpi na upavadati, anuviccapi viññū
sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati.
While they're living withdrawn, they're not reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, or by themselves.

So satthārāpi anupavadito, anuviccapi viññūhi sabrahmacārīhi anupavadito,
devatāhipi anupavadito, attanāpi attānaṃ anupavadito uttari manussadhammā
sacchikaroti.
Not being reprimanded in this way, they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Taṃ kissa hetu?
Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.
Because that's what happens when someone fulfills the training according to the Teacher's instructions.

Puna caparaṃ, bhaddāli, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Taṃ kissa hetu?
Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.
Because that's what happens when someone fulfills the training according to the Teacher's instructions.

Puna caparaṃ, bhaddāli, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣsa.

Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

Puna caparaṃ, bhaddāli, bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣsa.

Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣsa.

Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā ... pe ... vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā ... pe ... sugatiṃ saggaṃ lokaṃ upapannā’ti iti dibbena cakkhunā visuddhena atikkantamānusakena ... pe ... yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. ... They’re reborn in the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. ... they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman ... they understand how sentient beings are reborn according to their deeds.

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrākārissa.

Because that's what happens when someone fulfills the training according to the Teacher's instructions.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ÷hite āneñjappatte āsavānaṃ khayañāñāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So 'idaṃ dukkhaṇ' ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo' ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho' ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā' ti yathābhūtaṃ pajānāti;

They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

'ime āsavā' ti yathābhūtaṃ pajānāti, 'ayaṃ āsavaśamudayo' ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho' ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadā' ti yathābhūtaṃ pajānāti.

They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti nāṇaṃ hoti.

When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā' ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrākārissā" ti.

Because that's what happens when someone fulfills the training according to the Teacher's instructions."

Evaṃ vutte, āyasmā bhaddāli bhagavantam etadavoca:

When he said this, Venerable Bhaddāli said to the Buddha,

"ko nu kho, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti?"

"What is the cause, sir, what is the reason why they punish some monk, repeatedly pressuring him?"

Ko pana, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karonti" ti?

And what is the cause, what is the reason why they don't similarly punish another monk, repeatedly pressuring him?"

"Idha, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo.

"Take a monk who is a frequent offender with many offenses.

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti nāha.

When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn’t proceed properly, he doesn’t fall in line, he doesn’t proceed to get past it, and he doesn’t say: ‘I’ll do what pleases the Saṅgha.’

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo.

‘Reverends, this monk is a frequent offender, with many offenses.

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti nāha.

When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn’t proceed properly, he doesn’t fall in line, he doesn’t proceed to get past it, and he doesn’t say: ‘I’ll do what pleases the Saṅgha.’

Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyā’ti.

It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.’

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

And that’s what they do.

Idha pana, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo.

Take some other monk who is a frequent offender with many offenses.

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti āha.

When admonished by the monks, he doesn’t dodge the issue, distracting the discussion with irrelevant points. He doesn’t display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: ‘I’ll do what pleases the Saṅgha.’

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo.

‘Reverends, this monk is a frequent offender, with many offenses.

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti āha.

When admonished by the monks, he doesn’t dodge the issue, distracting the discussion with irrelevant points. He doesn’t display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: ‘I’ll do what pleases the Saṅgha.’

Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyā’ti.

It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.’

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

And that’s what they do.

Idha, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo.

Take some other monk who is an occasional offender without many offenses.

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti nāha.

When admonished by the monks, he dodges the issue ...

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo.

‘Reverends, this monk is an occasional offender without many offenses.

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti nāha.

When admonished by the monks, he dodges the issue ...

Sādhū vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyā’ti.

It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.’

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

And that’s what they do.

Idha pana, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo.

Take some other monk who is an occasional offender without many offenses.

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti āha.

When admonished by the monks, he doesn’t dodge the issue ...

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo.

‘Reverends, this monk is an occasional offender without many offenses.

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti āha.

When admonished by the monks, he doesn’t dodge the issue ...

Sādhū vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyā’ti.

It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.’

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

And that’s what they do.

Idha, bhaddāli, ekacco bhikkhu saddhāmatkena vahati pemamattakena.

Take some other monk who gets by with mere faith and love.

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu saddhāmatkena vahati pemamattakena.

‘Reverends, this monk gets by with mere faith and love.

Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma—

If we punish him, repeatedly pressuring him—

mā yampissa taṃ saddhāmattakaṃ pemamattakaṃ tamhāpi parihāyī'ti.
no, let him not lose what little faith and love he has!

Seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittāmaccā ñātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ:
Suppose there was a person with one eye. Their friends and colleagues, relatives and kin would protect that one eye:

‘mā yampissa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī'ti;
‘Let them not lose the one eye that they have!’

evameva kho, bhaddāli, idhekacco bhikkhu saddhāmattakena vahati pemamattakena.
In the same way, some monk gets by with mere faith and love.

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:
In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu saddhāmattakena vahati pemamattakena.
‘Reverends, this monk gets by with mere faith and love.

Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma—
If we punish him, repeatedly pressuring him—

mā yampissa taṃ saddhāmattakaṃ pemamattakaṃ tamhāpi parihāyī'ti.
no, let him not lose what little faith and love he has!’

Ayaṃ kho, bhaddāli, hetu ayaṃ paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti.
This is the cause, this is the reason why they punish some monk, repeatedly pressuring him.

Ayaṃ pana, bhaddāli, hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī'ti.
And this is the cause, this is the reason why they don't similarly punish another monk, repeatedly pressuring him.”

“Ko nu kho, bhante, hetu, ko paccayo yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṇṭhahiṃsu?
“What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants?

Ko pana, bhante, hetu, ko paccayo yena etarahi bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahantī'ti?
And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?”

“Evametam, bhaddāli, hoti sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahantīti.
“That's how it is, Bhaddāli. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants.

Na tāva, bhaddāli, satthā sāvakānaṃ sikkhāpadaṃ paññāpeti yāva na idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti.
The Teacher doesn't lay down training rules for disciples as long as certain defiling influences have not appeared in the Saṅgha.

Yato ca kho, bhaddāli, idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavatṭhānīyānaṃ dhammānaṃ paṭighātāya.
But when such defiling influences appear in the Saṅgha, the Teacher lays down training rules for disciples to protect against them.

Na tāva, bhaddāli, idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅho mahattaṃ patto hoti.
And they don't appear until the Saṅgha has attained a great size,

Yato ca kho, bhaddāli, saṅgho mahattaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti.

Atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti, yasaggaṃ patto hoti, bāhusaccaṃ patto hoti, rattaññutaṃ patto hoti.

an abundance of material support and fame, learning, and seniority.

Yato ca kho, bhaddāli, saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

But when the Saṅgha has attained these things, then such defiling influences appear in the Saṅgha, and the Teacher lays down training rules for disciples to protect against them.

Appakā kho tumhe, bhaddāli, tena samayena ahuvattha yadā vo ahaṃ ājāṇīyasusūpamaṃ dhammapariyāyaṃ desesiṃ.

There were only of few of you there at the time when I taught the exposition of the teaching on the simile of the thoroughbred colt.

Taṃ sarasi bhaddālī”ti?

Do you remember that, Bhaddāli?”

“No hetam, bhante”.

“No, sir.”

“Tatra, bhaddāli, kaṃ hetuṃ paccesi”ti?

“What do you believe the reason for that is?”

“So hi nūnāhaṃ, bhante, dīgharattaṃ satthusāsane sikkhāya aparipūrakārī ahosin”ti.

“Sir, it’s surely because for a long time now I haven’t fulfilled the training according to the Teacher’s instructions.”

“Na kho, bhaddāli, eseva hetu, esa paccayo.

“That’s not the only reason, Bhaddāli.

Api ca me tvam, bhaddāli, dīgharattaṃ cetasā cetoparicca vidito:

Rather, for a long time I have comprehended your mind and known:

‘na cāyaṃ moghapuriso mayā dhamme desiyamāne atthim katvā manasi katvā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti”ti.

‘While I’m teaching, this silly man doesn’t pay heed, pay attention, engage wholeheartedly, or lend an ear.’

Api ca te ahaṃ, bhaddāli, ājāṇīyasusūpamaṃ dhammapariyāyaṃ desessāmi.

Still, Bhaddāli, I shall teach the exposition of the teaching on the simile of the thoroughbred colt.

Taṃ suṇāhi, sādhu kaṃ manasi karoḥi; bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā bhaddāli bhagavato paccassosi.

“Yes, sir,” Bhaddāli replied.

Bhagavā etadavoca:

The Buddha said this:

“Seyyathāpi, bhaddāli, dakkho assadamako bhadraṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti.

“Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he’d make it get used to wearing the bit.

Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa.

Because it has not done this before, it still resorts to some tricks, dodges, and evasions.

So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati.

But with regular and gradual practice it quells that bad habit.

Yato kho, bhaddāli, bhadro assājāṇīyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, tamenam̐ assadamako uttari kāraṇaṃ kāreti yugādhāne.

When it has done this, the horse trainer next makes it get used to wearing the harness.

Tassa yugādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa.

Because it has not done this before, it still resorts to some tricks, dodges, and evasions.

So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati.

But with regular and gradual practice it quells that bad habit.

Yato kho, bhaddāli, bhadro assājāṇīyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, tamenam̐ assadamako uttari kāraṇaṃ kāreti anukkame maṇḍale khurakāse dhāve davatte rājaguṇe rājavamse uttame jave uttame haye uttame sākhalāye.

When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and traditions of court, and in the very best speed, fleetness, and friendliness.

Tassa uttame jave uttame haye uttame sākhalāye kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa.

Because it has not done this before, it still resorts to some tricks, dodges, and evasions.

So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati.

But with regular and gradual practice it quells that bad habit.

Yato kho, bhaddāli, bhadro assājāṇīyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, tamenam̐ assadamako uttari vaṇṇiyaṇca pāṇiyaṇca anuppaveccati.

When it has done this, the horse trainer next rewards it with a grooming and a rub down.

Imehi kho, bhaddāli, dasahaṅgehi samannāgato bhadro assājāṇīyo rājāraho hoti rājabhoggo raṇṇo aṅganteva saṅkhyam̐ gacchati.

A fine royal thoroughbred with these ten factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.

Evameva kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puñṇakkhettaṃ lokassa.

In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi dasahi?

What ten?

Idha, bhaddāli, bhikkhu asekhāya sammāditthiyā samannāgato hoti, asekhena sammāsāṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti—

It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

imehi kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these ten factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā bhaddāli bhagavato bhāsitam abhinandīti.

Satisfied, Venerable Bhaddāli was happy with what the Buddha said.

Bhaddālisuttaṃ niṭṭhitaṃ pañcamaṃ.

Majjhima Nikāya 66

Middle Discourses 66

Latukikopamasutta

The Simile of the Quail

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo.

At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms.

Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yenaññātaro vanasaṇḍo tenupasaṅkami divāvihārāya.

He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Āyasmāpi kho udāyī pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi.

Venerable Udāyī also robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms.

Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena so vanasaṇḍo tenupasaṅkami divāvihārāya.

He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Atha kho āyasmato udāyissa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

Then as Venerable Udāyī was in private retreat this thought came to his mind:

“bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā;

“The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!”

bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā”ti.

He has rid us of so many unskillful things and gifted us so many skillful things!”

Atha kho āyasmā udāyī sāyanhasamayaṃ paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā udāyī bhagavantaṃ etadavoca:

Then in the late afternoon, Udāyī came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

“Just now, sir, as I was in private retreat this thought came to mind:

‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukkhadhammānaṃ upahattā;

‘The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!’

bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’ti.

He has rid us of so many unskillful things and gifted us so many skillful things!’

Mayaṇhi, bhante, pubbe sāyaṇceva bhuñjāma pāto ca divā ca vikāle.

For we used to eat in the evening, the morning, and at the wrong time of day.

Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi:

But then there came a time when the Buddha addressed the mendicants, saying,

‘iṅha tumhe, bhikkhave, etaṃ divāvīkālabbhojanaṃ pajahathā’ti.

‘Please, mendicants, give up that meal at the wrong time of day.’

Tassa mayhaṃ, bhante, ahudeva aññathattaṃ, ahudeva domanassaṃ:

At that, sir, we became sad and upset,

‘yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamāhā’ti.

‘But these faithful householders give us a variety of delicious foods at the wrong time of day. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’

Te mayaṃ, bhante, bhagavati pemaṇca gāravaṇca hiriṇca ottappaṇca sampassamānā evaṃ taṃ divāvīkālabbhojanaṃ pajahimhā.

But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of day.

Te mayaṃ, bhante, sāyaṇceva bhuñjāma pāto ca.

Then we ate in the evening and the morning.

Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi:

But then there came a time when the Buddha addressed the mendicants, saying,

‘iṅha tumhe, bhikkhave, etaṃ rattimvīkālabbhojanaṃ pajahathā’ti.

‘Please, mendicants, give up that meal at the wrong time of night.’

Tassa mayhaṃ, bhante, ahudeva aññathattaṃ ahudeva domanassaṃ:

At that, sir, we became sad and upset,

‘yampi no imesaṃ dvinnaṃ bhattānaṃ paṇītasāṅkhātataṃ tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamāhā’ti.

‘But that’s considered the more delicious of the two meals. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’

Bhūtapubbaṃ, bhante, aññataro puriso divā sūpeyyaṃ labhitvā evamāha:

Once it so happened that a certain person got some soup during the day. He said,

‘handā ca imaṃ nikkhipatha, sāyaṃ sabbeva samaggā bhuñjissāmā’ti.

‘Come, let’s set this aside; we’ll enjoy it together this evening.’

Yā kāci, bhante, saṅkhatiyo sabbā tā rattim, appā divā.

Nearly all meals are prepared at night, only a few in the day.

Te mayaṃ, bhante, bhagavati pemaṇca gāravaṇca hiriṇca ottappaṇca sampassamānā evaṃ taṃ rattimvīkālabbhojanaṃ pajahimhā.

But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of night.

Bhūtapubbam, bhante, bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvātampi ārohanti, suttampi gāviṃ ārohanti, mānavehipi samāgacchanti katakammehipi akatakammehipi, mātuḡamopi te asaddhammena nimanteti.

In the past, mendicants went wandering for alms in the dark of the night. They walked into a swamp, or fell into a sewer, or collided with a thorn bush, or collided with a sleeping cow, or encountered youths escaping a crime or on their way to commit one, or were invited by a female to commit a lewd act.

Bhūtapubbāham, bhante, rattandhakāratimisāyaṃ piṇḍāya carāmi.

Once it so happened that I wandered for alms in the dark of the night.

Addasā kho maṃ, bhante, aññatarā itthī vijjantarikāya bhājanam dhovantī.

A woman washing a pot saw me by a flash of lightning.

Disvā maṃ bhītā vissaramakāsi:

Startled, she cried out,

‘abhumme pisāco vata man’ti.

‘Bloody hell! A goblin’s upon me!’

Evam vutte, aham, bhante, taṃ itthiṃ etadavocaṃ:

When she said this, I said to her,

‘nāham, bhagini, pisāco;

‘Sister, I am no goblin.

bhikkhu piṇḍāya tthito’ti.

I’m a mendicant waiting for alms.’

‘Bhikkhussa ātumārī, bhikkhussa mātumārī.

‘Then it’s a mendicant whose ma died and pa died!’

Varam te, bhikkhu, tiṇhena govikantanena kucchi parikanto, na tveva varam yaṃ rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasi’ti.

You’d be better off having your belly sliced open with a meat cleaver than to wander for alms in the dark of night for the sake of your belly.’

Tassa mayham, bhante, tadanussarato evaṃ hoti:

Recollecting that, I thought,

‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā;

‘The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!

bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’”ti.

He has rid us of so many unskillful things and gifted us so many skillful things!’”

“Evameva panudāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

‘This is exactly what happens when some foolish people are told by me to give something up. They say,

‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatēvāyaṃ samaṇo’ti.

‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’

Te tañceva nappajahanti, mayi ca appaccayaṃ upatthāpentī.

They don’t give it up, and they nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro—

and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

seyyathāpi, udāyi, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti.

Suppose a quail was tied with a rotten creeper, and was waiting there to be injured, caged, or killed.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

‘yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti, tañhi tassā abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ’;

for that quail, that rotten creeper is weak, feeble, rotten, and insubstantial?”

sammā nu kho so, udāyi, vadamāno vadeyyā”ti?

“No hetam, bhante.

“No, sir.

Yena sā, bhante, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti, tañhi tassā balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”ti.

For that quail, that rotten creeper is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”

“Evameva kho, udāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

“In the same way, when some foolish people are told by me to give something up, they say,

‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatēvāyaṃ samaṇo’ti?

‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’

Te tañceva nappajahanti, mayi ca appaccayaṃ upatṭhāpentī.

They don’t give it up, and they nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro.

and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

Idha panudāyi, ekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

But when some gentlemen are told by me to give something up, they say,

‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāhā’ti?

‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’

Te tañceva pajahanti, mayi ca na appaccayaṃ upatṭhāpentī.

They give it up, and they don’t nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti.

and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ—

For them, that bond is weak, feeble, rotten, and insubstantial.

seyyathāpi, udāyi, rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakamyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati.

Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. And it was bound with a strong harness. But just by twisting its body a little, it would break apart its bonds and go wherever it wants.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

‘yehi so rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakamyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati, tañhi tassa balavaṃ bandhanaṃ, dalhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’ti;

for that bull elephant, that strong harness is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?”

sammā nu kho so, udāyi, vadamāno vadeyyā’ti?

“No hetam, bhante.

“No, sir.

Yehi so, bhante, rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakamyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati, tañhi tassa abalaṃ bandhanaṃ ... pe ... asāraṃ bandhanaṃ”ti.

For that bull elephant, that strong harness is weak, feeble, rotten, and insubstantial.”

“Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

“In the same way, when some gentlemen are told by me to give something up, they say,

‘kiṃ paṇimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāha’ti?

‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’

Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpenti.

They give it up, and they don’t nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti.

and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ.

For them, that bond is weak, feeble, rotten, and insubstantial.

Seyyathāpi, udāyi, puriso daliddo assako anālhiyo;

Suppose there was a poor man, with few possessions and little wealth.

tassassa ekaṃ agāraṃ oluggaviluggaṃ kākātidāyimaṃ naparamarūpaṃ, ekā khaṭopikā oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ, ekā jāyikā naparamarūpā.

He had a single broken-down hovel open to the crows, not the best sort; a single broken-down couch, not the best sort; a single pot for storing grain, not the best sort; and a single wifey, not the best sort.

So āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ.

He’d see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal.

Tassa evamassa:

He’d think,

‘sukhaṃ vata bho sāmāññaṃ, ārogyaṃ vata bho sāmāññaṃ.

‘The ascetic life is so very pleasant! The ascetic life is so very skillful!’

So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti.

If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’

So na sakkuṇeyya ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyimaṃ naparamarūpaṃ pahāya, ekaṃ khatopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.

But he’s not able to give up his broken-down hovel, his broken-down couch, his pot for storing grain, or his wifey—none of which are the best sort—in order to go forth.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

‘yehi so puriso bandhanehi baddho na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyimaṃ naparamarūpaṃ pahāya, ekaṃ khatopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ;

for that man,

tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ’ti;

those bonds are weak, feeble, rotten, and insubstantial?’

sammā nu kho so, udāyi, vadamāno vadeyya”ti?

“No hetuṃ, bhante.

“No, sir.

Yehi so, bhante, puriso bandhanehi baddho, na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyimaṃ naparamarūpaṃ pahāya, ekaṃ khatopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ;

For that man,

tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”ti.

they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”

“Evameva kho, udāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

“In the same way, when some foolish people are told by me to give something up, they say,

‘kiṃ paṇimassa appamattakassa oramattakassa adhisallikhatēvāyaṃ samaṇo’ti?

‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’

Te tañceva nappajahanti, mayi ca appaccayaṃ upatthāpentī.

They don’t give it up, and they nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā tesu taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro.

and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

Seyyathāpi, udāyi, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo, nekānaṃ dhaññaṇaṇānaṃ cayo, nekānaṃ khettagaṇānaṃ cayo, nekānaṃ vatthugaṇānaṃ cayo, nekānaṃ bhariyagaṇānaṃ cayo, nekānaṃ dāsagaṇānaṃ cayo, nekānaṃ dāsigaṇānaṃ cayo;

Suppose there was a rich man, affluent, and wealthy. He had a vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants.

so āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāvaṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ.

He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal.

Tassa evamassa:

He'd think,

‘sukhaṃ vata bho sāmāññaṃ, ārogyaṃ vata bho sāmāññaṃ.

‘The ascetic life is so very pleasant! The ascetic life is so very skillful!’

So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti.

If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’

So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum.

And he is able to give up his vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants in order to go forth.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

‘yehi so gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’ti;

for that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?’

sammā nu kho so, udāyi, vadamāno vadeyyā”ti?

“No hetam, bhante.

“No, sir.

Yehi so, bhante, gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum;

For that man,

tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ”ti.

those bonds are weak, feeble, rotten, and insubstantial.”

“Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

“In the same way, when some gentlemen are told by me to give something up, they say,

‘kiṃ panimassa appamattakassa oramattakassa pahātābassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāhā’ti?

‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’

Te tañceva pajahanti, mayi ca na appaccayaṃ upatthāpentī.

They give it up, and they don't nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannaḷomā paradattavuttā migabhūtena cetasā viharanti.

and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhanaṃ.

For them, that bond is weak, feeble, rotten, and insubstantial.

Cattārome, udāyi, puggalā santo saṃvijjamānā lokasmiṃ.

Udāyi, these four people are found in the world.

Katame cattāro?

What four?

Idhudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

Take a certain person practicing to give up and let go of attachments.

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā saraṇakappā samudācaranti.

As they do so, memories and thoughts connected with attachments beset them.

So te adbhivāseti, nappajahati, na vinodeti, na byantīkaroti, na anabhāvaṃ gameti.

They tolerate them and don't give them up, get rid of them, eliminate them, and obliterate them.

Imaṃ kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi na 'visaṃyutto'.

I call this person 'fettered', not 'detached'.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

Because I understand the diversity of faculties as it applies to this person.

Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

Take another person practicing to give up and let go of attachments.

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā saraṇakappā samudācaranti.

As they do so, memories and thoughts connected with attachments beset them.

So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

They don't tolerate them, but give them up, get rid of them, eliminate them, and obliterate them.

Imampi kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi na 'visaṃyutto'.

I call this person 'fettered', not 'detached'.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

Because I understand the diversity of faculties as it applies to this person.

Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

Take another person practicing to give up and let go of attachments.

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satissammosā upadhipaṭisaṃyuttā saraṇakappā samudācaranti;

As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them.

dandho, udāyi, satuppādo.

Their mindfulness is slow to come up,

Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.
but they quickly give up, get rid of, eliminate, and obliterate those thoughts.

Seyyathāpi, udāyi, puriso divasaṃsantatte ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya;

Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it.

dandho, udāyi, udakaphusitānaṃ nipāto. Atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya.

The drops would be slow to fall, but they'd quickly dry up and evaporate.

Evameva kho, udāyi, idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

In the same way, take a person practicing to give up and let go of attachments.

Tameva upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti;

As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them.

dandho, udāyi, satuppādo.

Their mindfulness is slow to come up,

Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.
but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

Imampi kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi no 'visaṃyutto'.

I also call this person 'fettered', not 'detached'.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

Because I understand the diversity of faculties as it applies to this person.

Idha panudāyi, ekacco puggalo 'upadhi dukkhassa mūlan'ti—

Take another person who, understanding that attachment is the root of suffering,

iti veditvā nirupadhi hoti, upadhisāṅkhaye vimutto.

is freed with the ending of attachments.

Imaṃ kho ahaṃ, udāyi, puggalaṃ 'visaṃyutto'ti vadāmi no 'saṃyutto'ti.

I call this person 'detached', not 'fettered'.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

Because I understand the diversity of faculties as it applies to this person.

Ime kho, udāyi, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

These are the four people found in the world.

Pañca kho ime, udāyi, kāmaguṇā.

Udāyi, these are the 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, udāyi, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, udāyi, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ miḥsasukhaṃ puthujjanasukhaṃ anariyasukhaṃ, na sevitaḥḥaṃ, na bhāvetabbāṃ, na bahulīkātabbāṃ; ‘bhāyitaḥḥaṃ etassa sukhassā’ti vadāmi.

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

Idhudāyi, bhikkhu vivicca kāmehi ... pe ... paṭhamāṃ jhānaṃ upasampajja viharati

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati,

second absorption ...

pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati,

third absorption ...

sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ, āsevitaḥḥaṃ, bhāvetabbāṃ, bahulīkātabbāṃ; ‘na bhāyitaḥḥaṃ etassa sukhassā’ti vadāmi.

This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say.

Idhudāyi, bhikkhu vivicca kāmehi ... pe ... paṭhamāṃ jhānaṃ upasampajja viharati;

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

idaṃ kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.

This belongs to the perturbable, I say.

Kiñca tattha iñjitasmiṃ?

And what there belongs to the perturbable?

Yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ.

Whatever placing of the mind and keeping it connected has not ceased there is what belongs to the perturbable.

Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati;

Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption.

idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.

This belongs to the perturbable, I say.

Kiñca tattha iñjitasmiṃ?

And what there belongs to the perturbable?

Yadeva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ.
Whatever rapture and bliss has not ceased there is what belongs to the perturbable.

Idhudāyi, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati;
Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption.

idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.
This belongs to the perturbable.

Kiñca tattha iñjitasmiṃ?
And what there belongs to the perturbable?

Yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ.
Whatever equanimous bliss has not ceased there is what belongs to the perturbable.

Idhudāyi, bhikkhu sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati;
Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption.

idaṃ kho ahaṃ, udāyi, aniñjitasmiṃ vadāmi.
This belongs to the imperturbable.

Idhudāyi, bhikkhu vivicca kāmehi ... pe ... paṭhamaṃ jhānaṃ upasampajja viharati;
Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

idaṃ kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.
But this is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?
And what goes beyond it?

Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo;
Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. That goes beyond it.

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.
But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?
And what goes beyond it?

Idhudāyi, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo;
Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. That goes beyond it.

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.
But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?
And what goes beyond it?

Idhudāyi, bhikkhu sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo;
Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. That goes beyond it.

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.
But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

Idhudāyi, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. That goes beyond it.

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

Idhudāyi, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

Take a mendicant who, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. That goes beyond it.

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

Idhudāyi, bhikkhu sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. That goes beyond it.

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

Idhudāyi, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

Take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That goes beyond it.

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

Idhudāyi, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, ayaṃ tassa samatikkamo;

Take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That goes beyond it.

iti kho ahaṃ, udāyi, nevasaññānāsaññāyatanassapi pahānaṃ vadāmi.

So, Udāyi, I even recommend giving up the dimension of neither perception nor non-perception.

Passasi no tvaṃ, udāyi, taṃ saṃyojanaṃ aṇuṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmi’ti?

Do you see any fetter, large or small, that I don’t recommend giving up?”

“No hetam, bhante”ti.

“No, sir.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā udāyī bhagavato bhāsitam abhinandīti.

Satisfied, Venerable Udāyī was happy with what the Buddha said.

Laṭukikopamasuttam niṭṭhitam chaṭṭham.

Majjhima Nikāya 67

Middle Discourses 67

Cātumasutta

At Cātumā

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā cātumāyaṃ viharati āmalakīvane.

At one time the Buddha was staying near Cātumā in a myrobalan grove.

Tena kho pana samayena sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni honti bhagavantam dassanāya.

Now at that time around five hundred mendicants headed by Sārīputta and Moggallāna arrived at Cātumā to see the Buddha.

Te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ.

And the visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“ke panete, ānanda, uccāsaddā mahāsaddā, kevattā maññe macchavilope”ti?

“Ānanda, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Etāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantam dassanāya.

And Ānanda told him what had happened.

Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti.

“Tenahānanda, mama vacanena te bhikkhū āmantehi:

“Well then, Ānanda, in my name tell those mendicants that

‘satthā āyasmante āmanteti’”ti.

the teacher summons them.”

“Evam, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

“Yes, sir,” Ānanda replied. He went to those mendicants and said,

“satthā āyasmante āmanteti”ti.

“Venerables, the teacher summons you.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevattā maññe macchavilope”ti?

“Mendicants, what’s with that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Imāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantam dassanāya.

And they told him what had happened.

Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisamayamānā uccāsaddā mahāsaddā”ti.

“Gacchatha, bhikkhave, paṇāmemi vo, na vo mama santike vatthabban”ti.

“Go away, mendicants, I dismiss you. You are not to stay in my presence.”

“Evam, bhante”ti kho te bhikkhū bhagavato paṭissutvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya pakkamiṃsu.

“Yes, sir,” replied those mendicants. They got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes.

Tena kho pana samayena cātumeyyakā sakyā santhāgāre sannipatitā honti kenacideva karaṇīyena.

Now at that time the Sakyans of Cātumā were sitting together at the meeting hall on some business.

Addasaṃsu kho cātumeyyakā sakyā te bhikkhū dūratova āgacchante;

Seeing those mendicants coming off in the distance,

disvāna yena te bhikkhū tenupasaṅkamīṃsu; upasaṅkamitvā te bhikkhū etadavocum:

they went up to them and said,

“handa kahaṃ pana tumhe āyasmanto gacchathā”ti?

“Hello venerables, where are you going?”

“Bhagavatā kho, āvuso, bhikkhusaṃgho paṇāmito”ti.

“Sirs, the mendicant Saṅgha has been dismissed by the Buddha.”

“Tenahāyasmanto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakkuṇeyyāma bhagavantam pasādetun”ti.

“Well then, venerables, sit here for a minute. Hopefully we’ll be able to restore the Buddha’s confidence.”

“Evamāvuso”ti kho te bhikkhū cātumeyyakānaṃ sakyānaṃ paccassosum.

“Yes, sirs,” replied the mendicants.

Atha kho cātumeyyakā sakyā yena bhagavā tenupasaṅkamīṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho cātumeyyakā sakyā bhagavantam etadavocum:

Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him:

“abhinandatu, bhante, bhagavā bhikkhusaṃgham;

“May the Buddha approve of the mendicant Saṅgha!”

abhivadatu, bhante, bhagavā bhikkhusaṃgham.

May the Buddha welcome the mendicant Saṅgha!

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃgham.

May the Buddha support the mendicant Saṅgha now as he did in the past!

Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ.

There are mendicants here who are junior, recently gone forth, newly come to this teaching and training.

Tesaṃ bhagavantam dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.

If they don’t get to see the Buddha they may change and fall apart.

Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo;

If young seedlings don’t get water they may change and fall apart.

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhañānam siyā aññathattaṃ, siyā vipariṇāmo.

In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

Seyyathāpi, bhante, vacchassa taruṇassa mātaram apassantassa siyā aññathattaṃ, siyā vipariṇāmo;

If a young calf doesn't see its mother it may change and fall apart.

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam apassantānam siyā aññathattaṃ, siyā vipariṇāmo.

In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

Abhinandatu, bhante, bhagavā bhikkhusaṃghaṃ;

May the Buddha approve of the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṃghaṃ.

May the Buddha welcome the mendicant Saṅgha!

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃghaṃ”ti.

May the Buddha support the mendicant Saṅgha now as he did in the past!”

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ pañāmetvā bhagavantam etadavoca:

He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“abhinandatu, bhante, bhagavā bhikkhusaṃghaṃ;

“May the Buddha approve of the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṃghaṃ.

May the Buddha welcome the mendicant Saṅgha!

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃghaṃ.

May the Buddha support the mendicant Saṅgha now as he did in the past!

Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhañānam siyā aññathattaṃ, siyā vipariṇāmo.

There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhañānam siyā aññathattaṃ, siyā vipariṇāmo;

If young seedlings don't get water they may change and fall apart. ...

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhañānam siyā aññathattaṃ, siyā vipariṇāmo.

Seyyathāpi, bhante, vacchassa taruṇassa mātaram apassantassa siyā aññathattaṃ, siyā vipariṇāmo;

If a young calf doesn't see its mother it may change and fall apart.

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantaṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.

In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

Abhinandatu, bhante, bhagavā bhikkhusaṃghaṃ;

May the Buddha approve of the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṃghaṃ.

May the Buddha welcome the mendicant Saṅgha!

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃghaṃ”ti.

May the Buddha support the mendicant Saṅgha now as he did in the past!”

Asakkhiṃsu kho cātumeyyakā ca sakyā brahmā ca sahampati bhagavantaṃ pasādetuṃ bījūpamena ca taruṇūpamena ca.

The Sakyans of Cātumā and Brahmā Sahampati were able to restore the Buddha's confidence with the similes of the seedlings and the calf.

Atha kho āyasmā mahāmoggallāno bhikkhū āmantesi:

Then Venerable Mahāmoggallāna addressed the mendicants,

“utthethāvuso, gaṇhatha pattacīvaraṃ.

“Get up, reverends, and pick up your bowls and robes.

Pasādito bhagavā cātumeyyakehi ca sakyehi brahmunā ca sahampatinā bījūpamena ca taruṇūpamena cā”ti.

The Buddha's confidence has been restored.”

“Evamāvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa patissutvā utthāyāsanaṃ pattacīvaramādāya yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

“Yes, reverend,” replied those mendicants. Then they rose from their seats and, taking their bowls and robes, went to the Buddha, bowed, and sat down to one side. The Buddha said to Venerable Sārīputta,

“kinti te, sārīputta, ahosi mayā bhikkhusaṃghe paṇāmite”ti?

“Sārīputta, what did you think when the mendicant Saṅgha was dismissed by me?”

“Evaṃ kho me, bhante, ahosi:

“Sir, I thought this:

‘bhagavatā bhikkhusaṃgho paṇāmito.

The Buddha has dismissed the mendicant Saṅgha.

Appossukko dāni bhagavā ditthadhammasukhavihāraṃ anuyutto viharissati, mayampi dāni appossukkā ditthadhammasukhavihāraṃ anuyuttā viharissāmā”ti.

Now he will remain passive, dwelling in blissful meditation in the present life, and so will we.”

“Āgamehi tvam, sārīputta, āgamehi tvam, sārīputta, ditthadhammasukhavihāraṃ”ti.

“Hold on, Sārīputta, hold on! Don't you ever think such a thing again!”

Atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi:

Then the Buddha addressed Venerable Mahāmoggallāna,

“kinti te, moggallāna, ahosi mayā bhikkhusaṃghe paṇāmite”ti?

“Moggallāna, what did you think when the mendicant Saṅgha was dismissed by me?”

“Evaṃ kho me, bhante, ahosi:

“Sir, I thought this:

‘bhagavatā bhikkhusaṃgho paṇāmito.

The Buddha has dismissed the mendicant Saṅgha.

Appossukko dāni bhagavā dīṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahañca dāni āyasmā ca sārīputto bhikkhusaṃghaṃ pariharissāmā”’ti.

Now he will remain passive, dwelling in blissful meditation in the present life. Meanwhile, Venerable Sāriputta and I will lead the mendicant Saṅgha.”

“Sādhu sādhu, moggallāna.

“Good, good, Moggallāna!

Ahaṃ vā hi, moggallāna, bhikkhusaṃghaṃ parihareyyaṃ sārīputtamoggallānā vā”’ti.

For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“cattārimāni, bhikkhave, bhayāni udakorohante paṭikaṅkhitabbāni.

“Mendicants, when you go into the water you should anticipate four dangers.

Katamāni cattāri?

What four?

Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ—

The dangers of waves, crocodiles, whirlpools, and sharks.

imāni, bhikkhave, cattāri bhayāni udakorohante paṭikaṅkhitabbāni.

These are the four dangers that anyone who enters the water should anticipate.

Evameva kho, bhikkhave, cattārimāni bhayāni idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite paṭikaṅkhitabbāni.

In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers.

Katamāni cattāri?

What four?

Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ.

The dangers of waves, crocodiles, whirlpools, and sharks.

Katamañca, bhikkhave, ūmibhayaṃ?

And what, mendicants, is the danger of waves?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

It’s when a gentleman has gone forth from the lay life to homelessness, thinking:

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhaṇareto;

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

Hopefully I can find an end to this entire mass of suffering.’

Tamenam tathā pabbajitaṃ samānaṃ sabrahmacārī ovaḍanti, anusāsanti:

When they’ve gone forth, their spiritual companions advise and instruct them:

‘evaṃ te abhikkamitaḃbaṃ, evaṃ te paṭikkamitaḃbaṃ, evaṃ te ālokitabbaṃ, evaṃ te vilokitabbaṃ, evaṃ te samiñjitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te saṅghātipattacīvaraṃ dhāretabbaṃ’ti.

‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’

Tassa evaṃ hoti:

They think:

‘mayam kho pubbe agāriyabhūtā samānā aññe ovaḍāma, anusāsāma.

‘Formerly, as laypeople, we advised and instructed others.

Ime panamhākaṃ puttamattā maññe, nattamattā maññe, amhe ovaḍitaḍḍaṃ anusāsitaḍḍaṃ maññanti'ti.

And now these mendicants—who you'd think were our children or grandchildren—imagine they can advise and instruct us!

So sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

Ayaṃ vuccati, bhikkhave, ūmibhayassa bhūto sikkhaṃ paccakkkhāya hīnāyāvatto.

This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of waves.

'Ūmibhayan'ti kho, bhikkhave, kodhupāyāsassetam adhivacanaṃ.

'Danger of waves' is a term for anger and distress.

Katamañca, bhikkhave, kumbhīlabhayaṃ?

And what, mendicants, is the danger of crocodiles?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness, thinking:

'otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhaḍḍareto;

I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā'ti.

Hopefully I can find an end to this entire mass of suffering.'

Tamenaṃ tathā pabbajitaṃ samānaṃ sabrahmacārī ovaḍanti anusāsanti:

When they've gone forth, their spiritual companions advise and instruct them:

'idaṃ te khāḍitaḍḍaṃ, idaṃ te na khāḍitaḍḍaṃ; idaṃ te bhuñjitaḍḍaṃ, idaṃ te na bhuñjitaḍḍaṃ; idaṃ te sāyitaḍḍaṃ, idaṃ te na sāyitaḍḍaṃ; idaṃ te pāṭaḍḍaṃ, idaṃ te na pāṭaḍḍaṃ; kappiyaṃ te khāḍitaḍḍaṃ, akappiyaṃ te na khāḍitaḍḍaṃ; kappiyaṃ te bhuñjitaḍḍaṃ, akappiyaṃ te na bhuñjitaḍḍaṃ; kappiyaṃ te sāyitaḍḍaṃ, akappiyaṃ te na sāyitaḍḍaṃ; kappiyaṃ te pāṭaḍḍaṃ, akappiyaṃ te na pāṭaḍḍaṃ; kāle te khāḍitaḍḍaṃ, vikāle te na khāḍitaḍḍaṃ; kāle te bhuñjitaḍḍaṃ, vikāle te na bhuñjitaḍḍaṃ; kāle te sāyitaḍḍaṃ, vikāle te na sāyitaḍḍaṃ; kāle te pāṭaḍḍaṃ, vikāle te na pāṭaḍḍaṃ'ti.

'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable. You may eat at the right time, but not at the wrong time.'

Tassa evaṃ hoti: 'mayam kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma; yaṃ icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma; yaṃ icchāma taṃ sāyāma, yaṃ na icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma, yaṃ na icchāma na taṃ pivāma;

They think: 'When we were laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn't want.

kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma; kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma.

We ate and drank both allowable and unallowable things, at the right time and the wrong time.

Yampi no saddhā gahapatikā divā vikāle pañitaṃ khādanīyaṃ bhojanīyaṃ denti tatthapime mukhāvaraṇaṃ maññe karonti'ti.

And these faithful householders give us a variety of delicious foods at the wrong time of day. But these mendicants imagine they can gag our mouths!'

So sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

Ayaṃ vuccati, bhikkhave, kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of crocodiles.

‘Kumbhīlabhayan’ti kho, bhikkhave, odarikattassetam adhivacanam.

‘Danger of crocodiles’ is a term for gluttony.

Katamañca, bhikkhave, āvaṭṭabhayaṃ?

And what, mendicants, is the danger of whirlpools?

Idha, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness, thinking:

‘otiṇnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotinno dukkhapareto;

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati gahapatim vā gahapatiputtam vā pañcahi kāmagaṇehi samappitam samaṅgībhūtam paricārayamānam.

There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Tassa evaṃ hoti:

They think:

‘mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārimhā.

‘Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation.

Samvijjanti kho pana me kule bhogā.

And it’s true that my family is wealthy.

Sakkā bhoge ca bhuñjitum puññāni ca kātun’ti.

I can both enjoy my wealth and make merit.’

So sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

Ayaṃ vuccati, bhikkhave, āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called one who rejects the training and returns to a lesser life because they’re afraid of the danger of whirlpools.

‘Āvaṭṭabhayan’ti kho, bhikkhave, pañcannetaṃ kāmagaṇānam adhivacanam.

‘Danger of whirlpools’ is a term for the five kinds of sensual stimulation.

Katamañca, bhikkhave, susukābhayaṃ?

And what, mendicants, is the danger of sharks?

Idha, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness, thinking:

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There they see a female scantily clad, with revealing clothes.

Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti.

Lust infects their mind,

So rāgānuddhamseṇa cittaṇa sikkhaṃ paccakkhāya hīnāyāvattati.

so they reject the training and return to a lesser life.

Ayaṃ vuccati, bhikkhave, susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called one who rejects the training and returns to a lesser life because they’re afraid of the danger of sharks.

‘Susukābhayan’ti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ.

‘Danger of sharks’ is a term for females.

Imāni kho, bhikkhave, cattāri bhayāni, idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite paṭikaṅkhitabbānī’ti.

These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.

Majjhima Nikāya 68

Middle Discourses 68

Nalākapaṇasutta

At Nalākapaṇa

Evam me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā kosalesu viharati nalākapaṇe palāsavane.

At one time the Buddha was staying in the land of the Kosalans near Nalākapaṇa in the Parrot Tree grove.

Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā bhagavantam uddissa saddhā agārasmā anagāriyaṃ pabbajitā honti—

Now at that time several very well-known gentlemen had gone forth from the lay life to homelessness out of faith in the Buddha—

āyasmā ca anuruddho, āyasmā ca bhaddiyo, āyasmā ca kimilo, āyasmā ca bhagu, āyasmā ca koṇḍañño, āyasmā ca revato, āyasmā ca ānando, aññe ca abhiññātā abhiññātā kulaputtā.

The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Koṇḍañña, Revata, Ānanda, and other very well-known gentlemen.

Tena kho pana samayena bhagavā bhikkhusaṃghaparivuto abbhokāse nisinno hoti.

Now at that time the Buddha was sitting in the open, surrounded by the mendicant Saṅgha.

Atha kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

Then the Buddha spoke to the mendicants about those gentlemen:

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

“Mendicants, those gentlemen who have gone forth from the lay life to homelessness out of faith in me—I trust they’re satisfied with the spiritual life?”

Evam vutte, te bhikkhū tuṇhī ahesuṃ.

When this was said, the mendicants kept silent.

Dutiyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

For a second and a third time the Buddha asked the same question.

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

Dutiyampi kho te bhikkhū tuṇhī ahesuṃ.

Tatīyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

Tatīyampi kho te bhikkhū tuṇhī ahesuṃ.

For a third time, the mendicants kept silent.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“yannūnāhaṃ te kulaputte puccheyyan”ti.

“Why don’t I question just those gentlemen?”

Atha kho bhagavā āyasmantaṃ anuruddhaṃ āmantesi:

Then the Buddha said to Venerable Anuruddha,

“kacci tumhe, anuruddhā, abhiratā brahmacariye”ti?

“Anuruddha and friends, I hope you’re satisfied with the spiritual life?”

“Taggha mayam, bhante, abhiratā brahmacariye”ti.

“Indeed, sir, we are satisfied with the spiritual life.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

Etam kho, anuruddhā, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye.

It’s appropriate for gentlemen like yourselves, who have gone forth in faith from the lay life to homelessness, to be satisfied with the spiritual life.

Yena tumhe, anuruddhā, bhadrena yobbanena samannāgatā pathamena vayasā susukālaḷakesā kāme paribhuñjeyyātha tena tumhe, anuruddhā, bhadrenapi yobbanena samannāgatā pathamena vayasā susukālaḷakesā agārasmā anagāriyaṃ pabbajitā.

Since you’re blessed with youth, in the prime of life, black-haired, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness.

Te ca kho pana tumhe, anuruddhā, neva rājābhinītā agārasmā anagāriyaṃ pabbajitā, na corābhinītā agārasmā anagāriyaṃ pabbajitā, na inattā agārasmā anagāriyaṃ pabbajitā, na bhayattā agārasmā anagāriyaṃ pabbajitā, nājīvikāpakatā agārasmā anagāriyaṃ pabbajitā.

But you didn’t go forth because you were forced to by kings or bandits, or because you’re in debt or threatened, or to earn a living.

Api ca khomhi otinno jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinno dukkhapareto;

Rather, didn’t you go forth thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti—

Hopefully I can find an end to this entire mass of suffering?’”

nanu tumhe, anuruddhā, evaṃ saddhā agārasmā anagāriyaṃ pabbajitā”ti?

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ pabbajitena ca pana, anuruddhā, kulaputtena kimassa karanīyaṃ?

“But, Anuruddha and friends, when a gentleman has gone forth like this, what should they do?

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhāpi cittaṃ pariyādāya tiṭṭhati, byāpādupi cittaṃ pariyādāya tiṭṭhati, thinamiddhampi cittaṃ pariyādāya tiṭṭhati uddhaccakukkuccampi cittaṃ pariyādāya tiṭṭhati, vicikicchāpi cittaṃ pariyādāya tiṭṭhati, aratīpi cittaṃ pariyādāya tiṭṭhati, tandīpi cittaṃ pariyādāya tiṭṭhati.

Take someone who doesn’t achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is still occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth.

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ.

That’s someone who doesn’t achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ
adhigacchati aññaṃ vā tato santataraṃ, tassa abhiññhāpi cittaṃ na pariyādāya tiṭṭhati,
byāpādupi cittaṃ na pariyādāya tiṭṭhati, thinamiddhampi cittaṃ na pariyādāya
tiṭṭhati, uddhaccakukkuccampi cittaṃ na pariyādāya tiṭṭhati, vicikicchāpi cittaṃ na
pariyādāya tiṭṭhati, aratīpi cittaṃ na pariyādāya tiṭṭhati, tandīpi cittaṃ na pariyādāya
tiṭṭhati.

*Take someone who does achieve the rapture and bliss that are secluded from sensual pleasures
and unskillful qualities, or something even more peaceful than that. Their mind is not occupied
by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and
sloth.*

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ
adhigacchati aññaṃ vā tato santataraṃ.

*That's someone who does achieve the rapture and bliss that are secluded from sensual
pleasures and unskillful qualities, or something even more peaceful than that.*

Kinti vo, anuruddhā, mayi hoti:

Is this what you think of me?

‘ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiṇiṃ,
appahinā te tathāgataṃ;

*The Realized One has not given up the defilements, the corruptions that lead to future lives
and are hurtful, resulting in suffering and future rebirth, old age, and death.*

tasmā tathāgato saṅkhāyekaṃ patisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ
parivajjeti, saṅkhāyekaṃ vinodeti”ti?

*That's why, after reflection, he uses some things, endures some things, avoids some things, and
gets rid of some things.”*

“Na kho no, bhante, bhagavati evaṃ hoti:

“No sir, we don't think of you that way.

‘ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiṇiṃ,
appahinā te tathāgataṃ;

tasmā tathāgato saṅkhāyekaṃ patisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ
parivajjeti, saṅkhāyekaṃ vinodeti”ti.

Evaṃ kho no, bhante, bhagavati hoti:

We think of you this way:

‘ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiṇiṃ,
pahinā te tathāgataṃ;

*The Realized One has given up the defilements, the corruptions that lead to future lives and
are hurtful, resulting in suffering and future rebirth, old age, and death.*

tasmā tathāgato saṅkhāyekaṃ patisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ
parivajjeti, saṅkhāyekaṃ vinodeti”ti.

*That's why, after reflection, he uses some things, endures some things, avoids some things, and
gets rid of some things.”*

“Sādhū sādhū, anuruddhā.

“Good, good, Anuruddha and friends!

Tathāgataṃ, anuruddhā, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā
āyatim jātijarāmaṇiṇiṃ, pahinā te ucchinnamūlā tālavatthukatā anabhāvaṇkatā
āyatim anupādadhammā.

*The Realized One has given up the defilements, the corruptions that lead to future lives and are
hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the
root, made them like a palm stump, obliterated them so they are unable to arise in the future.*

Seyyathāpi, anuruddhā, tālo matthakacchinno abhabbo punavirūhiyā;

Just as a palm tree with its crown cut off is incapable of further growth,

evameva kho, anuruddhā, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā, pahīnā te ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā;
in the same way, the Realized One has given up the defilements so they are unable to arise in the future.

tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.
That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.

Taṃ kiṃ maññasi, anuruddhā,
What do you think, Anuruddha and friends?

kaṃ atthavasam sampassamāno tathāgato sāvake abbatte kālāṅkate upapattisū byākaroti:
What advantage does the Realized One see in declaring the rebirth of his disciples who have passed away:

‘asu amutra upapanno; asu amutra upapanno’”ti?
‘This one is reborn here, while that one is reborn there’?”

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho. Bhagavato sutvā bhikkhū dhāressanti”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Na kho, anuruddhā, tathāgato janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ na ‘iti maṃ jano jānātu’ti sāvake abbatte kālāṅkate upapattisū byākaroti:
“The Realized One does not declare such things for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’

‘asu amutra upapanno, asu amutra upapanno’ti.
-

Santi ca kho, anuruddhā, kulaputtā saddhā ulāravedā ulārapāmojjā.
Rather, there are gentlemen of faith who are full of sublime joy and gladness.

Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti.
When they hear that, they apply their minds to that end.

Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāya.
That is for their lasting welfare and happiness.

Idhānuruddhā, bhikkhu suṇāti:
Take a monk who hears this:

‘itthannāmo bhikkhu kālāṅkato;
‘The monk named so-and-so has passed away.

so bhagavatā byākato—
The Buddha has declared that,

aññāya saṇṭhahī”ti.
he was enlightened.’

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:
And he's either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo so āyasmā ahoṣi itipi, evaṃpañño so āyasmā ahoṣi itipi, evaṃvihārī so āyasmā ahoṣi itipi, evaṃvimutto so āyasmā ahoṣi itipi”ti.
had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That's how a monk lives at ease.

Idhānuruddhā, bhikkhu suṇāti:

Take a monk who hears this:

‘itthannāmo bhikkhu kālaṅkato;

The monk named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’ti.

with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.'

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he's either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo ... pe ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahoṣi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That too is how a monk lives at ease.

Idhānuruddhā, bhikkhu suṇāti:

Take a monk who hears this:

‘itthannāmo bhikkhu kālaṅkato;

The monk named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti.

with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.'

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he's either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo ... pe ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahoṣi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That too is how a monk lives at ease.

Idhānuruddhā, bhikkhu suṇāti:

Take a monk who hears this:

‘itthannāmo bhikkhu kālaṅkato;

‘The monk named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato
sambodhiparāyaṇo’ti.

*with the ending of three fetters he’s a stream-enterer, not liable to be reborn in the underworld,
bound for awakening.’*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he’s either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ... pe ... evaṃpañño ... evaṃvihārī
... evaṃvimutto so āyasmā ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ
upasaṃharati.

*Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to
that end.*

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That too is how a monk lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

‘itthannāmā bhikkhunī kālaṅkatā;

‘The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

aññāya saṇṭhahī’ti.

she was enlightened.’

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she’s either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi itipi, evaṃpaññā sā
bhaginī ahosi itipi, evaṃvihārīnī sā bhaginī ahosi itipi, evaṃvimuttā sā bhaginī
ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ
upasaṃharati.

*Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to
that end.*

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That’s how a nun lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

‘itthannāmā bhikkhunī kālaṅkatā;

‘The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

pañcannam orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā'ti.

with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.'

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

'evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... pe ... evappaññā ... evaṃvihārini ... evaṃvimuttā sā bhaginī ahoṣi itipī'ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati.

Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That too is how a nun lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

'itthannāmā bhikkhunī kālaṅkatā;

'The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini sakideva imaṃ lokam āgantvā dukkhassantaṃ karissatī'ti.

with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.'

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

'evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... pe ... evappaññā ... evaṃvihārini ... evaṃvimuttā sā bhaginī ahoṣi itipī'ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati.

Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That too is how a nun lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

'itthannāmā bhikkhunī kālaṅkatā;

'The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti.

with the ending of three fetters she's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.'

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahoṣi itipī, evaṃdhammā ... evaṃpaññā ... evaṃvihārīnī ... evaṃvimuttā sā bhaginī ahoṣi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharatī.

Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That too is how a nun lives at ease.

Idhānuruddhā, upāsako suṇāti:

Take a layman who hears this:

‘itthannāmo upāsako kālaṅkato;

‘The layman named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’ti.

with the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he’s either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahoṣi itipī, evaṃdhammo so āyasmā ahoṣi itipī, evaṃpañño so āyasmā ahoṣi itipī, evaṃvihārī so āyasmā ahoṣi itipī, evaṃvimutto so āyasmā ahoṣi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharatī.

Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

That’s how a layman lives at ease.

Idhānuruddhā, upāsako suṇāti:

Take a layman who hears this:

‘itthannāmo upāsako kālaṅkato;

‘The layman named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti.

with the ending of three fetters, and the weakening of greed, hate, and delusion, he’s a once-returner. He’ll come back to this world once only, then make an end of suffering.’

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he’s either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahoṣi itipī, evaṃdhammo ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahoṣi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharatī.

Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

That too is how a layman lives at ease.

Idhānuruddhā, upāsako suṇāti:

Take a layman who hears this:

‘itthannāmo upāsako kālaṅkato;

‘The layman named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato
sambodhiparāyaṇo’ti.

*with the ending of three fetters he’s a stream-enterer, not liable to be reborn in the underworld,
bound for awakening.’*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he’s either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo ... evaṃpañño ... evaṃvihārī ...
evaṃvimutto so āyasmā ahoṣi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhaṇa sīlaṇa sutaṇa cāgaṇa paññaṇa anussaranto tadatthāya cittaṃ
upasaṃharati.

*Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind
to that end.*

Evampi kho, anuruddhā upāsakassa phāsuvihāro hoti.

That too is how a layman lives at ease.

Idhānuruddhā, upāsikā suṇāti:

Take a laywoman who hears this:

‘itthannāmā upāsikā kālaṅkatā;

‘The laywoman named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha
parinibbāyinī anāvattidhammā tasmā lokā’ti.

*with the ending of the five lower fetters, she’s been reborn spontaneously and will become
extinguished there, not liable to return from that world.’*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she’s either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... evaṃpaññā ... evaṃvihārīnī ...
evaṃvimuttā sā bhaginī ahoṣi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhaṇa sīlaṇa sutaṇa cāgaṇa paññaṇa anussarantī tadatthāya cittaṃ
upasaṃharati.

*Recollecting that laywoman’s faith, ethics, learning, generosity, and wisdom, she applies her
mind to that end.*

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

That’s how a laywoman lives at ease.

Idhānuruddhā, upāsikā suṇāti:

Take a laywoman who hears this:

‘itthannāmā upāsikā kālaṅkatā;

‘The laywoman named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakadāgāmini
sakidēva imaṃ lokam āgantvā dukkhassantaṃ karissatī'ti.

*with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a
once-returner. She'll come back to this world once only, then make an end of suffering.'*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... evaṃpañña ... evaṃvihārini ...
evaṃvimuttā sā bhaginī ahoṣi itipi'ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussaranti tadatthāya cittaṃ
upasaṃharati.

*Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her
mind to that end.*

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

That too is how a laywoman lives at ease.

Idhānuruddhā, upāsikā suṇāti:

Take a laywoman who hears this:

‘itthannāmā upāsikā kālaṅkatā;

'The laywoman named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpannā avinipātadhammā niyatā
sambodhiparāyaṇā'ti.

*with the ending of three fetters she's a stream-enterer, not liable to be reborn in the
underworld, bound for awakening.'*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā sā bhaginī ahoṣi itipi, evaṃpañña sā
bhaginī ahoṣi itipi, evaṃvihārini sā bhaginī ahoṣi itipi, evaṃvimuttā sā bhaginī
ahoṣi itipi'ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussaranti tadatthāya cittaṃ
upasaṃharati.

*Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her
mind to that end.*

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

That too is how a laywoman lives at ease.

Iti kho, anuruddhā, tathāgato na janakuhanatthaṃ na janalapanatthaṃ na
lābhasakkārasilokānisamsatthaṃ na ‘iti maṃ jano jānātū’ti sāvake abbatṭhe
kālaṅkate upapattīsu byākāroti:

*So it's not for the sake of deceiving people or flattering them, nor for the benefit of possessions,
honor, or popularity, nor thinking, ‘So let people know about me!’ that the Realized One
declares the rebirth of his disciples who have passed away:*

‘asu amutra upapanno, asu amutra upapanno’ti.

'This one is reborn here, while that one is reborn there.'

Santi ca kho, anuruddhā, kulaputtā saddhā uḷāavedā uḷārapāmojjā.

Rather, there are gentlemen of faith who are full of joy and gladness.

Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti.

When they hear that, they apply their minds to that end.

Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāyā”ti.

That is for their lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā anuruddho bhagavato bhāsitam abhinandīti.

Satisfied, Venerable Anuruddha and friends were happy with what the Buddha said.

Naḷakapānasuttaṃ niṭṭhitaṃ aṭṭhamam.

Goliyānisutta

With Gulissāni

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena goliyāni nāma bhikkhu āraññiko padasamācāro saṃghamajjhe osaṭo hoti kenacideva karanīyena.

Now at that time a wilderness mendicant of lax behavior named Gulissāni had come down to the midst of the Saṅgha on some business.

Tatra kho āyasmā sārīputto goliyāniṃ bhikkhuṃ ārabha bhikkhū āmantesi:

There Venerable Sārīputta spoke to the mendicants about Gulissāni:

“Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena.

“Reverends, a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto sabrahmacārīsu agāravo hoti appatisso, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā sabrahmacārīsu agāravo hoti appatisso’ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he has no respect and reverence for his spiritual companions?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. (1)

That's why a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena āsanakusalena bhavitabbaṃ:

A wilderness monk who has come to stay in the Saṅgha should be careful where he sits, thinking:

‘iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmi’ti.

‘I shall sit so that I don't intrude on the senior monks and I don't block the junior monks from a seat.’

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto na āsanakusalo hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā āsanakusalo na hoti’ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not careful where he sits?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena āsanakusalena bhavitabbaṃ. (2)

That's why a wilderness monk who has come to stay in the Saṅgha should be careful where he sits.

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena ābhisamācārikopi dhammo jānitabbo.

A wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto ābhisamācārikampi dhammaṃ na jānāti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānāti’ ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't even know the supplementary regulations?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena ābhisamācārikopi dhammo jānitabbo. (3)

That's why a wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena nātikālena gāmo pavisitabbo nātidivā paṭikkamitabbaṃ.

A wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto atikālena gāmaṃ pavisati atidivā paṭikkamati, tassa bhavanti vattāro.

If he does so, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā atikālena gāmaṃ pavisati atidivā paṭikkamati’ ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he enters the village too early or returns too late in the day?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena nātikālena gāmo pavisitabbo, nātidivā paṭikkamitabbaṃ. (4)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ.

A wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal.

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjati, tassa bhavanti vattāro.

If he does so, there'll be some who say:

‘Ayaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato vikālacariyā bahulikatā, tamenam saṃghagatampi samudācarati’ ti—

‘This wilderness venerable, staying alone and autonomous in the wilderness, must be used to wandering about at the wrong time, since he behaves like this when he's come to the Saṅgha.’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. (5)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena.

A wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto uddhato hoti capalo, tassa bhavanti vattāro.

If he is, there'll be some who say:

‘Idaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato uddhaccaṃ cāpalyaṃ bahulīkataṃ, tamenāṃ saṅghagatampi samudācaratī’ti—

‘This wilderness venerable, staying alone and autonomous in the wilderness, must be used to being restless and fickle, since he behaves like this when he’s come to the Saṅgha.’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. (6)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena.

A wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto mukharo hoti vikiṇṇavāco, tassa bhavanti vattāro.

If he is, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mukharo vikiṇṇavāco’ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's gossipy and loose-tongued?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. (7)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena.

A wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto, tassa bhavanti vattāro.

If he's hard to admonish, with bad friends, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā dubbaco pāpamitto’ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's hard to admonish, with bad friends?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena suvacena bhavitabbaṃ kalyāṇamittena. (8)

That's why a wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

Āraññikenāvuso, bhikkhunā indriyesu guttadvārena bhavitabbaṃ.

A wilderness monk should guard the sense doors.

Sace, āvuso, āraññiko bhikkhu indriyesu aguttadvāro hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā indriyesu aguttadvāro’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t guard the sense doors?’

tassa bhavanti vattāro.

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Tasmā āraññikena bhikkhunā indriyesu guttadvārena bhavitabbaṃ. (9)

That’s why a wilderness monk should guard the sense doors.

Āraññikenāvuso, bhikkhunā bhojane mattaññunā bhavitabbaṃ.

A wilderness monk should eat in moderation.

Sace, āvuso, āraññiko bhikkhu bhojane amattaññū hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā bhojane amattaññū’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he eats too much?’

tassa bhavanti vattāro.

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Tasmā āraññikena bhikkhunā bhojane mattaññunā bhavitabbaṃ. (10)

That’s why a wilderness monk should eat in moderation.

Āraññikenāvuso, bhikkhunā jāgariyaṃ anuyuttana bhavitabbaṃ.

A wilderness monk should be committed to wakefulness.

Sace, āvuso, āraññiko bhikkhu jāgariyaṃ ananuyutto hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā jāgariyaṃ ananuyutto’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not committed to wakefulness?’

tassa bhavanti vattāro.

-

Tasmā āraññikena bhikkhunā jāgariyaṃ anuyuttana bhavitabbaṃ. (11)

That’s why a wilderness monk should be committed to wakefulness.

Āraññikenāvuso, bhikkhunā āradhaviṛiyena bhavitabbaṃ.

A wilderness monk should be energetic.

Sace, āvuso, āraññiko bhikkhu kusīto hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā kusīto’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not energetic?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā āradhaviṇṇa bhavitabbaṃ. (12)

That's why a wilderness monk should be energetic.

Āraññikenāvuso, bhikkhunā upatthitassatinā bhavitabbaṃ.

A wilderness monk should be mindful.

Sace, āvuso, āraññiko bhikkhu mutṭhassatī hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mutṭhassatī’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not mindful?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā upatthitassatinā bhavitabbaṃ. (13)

That’s why a wilderness monk should be mindful.

Āraññikenāvuso, bhikkhunā samāhitena bhavitabbaṃ.

A wilderness monk should have immersion.

Sace, āvuso, āraññiko bhikkhu asamāhito hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā asamāhito’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t have immersion?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā samāhitena bhavitabbaṃ. (14)

That’s why a wilderness monk should have immersion.

Āraññikenāvuso, bhikkhunā paññavatā bhavitabbaṃ.

A wilderness monk should be wise.

Sace, āvuso, āraññiko bhikkhu duppañño hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā duppañño’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not wise?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā paññavatā bhavitabbaṃ. (15)

That’s why a wilderness monk should be wise.

Āraññikenāvuso, bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

A wilderness monk should make an effort to learn the teaching and training.

Santāvuso, āraññikaṃ bhikkhuṃ abhidhamme abhivinaye pañhaṃ pucchitāro.

There are those who will question a wilderness monk about the teaching and training.

Sace, āvuso, āraññiko bhikkhu abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

If he fails to answer, there'll be some who say:

‘Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati’ ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he can’t answer a question about the teaching and training?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. (16)

That’s why a wilderness monk should make an effort to learn the teaching and training.

Āraññikenāvuso, bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

A wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

Santāvuso, āraññikaṃ bhikkhuṃ ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ pucchitāro.

There are those who will question a wilderness monk regarding the formless liberations.

Sace, āvuso, āraññiko bhikkhu ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

If he fails to answer, there’ll be some who say:

‘Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati’ ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he can’t answer a question about the formless liberations?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo. (17)

That’s why a wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

Āraññikenāvuso, bhikkhunā uttari manussadhamme yogo karaṇīyo.

A wilderness monk should practice meditation to realize the superhuman state.

Santāvuso, āraññikaṃ bhikkhuṃ uttari manussadhamme pañhaṃ pucchitāro.

There are those who will question a wilderness monk about the superhuman state.

Sace, āvuso, āraññiko bhikkhu uttari manussadhamme pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

If he fails to answer, there’ll be some who say:

‘Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā yassathāya pabbajito tamatthaṃ na jānāti’ ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t know the goal for which he went forth?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā uttari manussadhamme yogo karaṇīyo’ ti. (18)

That’s why a wilderness monk should practice meditation to realize the superhuman state.”

Evam vutte, āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca:

When Venerable Sārīputta said this, Venerable Mahāmoggallāna said to him,

“āraññikeneva nu kho, āvuso sārīputta, bhikkhunā ime dhammā samādāya vattitabbā udāhu gāmantavihārināpi’ ti?

“Reverend Sārīputta, should these things be undertaken and followed only by wilderness monks, or by those who live in the neighborhood of a village as well?”

“Āraññikenāpi kho, āvuso moggallāna, bhikkhunā ime dhammā samādāya vattitabbā
pageva gāmantavihārinā”ti.

*“Reverend Moggallāna, these things should be undertaken and followed by wilderness monks,
and still more by those who live in the neighborhood of a village.”*

Goliyānisuttaṃ niṭṭhitaṃ navamaṃ.

Kīṭāgirisutta

At Kīṭāgiri

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kāśisu cārikaṃ carati mahatā bhikkhusaṃghena saddhim.

At one time the Buddha was wandering in the land of the Kāsīs together with a large Saṅgha of mendicants.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“ahaṃ kho, bhikkhave, aññatreva rattibhojanā bhuñjāmi.

“Mendicants, I abstain from eating at night.

Aññatra kho panāhaṃ, bhikkhave, rattibhojanā bhuñjamāno appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, bhikkhave, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

Aññatra kho pana, bhikkhave, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti.

Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassuṃ.

“Yes, sir,” they replied.

Atha kho bhagavā kāśisu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari.

Then the Buddha, traveling stage by stage in the land of the Kāsīs, arrived at a town of the Kāsīs named Kīṭāgiri,

Tatra sudam bhagavā kīṭāgirisimīṃ viharati kāsīnaṃ nigame.

and stayed there.

Tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirisimīṃ āvāsikā honti.

Now at that time the mendicants who followed Assaji and Punabbasuka were residing at Kīṭāgiri.

Atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimṃsu; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocuṃ:

Then several mendicants went up to them and said,

“bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca.

“Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha.

Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti.

Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

Evam vutte, assajipunabbasukā bhikkhū te bhikkhū etadavocuṃ:

When they said this, the mendicants who followed Assaji and Punabbasuka said to them,

“mayam kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle.

“Reverends, we eat in the evening, the morning, and at the wrong time of day.

Te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably.

Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

Why should we give up what is visible in the present to chase after what takes effect over time?

Sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti.

We shall eat in the evening, the morning, and at the wrong time of day.”

Yato kho te bhikkhū nāsakkhimṣu assajipunabbasuke bhikkhū saññāpetum, atha yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Since those mendicants were unable to convince the mendicants who were followers of Assaji and Punabbasuka, they approached the Buddha, bowed, sat down to one side, and told him what had happened.

“idha mayam, bhante, yena assajipunabbasukā bhikkhū tenupasaṅkamimha; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha:

‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca;

aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca”ti.

Evam vutte, bhante, assajipunabbasukā bhikkhū amhe etadavocum:

‘mayam kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle.

Te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

Sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti.

Yato kho mayam, bhante, nāsakkhimha assajipunabbasuke bhikkhū saññāpetum, atha mayam etamatthaṃ bhagavato ārocema”ti.

Atha kho bhagavā aññataraṃ bhikkhum āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena assajipunabbasuke bhikkhū āmantehi:

“Please, monk, in my name tell the mendicants who follow Assaji and Punabbasuka that

‘satthā āyasmante āmanteti””ti.

the teacher summons them.”

“Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami; upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca:

“Yes, sir,” that monk replied. He went to those mendicants and said,

“sattā āyasmante āmanteti”ti.

“Venerables, the teacher summons you.”

“Evamāvuso”ti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca:

“Yes, reverend,” those mendicants replied. They went to the Buddha, bowed, and sat down to one side.

“saccaṃ kira, bhikkhave, sambahulā bhikkhū tumhe upasaṅkamitvā etadavocum:

The Buddha said to them, “Is it really true, mendicants, that several mendicants went to you and said:

‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusamgho ca.

‘Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha.

Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhataṇca sañjānanti appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca.

Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhataṇca sañjānissatha appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇcā”ti.

Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.’

Evam vutte, kira, bhikkhave, tumhe te bhikkhū evaṃ avacuttha:

When they said this, did you really say to them:

‘mayam kho panāvuso, sāyaṇceva bhuñjāma pāto ca divā ca vikāle.

‘Reverends, we eat in the evening, the morning, and at the wrong time of day.

Te mayam sāyaṇceva bhuñjamānā pāto ca divā ca vikāle appābādhataṇca sañjānāma appātaṅkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca.

Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably.

Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

Why should we give up what is visible in the present to chase after what takes effect over time?

Sāyaṇceva mayam bhuñjissāma pāto ca divā ca vikāle””ti.

We shall eat in the evening, the morning, and at the wrong time of day.””

“Evam, bhante”.

“Yes, sir.”

“Kiṃ nu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti”ti?

“Mendicants, have you ever known me to teach the Dhamma like this: no matter what this individual experiences—pleasurable, painful, or neutral—their unskillful qualities decline and their skillful qualities grow?”

“No hetam, bhante”.

“No, sir.”

“Nanu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha idhekaccassa yaṃ evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha panekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti, kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha panekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti”ti?

“Haven’t you known me to teach the Dhamma like this: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti’ti,

‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’

evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of pleasant feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadāmi.

‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of pleasant feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti’ti, evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ;

‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of pleasant feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of pleasant feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadeyyaṃ;

‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of painful feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadāmi.

‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of painful feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaddhanti’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ;

‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of painful feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of painful feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ;

‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of neutral feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadāmi.

‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of neutral feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ;

‘When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of neutral feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

‘When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of neutral feeling.’

Nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘appamādena karaṇīyaṃ’ti vadāmi;

Mendicants, I don’t say that all these mendicants still have work to do with diligence.

na panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘na appamādena karaṇīyaṃ’ti vadāmi.

Nor do I say that all these mendicants have no work to do with diligence.

Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññāvimuttā, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘na appamādena karaṇīyaṃ’ti vadāmi.

I say that mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment.

Taṃ kissa hetu?

Why is that?

Kataṃ tesam appamādena.

They’ve done their work with diligence.

Abhabbā te pamajjitum.

They’re incapable of being negligent.

Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ pathayamānā viharanti, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘appamādena karaṇīyaṃ’ti vadāmi.

I say that mendicants still have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary.

Taṃ kissa hetu?

Why is that? Thinking:

Appeva nāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā—

‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyunti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Imaṃ kho ahaṃ, bhikkhave, imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi.

Seeing this fruit of diligence for those mendicants, I say that they still have work to do with diligence.

Sattime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.

Mendicants, these seven people are found in the world.

Katame satta?

What seven?

Ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānūsārī, saddhānūsārī.

One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.

Katamo ca, bhikkhave, puggalo ubhatobhāgavimutto?

And what person is freed both ways?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati paññāya cassa disvā āsavā parikkhīṇā honti.

It’s a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, their defilements have come to an end.

Ayaṃ vuccati, bhikkhave, puggalo ubhatobhāgavimutto

This person is called freed both ways.

imassa kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīyan’ti vadāmi.

And I say that this mendicant has no work to do with diligence.

Taṃ kissa hetu?

Why is that?

Kataṃ tassa appamādena.

They’ve done their work with diligence.

Abhabbo so pamajjitum. (1)

They’re incapable of being negligent.

Katamo ca, bhikkhave, puggalo paññāvimutto?

And what person is freed by wisdom?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

It’s a person who does not have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, their defilements have come to an end.

Ayaṃ vuccati, bhikkhave, puggalo paññāvimutto.

This person is called freed by wisdom.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīyan’ti vadāmi.

I say that this mendicant has no work to do with diligence.

Taṃ kissa hetu?

Why is that?

Kataṃ tassa appamādena.

They’ve done their work with diligence.

Abhabbo so pamajjitum. (2)

They’re incapable of being negligent.

Katamo ca, bhikkhave, puggalo kāyasakkhi?

And what person is a personal witness?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti.

It’s a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, some of their defilements have come to an end.

Ayaṃ vuccati, bhikkhave, puggalo kāyasakkhi.

This person is called a personal witness.

Imassa kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyan’ti vadāmi.

I say that this mendicant still has work to do with diligence.

Taṃ kissa hetu?

Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo—

Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādashīlaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi. (3)

Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Katamo ca, bhikkhave, puggalo diṭṭhippatto?

And what person is attained to view?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgateppaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā.

It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have clearly seen and clearly contemplated with wisdom the teaching and training proclaimed by the Realized One.

Ayaṃ vuccati, bhikkhave, puggalo diṭṭhippatto.

This person is called attained to view.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.

I say that this mendicant also still has work to do with diligence.

Tam kissa hetu?

Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno—

‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaram—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādashīlaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi. (4)

Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Katamo ca, bhikkhave, puggalo saddhāvimutto.

And what person is freed by faith?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgate cassa saddhā nivittā hoti mūlajātā paṭiṭṭhitā.

It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And their faith is settled, rooted, and planted in the Realized One.

Ayaṃ vuccati, bhikkhave, puggalo saddhāvimutto.

This person is called freed by faith.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.

I say that this mendicant also still has work to do with diligence.

Tam kissa hetu?

Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno—

‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti,
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihareyyāti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādapphalaṃ sampassamāno
'appamādena karaṇīyaṃ'ti vadāmi. (5)

Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Katamo ca, bhikkhave, puggalo dhammānusārī?

And what person is a follower of the teachings?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na
kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti,
tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti, api cassa
ime dhammā honti, seyyathidaṃ—

It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they accept the teachings proclaimed by the Realized One after considering them with a degree of wisdom. And they have the following qualities:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

Ayaṃ vuccati, bhikkhave, puggalo dhammānusārī.

This person is called a follower of the teachings.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno 'appamādena karaṇīyaṃ'ti vadāmi.

I say that this mendicant also still has work to do with diligence.

Taṃ kissa hetu?

Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte
bhajamāno indriyāni samannāyamaṃ—

'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti,
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihareyyāti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādapphalaṃ sampassamāno
'appamādena karaṇīyaṃ'ti vadāmi. (6)

Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Katamo ca, bhikkhave, puggalo saddhānusārī?

And what person is a follower by faith?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na
kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti,
tathāgate cassa saddhāmatthaṃ hoti pemamattaṃ, api cassa ime dhammā honti,
seyyathidaṃ—

It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have a degree of faith and love for the Realized One. And they have the following qualities:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

Ayaṃ vuccati, bhikkhave, puggalo saddhānūsārī.
This person is called a follower by faith.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.
I say that this mendicant also still has work to do with diligence.

Taṃ kissa hetu?
Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno—
‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamma sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti.
Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi. (7)
Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Nāhaṃ, bhikkhave, ādikeneva aññārādhanam vadāmi;
Mendicants, I don’t say that enlightenment is achieved right away.

api ca, bhikkhave, anupubbasicckhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti.
Rather, enlightenment is achieved by gradual training, progress, and practice.

Kathaṃca, bhikkhave, anupubbasicckhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti?
And how is enlightenment achieved by gradual training, progress, and practice?

Idha, bhikkhave, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussāhetvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikarotī, paññāya ca naṃ ativijjha passati.
It’s when someone in whom faith has arisen approaches a teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.

Sāpi nāma, bhikkhave, saddhā nāhosi;
Mendicants, there has not been that faith,

tampi nāma, bhikkhave, upasaṅkamaṇaṃ nāhosi;
that approaching,

sāpi nāma, bhikkhave, payirupāsanaṃ nāhosi;
that paying homage,

tampi nāma, bhikkhave, sotāvadhānaṃ nāhosi;
that listening,

tampi nāma, bhikkhave, dhammassavanaṃ nāhosi;
that hearing the teachings,

sāpi nāma, bhikkhave, dhammadhāraṇā nāhosi;
that remembering the teachings,

sāpi nāma, bhikkhave, atthūpaparikkhā nāhosi;
that reflecting on their meaning,

sāpi nāma, bhikkhave, dhammanijjhānakkhanti nāhosi;
that acceptance after consideration,

sopi nāma, bhikkhave, chando nāhosi;
that enthusiasm,

sopi nāma, bhikkhave, ussāho nāhosi;
that making an effort,

sāpi nāma, bhikkhave, tulanā nāhosi;
that weighing up,

tampi nāma, bhikkhave, padhānaṃ nāhosi.
or that striving.

Vippaṭipannātha, bhikkhave, micchāpaṭipannātha, bhikkhave.
You've lost the way, mendicants! You're practicing the wrong way!

Kīva dūrevime, bhikkhave, moghapurisā apakkantā imambhā dhammavinayā.
Just how far have these foolish people strayed from this teaching and training!

Atthi, bhikkhave, catuppadam veyyākaraṇaṃ yassuddiṭṭhassa viññū puriso
nacirasseva paññāyatthaṃ ājāneyya.
There is an exposition in four parts, which a sensible person would quickly understand when it is recited.

Uddissāmi vo, bhikkhave, ājānissatha me tan'ti?
I shall recite it for you, mendicants. Try to understand it."

"Ke ca mayaṃ, bhante, ke ca dhammassa aññātāro'ti?
"Sir, who are we to be counted alongside those who understand the teaching?"

"Yopi so, bhikkhave, satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati
tassa pāyaṃ evarūpī paṇopaṇaviyā na upeti:
"Even with a teacher who values material things, is an heir in material things, who lives caught up in material things, you wouldn't get into such haggling:

‘evañca no assa atha naṃ kareyyāma, na ca no evamassa na naṃ kareyyāma’ti, kiṃ
pana, bhikkhave, yaṃ tathāgato sabbaso āmisehi viṣaṃsaṭṭho viharati.
'If we get this, we'll do that. If we don't get this, we won't do it.' What then of the Realized One, who lives utterly detached from material things?

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato
ayamanudhammo hoti:
For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching:

‘satthā bhagavā, sāvakohamasmi;
'The Buddha is my Teacher, I am his disciple.

jānāti bhagavā, nāhaṃ jānāmi'ti.
The Buddha knows, I do not know.'

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ruḥṇāyāṃ
satthusāsanam hoti ojavantaṃ.
For a faithful disciple who is practicing to fathom the Teacher's instructions, the Teacher's instructions are nourishing and nutritious.

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato
ayamanudhammo hoti:

For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching:

'kāmaṃ taco ca nhāru ca atthi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ
taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā
vīriyassa saṇṭhānaṃ bhavissatī'ti.

'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not relax my energy until I have achieved what is possible by manly strength, energy, and vigor.'

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato dvinnaṃ
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ—

A faithful disciple who is practicing to fathom the Teacher's instructions can expect one of two results:

dittheva dhamme aññā, sati vā upādisese anāgāmitā''ti.

enlightenment in the present life, or if there's something left over, non-return."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Kīṭāgirisuttaṃ niṭṭhitaṃ dasamaṃ.

Bhikkhuvaggo niṭṭhito dutiyo.

Kuñjara rāhula sassataloko,

Mālukyaputto ca bhaddāli nāmo;

Khudda dijjātha sahampatiyācaṃ,

Nāḷaka raññīkiṭāgirināmo.

Majjhima Nikāya 71

Middle Discourses 71

Tevijjavacchasutta

To Vacchagotta on the Three Knowledges

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena vacchagotto paribbājako ekapuṇḍarīke paribbājakārāme paṭivasati.

Now at that time the wanderer Vacchagotta was residing in the Single Lotus Monastery of the wanderers.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva vesāliyaṃ piṇḍāya caritum;

“It’s too early to wander for alms in Vesālī.

yannūnāhaṃ yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkameyyan”ti.

Why don’t I visit the wanderer Vacchagotta at the Single Lotus Monastery?”

Atha kho bhagavā yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkami.

So that’s what he did.

Addasā kho vacchagotto paribbājako bhagavantaṃ dūratova āgacchantam.

Vacchagotta saw the Buddha coming off in the distance,

Disvāna bhagavantaṃ etadavoca:

and said to him,

“Etu kho, bhante, bhagavā.

“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā idamāsanaṃ paññattan”ti.

Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

Vacchagottopi kho paribbājako aññataram nīcam āsanaṃ gahetvā ekamantaṃ nisīdi.

while Vacchagotta took a low seat and sat to one side.

Ekamantaṃ nisinna kho vacchagotto paribbājako bhagavantaṃ etadavoca:

Then Vacchagotta said to the Buddha:

“sutaṃ metaṃ, bhante:

“Sir, I have heard this:

‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti,
‘The ascetic Gotama claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupatṭhitaṃ’ti.

“Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

Ye te, bhante, evamāhaṃsu: ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupatṭhitaṃ’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchatī”ti?

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Ye te, vaccha, evamāhaṃsu: ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupatṭhitaṃ’ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā”ti.

“Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

“Kathaṃ byākaramānā pana mayaṃ, bhante, vuttavādino ceva bhagavato assāma, na ca bhagavantaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyyā”ti?

“So how should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Tevijjo samaṇo gotamo’ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyya.

“‘The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Ahañhi, vaccha, yāvadeva ākaṅkhāmi anekavihiṭaṃ pubbenivāsaṃ anussarāmi,
For, Vaccha, whenever I want, I recollect my many kinds of past lives.

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollect my many kinds of past lives, with features and details.

Ahañhi, vaccha, yāvadeva ākaṅkhāmi dibbena cakkhunā visuddhena atikkantaṃanusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... pe ... yathākammūpage satte pajānāmi.

And whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.

Ahañhi, vaccha, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmi.

And I have realized the undefined freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

‘Tevijjo samaṇo gotamo’ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtenā abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyyā’ti.

‘The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.”

Evam vutte, vacchagotto paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Vacchagotta said to the Buddha,

“atthi nu kho, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro’ti?”

“Master Gotama, are there any laypeople who, without giving up the fetter of lay life, make an end of suffering when the body breaks up?”

“Natthi kho, vaccha, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro’ti.

“No, Vaccha.”

“Atthi pana, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpago’ti?”

“But are there any laypeople who, without giving up the fetter of lay life, go to heaven when the body breaks up?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpaga’ti.

“There’s not just one hundred laypeople, Vaccha, or two or three or four or five hundred, but many more than that who, without giving up the fetter of lay life, go to heaven when the body breaks up.”

“Atthi nu kho, bho gotama, koci ājīvako kāyassa bhedaṃ dukkhassantakaro’ti?”

“Master Gotama, are there any <i>Ājīvaka</i> ascetics who make an end of suffering when the body breaks up?”

“Natthi kho, vaccha, koci ājīvako kāyassa bhedaṃ dukkhassantakaro’ti.

“No, Vaccha.”

“Atthi pana, bho gotama, koci ājīvako kāyassa bhedaṃ saggūpago’ti?”

“But are there any <i>Ājīvaka</i> ascetics who go to heaven when the body breaks up?”

“Ito kho so, vaccha, ekanavuto kappo yamaṃ anussarāmi, nābhijānāmi kañci ājīvakaṃ saggūpagaṃ aññatra ekena;

“Vaccha, when I recollect the past ninety-one eons, I can’t find any <i>Ājīvaka</i> ascetics who have gone to heaven, except one;

sopāsi kammavādī kiriyavādī’ti.

and he taught the efficacy of deeds and action.”

“Evam sante, bho gotama, suññaṃ aduṃ tithāyatanam antamaso saggūpagenapī’ti?”

“In that case, Master Gotama, the sectarian tenets are empty even of the chance to go to heaven.”

“Evam, vaccha, suññaṃ aduṃ tithāyatanam antamaso saggūpagenapī’ti.

“Yes, Vaccha, the sectarian tenets are empty even of the chance to go to heaven.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano vacchagotto paribbājako bhagavato bhāsitam abhinandīti.
Satisfied, the wanderer Vacchagotta was happy with what the Buddha said.

Tevijjavacchasuttam niṭṭhitam paṭhamam.

Aggivacchasutta

With Vacchagotta on Fire

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantam etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccaṃ moghamaññaṇ’ti—

“Master Gotama, is this your view: ‘The world is eternal. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘sassato loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘asassato loko, idameva saccaṃ moghamaññaṇ’ti—

“Then is this your view: ‘The world is not eternal. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘asassato loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ nu kho, bho gotama, ‘antavā loko, idameva saccaṃ moghamaññaṇ’ti—

“Then is this your view: ‘The world is finite. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘antavā loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘anantavā loko, idameva saccaṃ moghamaññaṇ’ti—

“Then is this your view: ‘The world is infinite. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘anantavā loko, idameva saccaṃ moghamaññan’”ti.

“Kiṃ nu kho, bho gotama, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘The soul and the body are the same thing. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññan’”ti.

“Kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘The soul and the body are different things. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññan’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One exists after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’”ti.

“Kiṃ pana, bho gotama, ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One both exists and doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇaṃ’”ti.

“Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇaṃ’ti—

“Then is this your view: ‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇaṃ’”ti.

“Kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññaṇanti—

“Master Gotama, when asked these ten questions, you say: ‘That’s not my view.’

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

sassato loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

asassato loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ nu kho, bho gotama, antavā loko, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

antavā loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ pana, bho gotama, anantavā loko, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

anantavā loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ nu kho, bho gotama, hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ pana, bho gotama, na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

Kiṃ pana bho gotamo ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato”ti?

Seeing what drawback do you avoid all these convictions?”

“‘Sassato loko'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkaṃ diṭṭhivipphanditam diṭṭhisamyojanaṃ sadukkhaṃ savighātaṃ saupāyāsaṃ saparilāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

“Each of these ten convictions is the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. They're beset with anguish, distress, and fever. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

‘Asassato loko'ti kho, vaccha ... pe ...

‘antavā loko'ti kho, vaccha ... pe ...

‘anantavā loko'ti kho, vaccha ... pe ...

‘taṃ jīvaṃ taṃ sarīraṇ'ti kho, vaccha ... pe ...

‘aññaṃ jīvaṃ aññaṃ sarīraṇ'ti kho, vaccha ... pe ...

‘hoti tathāgato paraṃ maraṇā’ti kho, vaccha ... pe ...

‘na hoti tathāgato paraṃ maraṇā’ti kho, vaccha ... pe ...

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, vaccha ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam sapariḷāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Imaṃ kho aham, vaccha, ādīnavam sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’ti.

Seeing this drawback I avoid all these convictions.”

“Atthi pana bhoto gotamassa kiñci diṭṭhigatan”ti?

“But does Master Gotama have any convictions at all?”

“Diṭṭhigatanti kho, vaccha, apanītametaṃ tathāgatassa.

“The Realized One has done away with convictions.

Diṭṭhañhetam, vaccha, tathāgatena:

For the Realized One has seen:

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

Such are choices, such is the origin of choices, such is the ending of choices.

iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthaṅgamo’ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ

sabbaahaṅkāramamaṅkāramānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupadā vimuttoti vadāmi’ti.

That’s why the Realized One is freed with the ending, fading away, cessation, giving up, and letting go of all identifying, all worries, and all ego, possessiveness, or underlying tendency to conceit, I say.”

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati”ti?

“But Master Gotama, when a mendicant’s mind is freed like this, where are they reborn?”

“Upapajjati kho, vaccha, na upeti”.

“‘They’re reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, na upapajjati”ti?

“Well then, are they not reborn?”

“Na upapajjati kho, vaccha, na upeti”.

“‘They’re not reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, upapajjati ca na ca upapajjati”ti?

“Well then, are they both reborn and not reborn?”

“Upapajjati ca na ca upapajjati kho, vaccha, na upeti”.

“‘They’re both reborn and not reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, neva upapajjati na na upapajjati”ti?

“Well then, are they neither reborn nor not reborn?”

“Neva upapajjati na na upapajjati”ti kho, vaccha, na upeti”.

“‘They’re neither reborn nor not reborn’ doesn’t apply, Vaccha.”

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati”ti iti puṭṭho samāno ‘upapajjati”ti kho, vaccha, na upeti”ti vadesi.

“Master Gotama, when asked all these questions, you say: ‘It doesn’t apply.’

‘Tena hi, bho gotama, na upapajjati”ti iti puṭṭho samāno ‘na upapajjati”ti kho, vaccha, na upeti”ti vadesi.

‘Tena hi, bho gotama, upapajjati ca na ca upapajjati”ti iti puṭṭho samāno ‘upapajjati ca na ca upapajjati”ti kho, vaccha, na upeti”ti vadesi.

‘Tena hi, bho gotama, neva upapajjati na na upapajjati”ti iti puṭṭho samāno ‘neva upapajjati na na upapajjati”ti kho, vaccha, na upeti”ti vadesi.

Etthāhaṃ, bho gotama, aññānamāpādiṃ, ettha sammohamāpādiṃ.

I fail to understand this point, Master Gotama; I’ve fallen into confusion.

Yāpi me esā bhoto gotamassa purimena kathāsallāpena ahu pasādamattā sāpi me etarahi antarahitā”ti.

And I’ve now lost even the degree of clarity I had from previous discussions with Master Gotama.”

“Alañhi te, vaccha, aññānāya, alaṃ sammohāya.

“No wonder you don’t understand, Vaccha, no wonder you’re confused.

Gambhīro hāyaṃ, vaccha, dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

For this principle is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

So tayā dujjāno aññaditṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena.

It’s hard for you to understand, since you have a different view, creed, preference, practice, and tradition.

Tena hi, vaccha, taññevettha paṭipucchissāmi; yathā te khomeyya tathā naṃ byākareyyāsi.

Well then, Vaccha, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, vaccha,

What do you think, Vaccha?

sace te purato aggi jaleyya, jāneyyāsi tvam:

Suppose a fire was burning in front of you. Would you know:

‘ayaṃ me purato aggi jalati”ti?

‘This fire is burning in front of me’?”

“Sace me, bho gotama, purato aggi jaleyya, jāneyyāhaṃ:

“Yes, I would, Master Gotama.”

‘ayaṃ me purato aggi jalati”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya:

“But Vaccha, suppose they were to ask you:

‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalati”ti, evaṃ puṭṭho tvam, vaccha, kinti byākareyyāsi”ti?

‘This fire burning in front of you: what does it depend on to burn?’ How would you answer?”

“Sace maṃ, bho gotama, evaṃ puccheyya:

‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ:

“I would answer like this:

‘yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakatṭhupādānaṃ paṭicca jalatī’”ti.

“This fire burning in front of me burns in dependence on grass and logs as fuel.”

“Sace te, vaccha, purato so aggi nibbāyeyya, jāneyyāsi tvaṃ:

“Suppose that fire burning in front of you was extinguished. Would you know:

‘ayaṃ me purato aggi nibbuto’”ti?

“This fire in front of me is extinguished?”

“Sace me, bho gotama, purato so aggi nibbāyeyya, jāneyyāhaṃ:

“Yes, I would, Master Gotama.”

‘ayaṃ me purato aggi nibbuto’”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya:

“But Vaccha, suppose they were to ask you:

‘yo te ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato—

“This fire in front of you that is extinguished: in what direction did it go—

puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā’ti, evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsi’ti?

east, south, west, or north?’ How would you answer?”

“Na upeti, bho gotama, yañhi so, bho gotama, aggi tiṇakatṭhupādānaṃ paṭicca ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbutotīveva saṅkhyāṃ gacchatī’ti.

“It doesn’t apply, Master Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become extinguished due to lack of fuel.”

“Evameva kho, vaccha, yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālavatthukataṃ anabhāvaṃkataṃ āyatīṃ anuppādadhammaṃ.

“In the same way, Vaccha, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Rūpasāṅkhaṃ vimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho—

A Realized One is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.

like the ocean.

Upapajjātīti na upeti, na upapajjātīti na upeti, upapajjati ca na ca upapajjātīti na upeti, neva upapajjati na na upapajjātīti na upeti.

‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.

Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

Any feeling ...

Vedanāsāṅkhaṃ vimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho—

seyyathāpi mahāsamuddo.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yāya saññāya tathāgatam paññāpayamāno paññāpeyya sā saññā tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

perception ...

Saññāsaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho—

seyyathāpi mahāsamuddo.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yehi saṅkhārehi tathāgatam paññāpayamāno paññāpeyya te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

choices ...

Saṅkhārasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho—

seyyathāpi mahāsamuddo.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yena viññāṇena tathāgatam paññāpayamāno paññāpeyya tam viññāṇam tathāgatassa pahīnam ucchinnamūlam tālavatthukatam anabhāvaṅkatam āyatim anuppādadhammam.

consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Viññāṇasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho—

A Realized One is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.

like the ocean.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti”ti.

‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.”

Evam vutte, vacchagotto paribbājako bhagavantam etadavoca:

When he said this, the wanderer Vacchagotta said to the Buddha:

“seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre mahāsālarukkho.

“Master Gotama, suppose there was a large sal tree not far from a town or village.

Tassa aniccatā sākāpalāsā palujjeyyum, tacapapaṭikā palujjeyyum, pheggū palujjeyyum;

And because it’s impermanent, its branches and foliage, bark and shoots, and softwood would fall off.

so aparena samayena apagatasākāpalāso apagatatapapaṭiko apagataphegguko suddho assa, sāre paṭiṭṭhito;

After some time it would be rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood.

evameva bhoto gotamassa pāvacaṇaṃ apagatasākhāpalāsaṃ apagatatapapaṭikaṃ
apagatapheggukaṃ suddhaṃ, sāre paṭiṭṭhitaṃ.

In the same way, Master Gotama's dispensation is rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood.

Abhikkantaṃ, bho gotama ... pe ...

Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aggivaḥchasaṭṭaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 73

Middle Discourses 73

Mahāvaccasutta

The Longer Discourse With Vacchagotta

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“dīgharattāhaṃ bhotā gotamena sahakathī.

“For a long time I have had discussions with Master Gotama.

Sādhū me bhavaṃ gotamo saṃkhittena kusalākusalaṃ desetū”ti.

Please teach me in brief what is skillful and what is unskillful.”

“Saṃkhittenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ, vitthārenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ;

“Vaccha, I can teach you what is skillful and what is unskillful in brief or in detail.

api ca te ahaṃ, vaccha, saṃkhittena kusalākusalaṃ desessāmi.

Still, let me do so in brief.

Taṃ suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho vacchagotto paribbājako bhagavato paccassosi.

“Yes, sir,” Vaccha replied.

Bhagavā etadavoca:

The Buddha said this:

“Lobho kho, vaccha, akusalaṃ, alobho kusalaṃ;

“Greed is unskillful, contentment is skillful.

doso kho, vaccha, akusalaṃ, adoso kusalaṃ;

Hate is unskillful, love is skillful.

moho kho, vaccha, akusalaṃ, amoho kusalaṃ.

Delusion is unskillful, understanding is skillful.

Iti kho, vaccha, ime tayo dhammā akusalā, tayo dhammā kusalā.

So there are these three unskillful things and three that are skillful.

Pānātipāto kho, vaccha, akusalaṃ, pānātipātā veramaṇī kusalaṃ;

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view: these things are unskillful.

adinnādānaṃ kho, vaccha, akusalaṃ, adinnādānā veramaṇī kusalaṃ;

Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, kind-heartedness, and right view: these things are skillful.

kāmesumicchācāro kho, vaccha, akusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ;

musāvādo kho, vaccha, akusalaṃ, musāvādā veramaṇī kusalaṃ;

pisuṇā vācā kho, vaccha, akusalaṃ, pisuṇāya vācāya veramaṇī kusalaṃ;

pharusā vācā kho, vaccha, akusalaṃ, pharusāya vācāya veramaṇī kusalaṃ;

samphappalāpo kho, vaccha, akusalaṃ, samphappalāpā veramaṇī kusalaṃ;

abhihjhā kho, vaccha, akusalaṃ, anabhihjhā kusalaṃ;

byāpādo kho, vaccha, akusalaṃ, abyāpādo kusalaṃ;

micchādittī kho, vaccha, akusalaṃ sammādittī kusalaṃ.

Iti kho, vaccha, ime dasa dhammā akusalā, dasa dhammā kusalā.

So there are these ten unskillful things and ten that are skillful.

Yato kho, vaccha, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatīṃ anuppādādharmā, so hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti.

When a mendicant has given up craving so it is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future, that mendicant is perfected. They've ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.”

“Tittathu bhavaṃ gotamo.

“Leaving aside Master Gotama,

Atthi pana te bhoto gotamassa ekabhikkhupi sāvako yo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti?

is there even a single monk disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī”ti.

“There are not just one hundred such monks who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū.

“Leaving aside Master Gotama and the monks,

Atthi pana bhoto gotamassa ekā bhikkhunīpi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti?

is there even a single nun disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī”ti.

“There are not just one hundred such nuns who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo.

“Leaving aside Master Gotama, the monks, and the nuns,

Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī yo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti?

is there even a single layman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanaṃ brahmacārīnaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyīnaṃ anāvattidhammā tasmā lokā”ti.

“There are not just one hundred such celibate laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo, tittantu upāsakā gihī odātavasanaṃ brahmacārīnaṃ.

“Leaving aside Master Gotama, the monks, the nuns, and the celibate laymen,

Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano kāmabhogī sāsanakaro ovādappaṭikaro yo tiṇṇavicikiccho vigatakathaṅkatho vesārajappatto aparappaccayo satthusāsane viharatī”ti?

is there even a single layman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanaṃ kāmabhogīnaṃ sāsanakaraṃ ovādappaṭikaraṃ tiṇṇavicikicchaṃ vigatakathaṅkathā vesārajappattā aparappaccayā satthusāsane viharantī”ti.

“There are not just one hundred such laymen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo, tittantu upāsakā gihī odātavasanaṃ brahmacārīnaṃ, tittantu upāsakā gihī odātavasanaṃ kāmabhogīnaṃ.

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, and the laymen enjoying sensual pleasures,

Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihiniṃ odātavasanaṃ brahmacāriniṃ yā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniṃ anāvattidhammā tasmā lokā”ti?

is there even a single laywoman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanaṃ brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniyo anāvattidhammā tasmā lokā”ti.

“There are not just one hundred such celibate laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo, tittantu upāsakā gihī odātavasanaṃ brahmacārīnaṃ, tittantu upāsakā gihī odātavasanaṃ kāmabhogīnaṃ, tittantu upāsikā gihiniyo odātavasanaṃ brahmacāriniyo.

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, the laymen enjoying sensual pleasures, and the celibate laywomen,

Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanā kāmabhoginī sāsanakarā ovādappaṭikarā yā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharatī”ti?

is there even a single laywoman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?”

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanā kāmabhoginiyo sāsanakarā ovādappaṭikarā tinnavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharantī”ti.

“There are not just one hundred such laywomen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Sace hi, bho gotama, imaṃ dhammaṃ bhavaṃyeva gotamo ārādhako abhavissa, no ca kho bhikkhū ārādhakā abhavissaṃsu;

“If Master Gotama was the only one to succeed in this teaching, not any monks,

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

then this spiritual path would be incomplete in that respect.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako bhikkhū ca ārādhakā;

But because both Master Gotama and monks have succeeded in this teaching,

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

this spiritual path is complete in that respect.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, no ca kho bhikkhuniyo ārādhikā abhavissaṃsu;

If Master Gotama and the monks were the only ones to succeed in this teaching, not any nuns ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu;

celibate laymen ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu;

laymen enjoying sensual pleasures ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviśsa, bhikkhū ca ārādhakā abhaviśsaṃsu, bhikkhuniyo ca ārādhikā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā abhaviśsaṃsu, no ca kho upāsikā gihiniyo odātavaśanā brahmacāriniyo ārādhikā abhaviśsaṃsu;

celibate laywomen ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhaviśsa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavaśanā brahmacāriniyo ārādhikā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviśsa, bhikkhū ca ārādhakā abhaviśsaṃsu, bhikkhuniyo ca ārādhikā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā abhaviśsaṃsu, upāsikā ca gihiniyo odātavaśanā brahmacāriniyo ārādhikā abhaviśsaṃsu, no ca kho upāsikā gihiniyo odātavaśanā kāmabhoginiyo ārādhikā abhaviśsaṃsu;

laywomen enjoying sensual pleasures,

evamidaṃ brahmacariyaṃ aparipūraṃ abhaviśsa tenaṅgena.

then this spiritual path would be incomplete in that respect.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavaśanā brahmacāriniyo ārādhikā, upāsikā ca gihiniyo odātavaśanā kāmabhoginiyo ārādhikā;

But because Master Gotama, monks, nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching,

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

this spiritual path is complete in that respect.

Seyyathāpi, bho gotama, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca titṭhati, evamevāyaṃ bhoto gotamassa paṛisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca titṭhati.

Just as the Ganges river slants, slopes, and inclines towards the ocean, and keeps pushing into the ocean, in the same way Master Gotama's assembly—with both laypeople and renunciates—slants, slopes, and inclines towards extinguishment, and keeps pushing into extinguishment.

Abhikkantaṃ, bho gotama ... pe ...

Excellent, Master Gotama! ...

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha's presence?"

“Yo kho, vaccha, aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, so cattāro māse parivasati. Catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya;

“Vaccha, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.”

api ca mettha puggalavemattatā veditā”ti.

However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmim dhammavinaye ākaṅkhanā pabbajjam, ākaṅkhanā upasampadam cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; aham cattāri vassāni parivasissāmi. Catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho vacchagotto paribbājako bhagavato santike pabbajjam alattha upasampadam.

And the wanderer Vaccha received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā vacchagotto addhamāsūpasampanno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā vacchagotto bhagavantam etadavoca:

Not long after his ordination, a fortnight later, Venerable Vacchagotta went to the Buddha, bowed, sat down to one side, and said to him,

“yāvatakaṃ, bhante, sekhena ñāṇena sekhāya vijjāya pattabbam, anuppattam taṃ mayā;

“Sir, I’ve reached as far as possible with the knowledge and understanding of a trainee.

uttari ca me bhagavā dhammaṃ desetū”ti.

Please teach me further.”

“Tena hi tvaṃ, vaccha, dve dhamme uttari bhāvehi—samathaṇa vipassanaṇa.

“Well then, Vaccha, further develop two things: serenity and discernment.

Ime kho te, vaccha, dve dhammā uttari bhāvitā—samatho ca vipassanā ca—anekadhātupaṭivedhāya saṃvattissanti.

When you have further developed these two things, they’ll lead to the penetration of many elements.

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you’ll be capable of realizing the following, in each and every case:

‘anekavihiṭam iddhiyidham paccaṇubhaveyyam—ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhavaṃ, tirobhavaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyam, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam kareyyam, seyyathāpi udaye; udaye pi abhijjamāne gaccheyyam, seyyathāpi pathaviyam; ākāse pi pallaṅkena kameyyam, seyyathāpi pakkhī sakuno; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇa parimaseyyam, parimajjeyyam; yāva brahmalokāpi kāyena vasaṃ vatteyyan’ti,

‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.’

tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satīyātane. (1)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘dibbāya sotadhātuyā visuddhāya atikkantamānuskāya ubho sadde suṇeyyaṃ—dibbe ca mānuse ca, ye dūre santike cā’ti, tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane. (2)

‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘parasattānaṃ parappuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ pajāneyyaṃ, vītārāgaṃ vā cittaṃ vītārāgaṃ cittaṃ pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittaṃ pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittaṃ pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittaṃ pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ pajāneyyaṃ; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittaṃ pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ pajāneyyaṃ’ti,

‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane. (3)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi; anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe—amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappatisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappatisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti; iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyyaṃ’ti,

‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane. (4)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanṇe sugate duggate yathākammūpage satte pajāneyyam—ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā ariyānaṃ anupavāḍakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatim sāggaṃ lokaṃ upapannāti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanṇe sugate duggate yathākammūpage satte pajāneyyan’ti.

‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’

tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane. (5)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you’ll be capable of realizing the following, in each and every case:

‘āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyan’ti,

‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane”ti. (6)

Atha kho āyasmā vacchagotto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Venerable Vacchagotta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā vacchagotto eko vūpakatṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammādeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā vacchagotto arahataṃ ahoṣi.

And Venerable Vacchagotta became one of the perfected.

Tena kho pana samayena sambahulā bhikkhū bhagavantaṃ dassanāya gacchanti.

Now at that time several mendicants were going to see the Buddha.

Addasā kho āyasmā vacchagotto te bhikkhū dūratova āgacchante.

Vacchagotta saw them coming off in the distance,

Disvāna yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:
went up to them, and said,

“handa kahaṃ pana tumhe āyasmanto gacchathā”ti?
“Hello venerables, where are you going?”

“Bhagavantam kho mayaṃ, āvuso, dassanāya gacchāmā”ti.
“Reverend, we are going to see the Buddha.”

“Tenahāyasmanto mama vacanena bhagavato pāde sirasā vandatha, evaṇca vadetha:
“Well then, reverends, in my name please bow with your head to the Buddha’s feet and say:

‘vacchagotto, bhante, bhikkhu bhagavato pāde sirasā vandati, evaṇca vadeti—
‘Sir, the mendicant Vacchagotta bows with his head to your feet and says,

pariçiṇṇo me bhagavā, pariçiṇṇo me sugato””ti.
“I have served the Blessed One! I have served the Holy One!””

“Evamāvuso”ti kho te bhikkhū āyasmato vacchagottassa paccassosum.
“Yes, reverend,” they replied.

Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocuṃ:

Then those mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmā, bhante, vacchagotto bhagavato pāde sirasā vandati, evaṇca vadeti:
“Sir, the mendicant Vacchagotta bows with his head to your feet and says:

‘pariçiṇṇo me bhagavā, pariçiṇṇo me sugato””ti.
‘I have served the Blessed One! I have served the Holy One!’”

“Pubbeva me, bhikkhave, vacchagotto bhikkhu cetasā ceto paricca vidito:
“I’ve already comprehended Vacchagotta’s mind and understood that

‘tevijjo vacchagotto bhikkhu mahiddhiko mahānubhāvo’ti.
he has the three knowledges, and is very mighty and powerful.

Devatāpi me etamattham ārocesuṃ:
And deities also told me about this.”

‘tevijjo, bhante, vacchagotto bhikkhu mahiddhiko mahānubhāvo””ti.

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Mahāvaccasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 74

Middle Discourses 74

Dīghanakhasutta

With Dīghanakha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate sūkarakhatāyaṃ.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

Atha kho dīghanakho paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ thito kho dīghanakho paribbājako bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he stood to one side, and said to the Buddha,

“ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi:

“Master Gotama, this is my doctrine and view:

‘sabbam me nakkhamatī’”ti.

‘I believe in nothing.’”

“Yāpi kho te esā, aggivessana, diṭṭhi:

“This view of yours, Aggivessana—

‘sabbam me nakkhamatī’ti, esāpi te diṭṭhi nakkhamatī’”ti?

do you believe in that?”

“Esā ce me, bho gotama, diṭṭhi khomeyya, taṃpassa tādīsameva, taṃpassa tādīsamevā”ti.

“If I believed in this view, Master Gotama, it wouldn't make any difference, it wouldn't make any difference!”

“Ato kho te, aggivessana, bahū hi bahutarā lokasmiṃ ye evamāhaṃsu:

“Well, Aggivessana, there are many more in the world who say,

‘taṃpassa tādīsameva, taṃpassa tādīsamevā’ti.

‘It wouldn't make any difference! It wouldn't make any difference!’

Te tañceva diṭṭhiṃ nappajahanti aññañca diṭṭhiṃ upādiyanti.

But they don't give up that view, and they grasp another view.

Ato kho te, aggivessana, tanū hi tanutarā lokasmiṃ ye evamāhaṃsu:

And there are a scant few in the world who say,

‘taṃpassa tādīsameva, taṃpassa tādīsamevā’ti.

‘It wouldn't make any difference! It wouldn't make any difference!’

Te tañceva diṭṭhiṃ pajahanti aññañca diṭṭhiṃ na upādiyanti.

And they give up that view by not grasping another view.

Santaggivessana, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘sabbam me khamatī’ti;

‘I believe in everything.’

santaggivessana, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘sabbam me nakkhamatī’ti;

‘I believe in nothing.’

santaggiyessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘ekaccam me khamati, ekaccam me nakkhamatī’ti.

‘I believe in some things, and not in others.’

Tatraggiyessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sabbam me khamatī’ti

Regarding this, the view of the ascetics and brahmins who believe in everything

tesamayam diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike;

is close to greed, bondage, approving, attachment, and grasping.

tatraggiyessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sabbam me nakkhamatī’ti

The view of the ascetics and brahmins who believe in nothing

tesamayam diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike”ti.

is far from greed, bondage, approving, attachment, and grasping.”

Evam vutte, dīghanakho paribbājako bhagavantam etadavoca:

When he said this, the wanderer Dīghanakha said to the Buddha,

“ukkamseti me bhavam gotamo diṭṭhigatam, samukkamseti me bhavam gotamo diṭṭhigatan”ti.

“Master Gotama commends my conviction! He recommends my conviction!”

“Tatraggiyessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Now, regarding the ascetics and brahmins who

‘ekaccam me khamati, ekaccam me nakkhamatī’ti.

believe in some things and not in others.

Yā hi tesam khamati sāyam diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike;

Their view of what they believe in is close to greed, bondage, approving, attachment, and grasping.

yā hi tesam nakkhamati sāyam diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike.

Their view of what they don’t believe in is far from greed, bondage, approving, attachment, and grasping.

Tatraggiyessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

When it comes to the view of the ascetics and brahmins who

‘sabbam me khamatī’ti

believe in everything,

tattha viññū puriso iti patisañcikkhati:

a sensible person reflects like this:

‘yā kho me ayam diṭṭhi—

‘I have the view that

sabbam me khamatīti,

I believe in everything.

imañce aham diṭṭhim thāmasā parāmāsā abhinivissa vohareyyam—

Suppose I obstinately stick to this view and insist that,

idameva saccam moghamaññanti;

“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—

Then I'd argue with two people—

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbam me nakkhamatīti,
an ascetic or brahmin who believes in nothing,

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—ekaccaṃ me khamati,
ekaccaṃ me nakkhamatīti—

and an ascetic or brahmin who believes in some things and not in others.

imehi assa dvīhi viggaho.

Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'.

And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.'

Iti so viggahaṇca vivādaṇca vighātaṇca vihesaṇca attani sampassamāno tañceva
diṭṭhiṃ pajahati aññaṇca diṭṭhiṃ na upādiyati.

So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view.

Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṇinissaggo hoti.

That's how those views are given up and let go.

Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

When it comes to the view of the ascetics and brahmins who

‘sabbam me nakkhamatī’ti

believe in nothing,

tattha viññū puriso iti paṭisaṅcikkhati:

a sensible person reflects like this:

‘yā kho me ayaṃ diṭṭhi—

I have the view that

sabbam me nakkhamatīti,

I believe in nothing.

imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ—

Suppose I obstinately stick to this view and insist that,

idameva saccaṃ moghamaññanti;

“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—

Then I'd argue with two people—

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbam me khamatīti,
an ascetic or brahmin who believes in everything,

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—ekaccaṃ me khamati
ekaccaṃ me nakkhamatīti—

and an ascetic or brahmin who believes in some things and not in others.

imehi assa dvīhi viggaho.

Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'.

And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.'

Iti so viggahaṇca vivādaṇca vighātaṇca vihesaṇca attani sampassamāno tañceva
diṭṭhiṃ pajahati aññaṇca diṭṭhiṃ na upādiyati.

So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view.

Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.
That's how those views are given up and let go.

Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
When it comes to the view of the ascetics and brahmins who

‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti
believe in some things and not in others,

tattha viññū puriso iti paṭisañcikkhati:
a sensible person reflects like this:

‘yā kho me ayaṃ diṭṭhi—
I have the view that

ekaccaṃ me khamati, ekaccaṃ me nakkhamatī,
I believe in some things and not in others.

imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ—
Suppose I obstinately stick to this view and insist that,

idameva saccaṃ moghamaññanti;
“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—
Then I'd argue with two people—

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbhaṃ me khamatīti,
an ascetic or brahmin who believes in everything,

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbhaṃ me
nakkhamatīti—
and an ascetic or brahmin who believes in nothing.

imehi assa dvīhi viggaho.

Iti viggahaḥ sati vivādo, vivāde sati vighāto, vighāte sati vihesā’.
*And when there's arguing, there's quarreling; when there's quarreling there's anguish; and
when there's anguish there's harm.’*

Iti so viggahaṇca vivādaṇca vighātaṇca vihesaṇca attani sampassamāno tañceva
diṭṭhiṃ pajahati aññaṇca diṭṭhiṃ na upādiyati.
*So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they
give up that view by not grasping another view.*

Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.
That's how those views are given up and let go.

Ayaṃ kho panaggivessana, kāyo rūpī cātumahābhūṭiko mātāpettikasambhavo
odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhamsanadhammo,
aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato
anattato samanupassitabbo.

*Aggivessana, this body is physical. It's made up of the four primary elements, produced by
mother and father, built up from rice and porridge, liable to impermanence, to wearing away
and erosion, to breaking up and destruction. You should see it as impermanent, as suffering, as
diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as
empty, as not-self.*

Tassimaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato
palokato suññato anattato samanupassato yo kāyasmim kāyachando kāyasneho
kāyanvayatā sā pahīyati.

Doing so, you'll give up desire, affection, and subservience to the body.

Tisso kho imā, aggivessana, vedanā—
There are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Yasmiṃ, aggivessana, samaye sukhāṃ vedanaṃ vedeti, neva tasmīṃ samaye
dukkhāṃ vedanaṃ vedeti, na adukkhamasukhāṃ vedanaṃ vedeti;
At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling;

sukhaṃyeva tasmīṃ samaye vedanaṃ vedeti.
you only feel a pleasant feeling.

Yasmiṃ, aggivessana, samaye dukkhāṃ vedanaṃ vedeti, neva tasmīṃ samaye
sukhāṃ vedanaṃ vedeti, na adukkhamasukhāṃ vedanaṃ vedeti;
At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling;

dukkhaṃyeva tasmīṃ samaye vedanaṃ vedeti.
you only feel a painful feeling.

Yasmiṃ, aggivessana, samaye adukkhamasukhāṃ vedanaṃ vedeti, neva tasmīṃ
samaye sukhāṃ vedanaṃ vedeti, na dukkhāṃ vedanaṃ vedeti;
At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling;

adukkhamasukhaṃyeva tasmīṃ samaye vedanaṃ vedeti.
you only feel a neutral feeling.

Sukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā;
*Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated,
liable to end, vanish, fade away, and cease.*

dukkhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā;

adukkhamasukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Evam passam, aggivessana, sutavā ariyasāvako sukhāyapi vedanāya nibbindati,
dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati;
*Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral
feelings.*

nibbindam virajjati, virāgā vimuccati. Vimuttasmiṃ, vimuttamiti nāṇaṃ hoti.
*Being disillusioned, desire fades away. When desire fades away they're freed. When they're
freed, they know they're freed.*

‘Khīnā jāti, vusitam brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti
pajānāti.
*They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be
done has been done, there is no return to any state of existence.’*

Evam vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci
vivadatī, yañca loke vuttaṃ tena voharati, aparāmasaṃ”ti.
*A mendicant whose mind is freed like this doesn't side with anyone or fight with anyone. They
speak the language of the world without misapprehending it.”*

Tena kho pana samayena āyasmā sāriputto bhagavato piṭṭhito ṭhito hoti bhagavantam
bijayamāno.
Now at that time Venerable Sāriputta was standing behind the Buddha fanning him.

Atha kho āyasmato sāriputtassa etadahosi:
Then he thought,

“tesaṃ tesaṃ kira no bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no sugato dhammānaṃ abhiññā paṭinissaggamāhā”ti.

“It seems the Buddha speaks of giving up and letting go all these things through direct knowledge.”

Iti hidaṃ āyasmato sārīputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucchi.

Reflecting like this, Venerable Sāriputta’s mind was freed from the defilements by not grasping.

Dīghanakhassa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha:

“yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamman”ti.

“Everything that has a beginning has an end.”

Atha kho dīghanakho paribbājako diṭṭhadhammo pattadhammo viditadhammo pariyogālhaddhammo tiṇṇavicikiccho vīgatakathaṃkatho vesārajappatto aparappaccayo sathusāsane bhagavantaṃ etadavoca:

Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha:

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evameva kho bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.

Māgaṇḍiyasutta

With Māgaṇḍiya

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ
niḡamo, bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasanthārake.

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named
Kammāsadamma, on a grass mat in the fire chamber of a brahmin of the Bhāradvāja clan.

Atha kho bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaramādāya
kammāsadhammaṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered
Kammāsadamma for alms.

Kammāsadhammaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapapaṭikkanto yena
aññataro vanasaṇḍo tenupasaṅkami divāvihārāya.

He wandered for alms in Kammāsadamma. After the meal, on his return from alms-round, he
went to a certain forest grove for the day's meditation.

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno
yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami.

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber.

Addasā kho māgaṇḍiyo paribbājako bhāradvājagottassa brāhmaṇassa agyāgāre
tiṇasanthāraḡaṃ paṇṇattaṃ.

He saw the grass mat spread out there

Disvāna bhāradvājagottaṃ brāhmaṇaṃ etadavoca:

and asked the brahmin of the Bhāradvāja clan,

“kassa nvayaṃ bhoto bhāradvājassa agyāgāre tiṇasanthāraḡo paṇṇatto,
samanaseyyānurūpaṃ maññe”ti?

“Mister Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic's
bed.”

“Atthi, bho māgaṇḍiya, samano gotamo sakyaputto sakyakulā pabbajito.

“There is the ascetic Gotama, a Śakyan, gone forth from a Sakyan family.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and
conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods
and humans, awakened, blessed.’

Tassesā bhoto gotamassa seyyā paṇṇattā”ti.

This bed has been spread for that Master Gotama.”

“Duddiṭṭhaṃ vata, bho bhāradvāja, addasāma;

“Well, it's a sad sight, Mister Bhāradvāja,

duddiṭṭhaṃ vata, bho bhāradvāja, addasāma.

a very sad sight indeed,

Ye mayam tassa bhoto gotamassa bhūnahuno seyyaṃ addasāmā”ti.

to see a bed for Master Gotama, that life-destroyer!”

“Rakkhassetam, māgaṇḍiya, vācam;

“Be careful what you say, Māgaṇḍiya,

rakkhassetam, māgaṇḍiya, vācam.

be careful what you say.

Bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi
gahapatiṇḍitāpi samaṇapaṇḍitāpi abhippāsannā vinitā ariye nāye dhamme
kusale”ti.

*Many astute aristocrats, brahmins, householders, and ascetics are devoted to Master Gotama.
They’ve been guided by him in the noble method, the skillful teaching.”*

“Sammukhā cepi mayam, bho bhāradvāja, tam bhavantam gotamam passeyyāma,
sammukhāpi nam vadeyyāma:

“Even if I was to see Master Gotama face to face, Mister Bhāradvāja, I would say to his face:

‘bhūnahu samaṇo gotamo’ti.

‘The ascetic Gotama is a life-destroyer.’

Tam kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

“Sace tam bhoto māgaṇḍiyassa agaru āroceyyāmi tam samaṇassa gotamassā”ti.

“If you don’t mind, I’ll tell the ascetic Gotama about this.”

“Appossukko bhavam bhāradvājo vuttova nam vadeyyā”ti.

“Don’t worry, Mister Bharadvāja. You may tell him exactly what I’ve said.”

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānuskāya
bhāradvājagottassa brāhmaṇassa māgaṇḍiyena paribbājakena saddhiṃ imam
kathāsallāpam.

*With clairaudience that is purified and superhuman, the Buddha heard this discussion between
the brahmin of the Bhāradvāja clan and the wanderer Māgaṇḍiya.*

Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena bhāradvājagottassa
brāhmaṇassa agyāgāram tenupasaṅkami; upasaṅkamitvā nisīdi bhagavā paññatte
tiṇasanthārake.

Coming out of retreat, he went to the brahmin’s fire chamber and sat on the grass mat.

Atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhiṃ sammodi.

*Then the brahmin of the Bhāradvāja clan went to the Buddha and exchanged greetings with
him.*

Sammodanīyam katham saraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam
nisinnam kho bhāradvājagottam brāhmaṇam bhagavā etadavoca:

*When the greetings and polite conversation were over, he sat down to one side. The Buddha
said to him,*

“ahu pana te, bhāradvāja, māgaṇḍiyena paribbājakena saddhiṃ imameva
tiṇasanthārakam ārabha kocidēva kathāsallāpo”ti?

“Bhāradvāja, did you have a discussion with the wanderer Māgaṇḍiya about this grass mat?”

Evaṃ vutte, bhāradvājagotto brāhmaṇo samviggo lomahatṭhajāto bhagavantam
etadavoca:

When he said this, the brahmin said to the Buddha,

“etadeva kho pana mayam bhoto gotamassa ārocetukāmā.

“I wanted to mention this very thing to Master Gotama,

Atha ca pana bhavam gotamo anakkhātameva akkhāsī”ti.

but you brought it up before I had a chance.”

Ayañca hi bhagavato bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti.

But this conversation between the Buddha and the brahmin was left unfinished.

Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho māgaṇḍiyaṃ paribbājakam bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

“Cakkhuṃ kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammuditam.

“Māgaṇḍiya, the eye likes sights, it loves them and enjoys them.

Taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti.

That’s been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint.

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

Is that what you were referring to when you called me

‘bhūṇahu samaṇo gotamo’”ti?

a life-destroyer?”

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:

“That’s exactly what I was referring to.

‘bhūṇahu samaṇo gotamo’”ti.

Taṃ kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

“Sotaṃ kho, māgaṇḍiya, saddārāmaṃ ... pe ...

“The ear likes sounds ...

ghānaṃ kho, māgaṇḍiya, gandhārāmaṃ ...

The nose likes smells ...

jivhā kho, māgaṇḍiya, rasārāmā rasaratā rasasammuditā.

The tongue likes tastes ...

Sā tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti.

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

‘bhūṇahu samaṇo gotamo’”ti?

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:

‘bhūṇahu samaṇo gotamo’”ti.

Taṃ kissa hetu?

Evañhi no sutte ocaratī”ti.

“Kāyo kho, māgaṇḍiya, phoṭṭhabbārāmo phoṭṭhabbarato ... pe ...

The body likes touches ...

mano kho, māgaṇḍiya, dhammārāmo dhammarato dhammasammudito.

The mind likes thoughts, it loves them and enjoys them.

So tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti.

That's been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint.

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

Is that what you were referring to when you called me

‘bhūnahu samaṇo gotamo’”ti?

a life-destroyer?”

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:

“That’s exactly what I was referring to.

‘bhūnahu samaṇo gotamo’”ti.

Taṃ kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

“Taṃ kiṃ maññasi, māgaṇḍiya:

“What do you think, Māgaṇḍiya?

‘idhekacco cakkhuviññeyyehi rūpehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayeṇa rūpānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ viditvā rūpataṇhaṃ pahāya rūpapariḷāhaṃ paṭivinodetvā vigatapiṇṇaso ajjhataṃ vūpasantacitto vihareyya.

Take someone who used to amuse themselves with sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sights, and having given up craving and dispelled passion for sights—they would live rid of thirst, their mind peaceful inside.

Imassa pana te, māgaṇḍiya, kimassa vacanīyaṃ””ti?

What would you have to say to them, Māgaṇḍiya?”

“Na kiñci, bho gotama”.

“Nothing, Master Gotama.”

“Taṃ kiṃ maññasi, māgaṇḍiya:

“What do you think, Māgaṇḍiya?

‘idhekacco sotaviññeyyehi saddehi ... pe ...

Take someone who used to amuse themselves with sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

smells known by the nose ...

jivhāviññeyyehi rasehi ...

tastes known by the tongue ...

kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

so aparena samayena phoṭṭhabbānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnaṇca nissaraṇaṇca yathābhūtaṃ viditvā phoṭṭhabbatanṇhaṃ pahāya phoṭṭhabbapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of touches, and having given up craving and dispelled passion for touches—they would live rid of thirst, their mind peaceful inside.

Imassa pana te, māgaṇḍiya, kimassa vacanīyaṃ”ti?

What would you have to say to them, Māgaṇḍiya?”

“Na kiñci, bho gotama”.

“Nothing, Master Gotama.”

“Ahaṃ kho pana, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim cakkhaviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rājanīyehi, sotaviññeyyehi saddehi ... pe ...

“Well, when I was still a layperson I used to amuse myself, supplied and provided with sights known by the eye ... sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

smells known by the nose ...

jivhāviññeyyehi rasehi ...

tastes known by the tongue ...

kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rājanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tassa mayhaṃ, māgaṇḍiya, tayo pāsādā ahesuṃ—

I had three stilt longhouses—

eko vassiko, eko hemantiko, eko gimhiko.

one for the rainy season, one for the winter, and one for the summer.

So kho ahaṃ, māgaṇḍiya, vassike pāsāde vassike cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṃ orohāmi.

I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

So aparena samayena kāmānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnaṇca nissaraṇaṇca yathābhūtaṃ viditvā kāmātanṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

So aññe satte passāmi kāmesu avītārāge kāmātanṇhāhi khajjamāne kāmāpariḷāhena paridayhamāne kāme paṭisevante.

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

So tesam na pihemi, na tattha abhiraṃāmi.

I don’t envy them, nor do I hope to enjoy that.

Tam kissa hetu?

Why is that?

Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi—

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbaṃ sukhaṃ samadhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.
Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, gahapati vā gahapatiputto vā addho mahaddhano mahābhogo pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya cakkhuvīññeyyehi rūpehi ...

Suppose there was a householder or a householder's child who was rich, affluent, and wealthy. And they would amuse themselves, supplied and provided with the five kinds of sensual stimulation. That is, sights known by the eye ...

pe ...
sounds ... smells ... tastes ...

phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.
touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjeyya devānaṃ tāvatiṃsānaṃ saḥabyataṃ.

Having practiced good conduct by way of body, speech, and mind, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

So tattha nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya.

There they'd amuse themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation.

So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

Then they'd see a householder or a householder's child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Taṃ kiṃ maññasi, māgaṇḍiya, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatiṃ vā gahapatiputtassa vā piheyya, mānusakānaṃ vā pañcannaṃ kāmaguṇānaṃ mānusahehi vā kāmehi āvaṭṭeyyā"ti?

What do you think, Māgaṇḍiya? Would that god—amusing themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation—envy that householder or householder's child their five kinds of human sensual stimulation, or return to human sensual pleasures?"

"No hidaṃ, bho gotama.
"No, Master Gotama.

Taṃ kissa hetu?
Why is that?

Mānusahehi, bho gotama, kāmehi dibbakāmā abhikkantatarā ca pañītatarā cā"ti.
Because heavenly sensual pleasures are better than human sensual pleasures."

"Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresiṃ cakkhuvīññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotavīññeyyehi saddehi ... pe ...
"In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ...

ghānavīññeyyehi gandhehi ...
smells ...

jivhāvīññeyyehi rasehi ...
tastes ...

kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So aparena samayena kāmānaṃyeva samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatāpīpāso ajjhataṃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

So aññe satte passāmi kāmesu avītārāge kāmataṇhāhi khajjamāne kāmāpariḷāhena paṇḍayhamāne kāme paṭisevante, so tesam na pihemi, na tattha abhiraṃamāmi.

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that.

Taṃ kissa hetu?

Why is that?

Yāhayaṃ, māgaṇḍiya, rati aññatreva kāmehi aññatra akusalehi dhammehi—

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbaṃ sukhaṃ samādhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiraṃamāmi.

Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakkehi vaṇamukhāni vipṭatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals.

Tassa mittāmaccaṃ nātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgama kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmam gamo.

and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakkehi vaṇamukhāni vipṭatacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpentaṃ.

Then they'd see another person affected by leprosy, with sores and blisters on their limbs, being devoured by worms, scratching with their nails at the opening of their wounds, cauterizing their body over a pit of glowing coals.

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgārakāsuyā vā bhesajjaṃ paṭisevanāya vā”ti?

Would that person envy that other person affected by leprosy for their pit of glowing coals or for taking medicine?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

Taṃ kissa hetu?

Why is that?

Roge hi, bho gotama, sati bhesajjena karaṇīyaṃ hoti, roge asati na bhesajjena karaṇīyaṃ hoti”ti.

Because you need to take medicine only when there's a disease. When there's no disease, there's no need for medicine.”

“Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim, cakkhuvīṇṇeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotavīṇṇeyyehi saddehi ... pe ...

“In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ...

ghānavīṇṇeyyehi gandhehi ...

smells ...

jivhāvīṇṇeyyehi rasehi ...

tastes ...

kāyavīṇṇeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So aparena samayena kāmānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatāpāso ajjhataṃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

So aññe satte passāmi kāmesu avītaraṅge kāmataṇhāhi khajjamāne kāmāpariḷāhena paridayhamāne kāme paṭisevante.

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

So tesam na pihemi, na tattha abhiramāmi.

I don't envy them, nor do I hope to enjoy that.

Taṃ kissa hetu?

Why is that?

Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi—

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbaṃ sukhaṃ samādhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vipātacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals.

Tassa mittāmaccaṃ nātisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmaṃ gamo.

and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

Tamenam dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ.
Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

Taṃ kiṃ maññasi, māgaṇḍiya,
What do you think, Māgaṇḍiya?

api nu so puriso iti citiceva kāyaṃ sannāmeyyā”ti?
Wouldn't that person writhe and struggle to and fro?”

“Evaṃ, bho gotama.
“Yes, Master Gotama.

Taṃ kissa hetu?
Why is that?

Asu hi, bho gotama, aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho cā”ti.
Because that fire is really painful to touch, fiercely burning and scorching.”

“Taṃ kiṃ maññasi, māgaṇḍiya,
“What do you think, Māgaṇḍiya?

idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho ca udāhu pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho cā”ti?
Is it only now that the fire is really painful to touch, fiercely burning and scorching, or was it painful previously as well?”

“Idāni ceva, bho gotama, so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho ca, pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho ca.
“That fire is painful now and it was also painful previously.

Asu ca, bho gotama, kutthī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vanamukhāni vipṭatacchamāno upahatindriyo dukkhasamphasseyeva aggismim sukhamiti viparītasaññaṃ paccalatthā”ti.
That person was affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, their sense faculties were impaired. So even though the fire was actually painful to touch, they had a distorted perception that it was pleasant.”

“Evameva kho, māgaṇḍiya, atītampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāparilāhā ca, anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāparilāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāparilāhā ca.
“In the same way, sensual pleasures of the past, future, and present are painful to touch, fiercely burning and scorching.

Ime ca, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāparilāheṇa pariḍayhamānā upahatindriyā dukkhasamphasseyeva kāmesu sukhamiti viparītasaññaṃ paccalatthum.
These sentient beings who are not free from sensual pleasures—being consumed by craving for sensual pleasures, burning with passion for sensual pleasures—have impaired sense faculties. So even though sensual pleasures are actually painful to touch, they have a distorted perception that they are pleasant.

Seyyathāpi, māgaṇḍiya, kutthī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vanamukhāni vipṭatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti.
Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they're cauterizing their body over a pit of glowing coals.

Yathā yathā kho, māgaṇḍiya, asu kutthi puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vip̐pacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathāssa tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūṭikatarāni ca, hoti ceva kāci sātamattā assādamattā—yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu;

The more they scratch their wounds and cauterize their body, the more their wounds become foul, stinking, and infected. But still, they derive a degree of pleasure and gratification from the itchiness of their wounds.

evameva kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmatan̐hāhi khajjamānā kāmapiṇḍhena ca paṇḍayhamānā kāme paṭisevanti.

In the same way, I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

Yathā yathā kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmatan̐hāhi khajjamānā kāmapiṇḍhena ca paṇḍayhamānā kāme paṭisevanti tathā tathā tesam̐ tesam̐ sattānaṃ kāmatan̐hā ceva pavaḍḍhati, kāmapiṇḍhena ca paṇḍayhanti, hoti ceva sātamattā assādamattā—yadidaṃ pañcakāmaguṇe paṭicca.

The more they indulge in sensual pleasures, the more their craving for sensual pleasures grows, and the more they burn with passion for sensual pleasures. But still, they derive a degree of pleasure and gratification from the five kinds of sensual stimulation.

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmatan̐haṃ appahāya kāmapiṇḍhaṃ appaṭivinodetvā vīgatapipāso ajjhataṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā”ti?

Have you seen or heard of a king or a royal minister of the past, future, or present, amusing themselves supplied and provided with the five kinds of sensual stimulation, who—without giving up craving for sensual pleasures and dispelling passion for sensual pleasures—lives rid of thirst, their mind peaceful inside?”

“No hidam, bho gotama”.

“No, Master Gotama.”

“Sādhu, māgaṇḍiya.

“Good, Māgaṇḍiya.

Mayāpi kho etaṃ, māgaṇḍiya, neva diṭṭhaṃ na sutam̐ rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmatan̐haṃ appahāya kāmapiṇḍhaṃ appaṭivinodetvā vīgatapipāso ajjhataṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā.

Neither have I.

Atha kho, māgaṇḍiya, ye hi keci samaṇā vā brāhmaṇā vā vīgatapipāsā ajjhataṃ vūpasantacittā viḥāsuṃ vā viharanti vā viharissanti vā sabbe te kāmānam̐yeva samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ viditvā kāmatan̐haṃ pahāya kāmapiṇḍhaṃ paṭivinodetvā vīgatapipāsā ajjhataṃ vūpasantacittā viḥāsuṃ vā viharanti vā viharissanti vā”ti.

On the contrary, all the ascetics or brahmins of the past, future, or present who live rid of thirst, their minds peaceful inside, do so after truly understanding the origin, ending, gratification, drawback, and escape of sensual pleasures, and after giving up craving and dispelling passion for sensual pleasures.”

Atha kho bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then on that occasion the Buddha was inspired to exclaim:

“Ārogyaparamā lābhā,

“Health is the ultimate blessing;

nibbānaṃ paramaṃ sukhaṃ;

extinguishment, the ultimate happiness.

Aṭṭhaṅgiko ca maggānaṃ,
Of paths, the ultimate is eightfold—

khemam amatagāminan”ti.
it's safe, and leads to the deathless.”

Evam vutte, māgaṇḍiyo paribbājako bhagavantam etadavoca:
When he said this, Māgaṇḍiya said to him,

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.
“It's incredible, Master Gotama, it's amazing!

Yāva subhāsitañcidaṃ bhotā gotamena:
How well said this was by Master Gotama!

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti.
‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

Mayāpi kho etaṃ, bho gotama, sutam pubbakānaṃ paribbājakānaṃ
ācariyapācariyānaṃ bhāsamānānaṃ:
I've also heard that wanderers of the past, the teachers of teachers, said:

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti;
‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

tayidaṃ, bho gotama, sameṭī”ti.
And it agrees, Master Gotama.”

“Yaṃ pana te etaṃ, māgaṇḍiya, sutam pubbakānaṃ paribbājakānaṃ
ācariyapācariyānaṃ bhāsamānānaṃ:
“But Māgaṇḍiya, when you heard that wanderers of the past said this,

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti, katamaṃ taṃ ārogyaṃ,
katamaṃ taṃ nibbānaṃ”ti?
what is that health? And what is that extinguishment?”

Evam vutte, māgaṇḍiyo paribbājako sakāneva sudaṃ gattāni pāṇinā anomajjati:
When he said this, Māgaṇḍiya stroked his own limbs with his hands, saying:

“idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ.
“This is that health, Master Gotama, this is that extinguishment!

Ahañhi, bho gotama, etarahi arogo sukhī, na maṃ kiñci ābādhatī”ti.
For I am now healthy and happy, and have no afflictions.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;
“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya
pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na
passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye.
*They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't
see even and uneven ground, or the stars, or the moon and sun.*

So suṇeyya cakkhumato bhāsamānassa:
They might hear a sighted person saying:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī”ti.
‘White cloth is really nice, it's attractive, stainless, and clean.’

So odātapariyesanaṃ careyya.
They'd go in search of white cloth.

Tamenam aññataro puriso telamalikatena sāhulicīrena vañceyya:
But someone would cheat them with a dirty, soiled garment, saying:

‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī”ti.
‘Sir, here is a white cloth for you, it's attractive, stainless, and clean.’

So taṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya:

They'd take it and put it on, expressing their gladness:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘White cloth is really nice, it’s attractive, stainless, and clean.’

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

api nu so jaccandho puriso jānanto passanto amuṃ telamalikaṃ sāhulicīraṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya:

Did that person blind from birth do this knowing and seeing,

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti udāhu cakkhumato saddhāyā’ti?

or out of faith in the sighted person?”

“Ajānanto hi, bho gotama, apassanto so jaccandho puriso amuṃ telamalikaṃ sāhulicīraṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya:

“They did so not knowing or seeing,

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti, cakkhumato saddhāyā’ti.

but out of faith in the sighted person.”

“Evameva kho, māgaṇḍiya, aññatitthiyā paribbājakā andhā acakkhukā ajānantā ārogyaṃ, apassantā nibbānaṃ, atha ca paṇiṃ gāthaṃ bhāsanti:

“In the same way, the wanderers who follow other paths are blind and sightless. Not knowing health and not seeing extinguishment, they still recite this verse:

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ’ti.

‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

Pubbakehesā, māgaṇḍiya, arahantehi sammāsambuddhehi gāthā bhāsita:

For this verse was recited by the perfected ones, fully awakened Buddhas of the past:

‘Ārogyaparamā lābhā,

‘Health is the ultimate blessing;

nibbānaṃ paramaṃ sukhaṃ;

extinguishment, the ultimate happiness.

Aṭṭhaṅgiko ca maggānaṃ,

Of paths, the ultimate is eightfold—

khemam amatagāminan’ti.

it’s safe, and leads to the deathless.’

Sā etarahi anupubbena puthujjanagāthā.

These days it has gradually become a verse used by ordinary people.

Ayaṃ kho pana, māgaṇḍiya, kāyo rogaḥhūto gaṇḍaḥhūto sallabḥūto aghaḥhūto ābādhāḥhūto, so tvaṃ imaṃ kāyaṃ rogaḥhūtaṃ gaṇḍaḥhūtaṃ sallabḥūtaṃ aghaḥhūtaṃ ābādhāḥhūtaṃ:

But Māgaṇḍiya, this body is a disease, an abscess, a dart, a misery, an affliction. Yet you say of this body:

‘idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ’ti vadesi.

‘This is that health, this is that extinguishment!’

Taṇhi te, māgaṇḍiya, ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi”ti.

Māgaṇḍiya, you don't have the noble vision by which you might know health and see extinguishment.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyan”ti.

is capable of teaching me so that I can know health and see extinguishment.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;

“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pitakāni rūpāni, na passeyya lohitaṇḍi rūpāni, na passeyya maṇḍitṭhakāni rūpāni, na passeyya samavisaṃsaṃ, na passeyya tāraṇḍi rūpāni, na passeyya cāḍḍimasaṇḍiye.

They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun.

Tassa mittāmaccaṃ nātisaḷohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyum.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgamaṃ na cakkhūni uppādeyya, na cakkhūni visodheyya.

but when they used it their eyes were not cured and they still could not see clearly.

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

nanu so vejjo yāvadeva kilamathassa vighātassa bhāgī assā”ti?

Wouldn't that doctor just get weary and frustrated?”

“Evaṃ, bho gotama”.

“Yes, Master Gotama.”

“Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ:

“In the same way, suppose I were to teach you the Dhamma, saying:

‘idantaṃ ārogyaṃ, idantaṃ nibbānaṃ’ti, so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi.

‘This is that health, this is that extinguishment.’ But you might not know health or see extinguishment,

So mamaṃsa kilamatho, sā mamaṃsa vihesā”ti.

which would be wearying and troublesome for me.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyan”ti.

is capable of teaching me so that I can know health and see extinguishment.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;

“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pitakāni rūpāni, na passeyya lohitaṇḍi rūpāni, na passeyya maṇḍitṭhakāni rūpāni, na passeyya samavisaṃsaṃ, na passeyya tāraṇḍi rūpāni, na passeyya cāḍḍimasaṇḍiye.

They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun.

So suṇeyya cakkhumato bhāsamānassa:

They might hear a sighted person saying:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘White cloth is really nice, it’s attractive, stainless, and clean.’

So odātapariyesanaṃ careyya.

They’d go in search of white cloth.

Tamenam aññataro puriso telamalikatena sāhulicīrena vañceyya:

But someone would cheat them with a dirty, soiled garment, saying:

‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘Sir, here is a white cloth for you, it’s attractive, stainless, and clean.’

So taṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya.

They’d take it and put it on.

Tassa mittāmaccaṃ ñātisālohitā bhisakkaṃ sallakattaṃ upatthāpeyyum.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya—

The field surgeon would make medicine for them:

uddhaṃvirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ.

emetics, purgatives, ointment, counter-ointment, or nasal treatment.

So taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni visodheyya.

And when they used it their eyes would be cured so that they could see clearly.

Tassa saha cakkhuppādā yo amusmiṃ telamalikate sāhulicīre chandarāgo so pahīyetha.

As soon as their eyes were cured they’d lose all desire for that dirty, soiled garment.

Taṅca naṃ purisaṃ amittatopi daheyya, paccatthikatopi daheyya, api ca jīvitaṃ voropetabbaṃ maññeyya:

Then they would consider that person to be no friend, but an enemy, and might even think of murdering them:

‘dīgharattaṃ vata, bho, ahaṃ iminā purisena telamalikatena sāhulicīrena nikato vañcito paluddho—

‘For such a long time I’ve been cheated, tricked, and deceived by that person with this dirty, soiled garment when he said,

idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

“Sir, here is a white cloth for you, it’s attractive, stainless, and clean.”’

Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ:

In the same way, Māgaṇḍiya, suppose I were to teach you the Dhamma, saying:

‘idantaṃ ārogyaṃ, idantaṃ nibbāna’ti.

‘This is that health, this is that extinguishment.’

So tvam ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi.

You might know health and see extinguishment.

Tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo so pahīyetha;

And as soon as your vision arises you might give up desire for the five grasping aggregates.

api ca te evamassa:

And you might even think:

‘dīgharattaṃ vata bho ahaṃ iminā cittaṇa nikato vañcito paluddho.

‘For such a long time I’ve been cheated, tricked, and deceived by this mind.

Ahañhi rūpaṃyeva upādiyamāno upādiyiṃ, vedanaṃyeva upādiyamāno upādiyiṃ, saññaṃyeva upādiyamāno upādiyiṃ, saṅkhāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva upādiyamāno upādiyiṃ.

For what I have been grasping is only form, feeling, perception, choices, and consciousness.

Tassa me upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti;

My grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hotī”ti.

That is how this entire mass of suffering originates.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ imamhā āsanā anandho vutthaheyyan”ti.

is capable of teaching me so that I can rise from this seat cured of blindness.”

“Tena hi tvaṃ, māgaṇḍiya, sappurise bhajeyyāsi.

“Well then, Māgaṇḍiya, you should associate with good people.

Yato kho tvaṃ, māgaṇḍiya, sappurise bhajissasi tato tvaṃ, māgaṇḍiya, saddhammaṃ sossasi;

When you associate with good people, you will hear the true teaching.

yato kho tvaṃ, māgaṇḍiya, saddhammaṃ sossasi tato tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi;

When you hear the true teaching, you’ll practice in line with the teaching.

yato kho tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi tato tvaṃ, māgaṇḍiya, sāmaṃyeva ñassasi, sāmaṃ dakkhissasi—

When you practice in line with the teaching, you’ll know and see for yourself:

ime rogā gandā sallā;

These are diseases, boils, and darts.

idha rogā gaṇḍā sallā aparisesā nirujjhanti.

And here is where diseases, boils, and darts cease without anything left over.’

Tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti;

When my grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantaṃ etadavoca:

When he said this, Māgaṇḍiya said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, māgaṇḍiya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati; catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya.

“Māgaṇḍiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā viditā”ti.
However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhaṇā pabbajjaṃ, ākaṅkhaṇā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho māgaṇḍiyo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.
And the wanderer Māgaṇḍiya received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā māgaṇḍiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Māgaṇḍiya, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhahñāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā māgaṇḍiyo arahataṃ ahoṣīti.
And Venerable Māgaṇḍiya became one of the perfected.

Māgaṇḍiyasuttaṃ niṭṭhitaṃ pañcamaṃ.

Sandakasutta

With Sandaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena sandako paribbājako pilakkhaguhāyaṃ paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi.

Now at that time the wanderer Sandaka was residing at the cave of the wavy leaf fig tree together with a large assembly of around five hundred wanderers.

Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito bhikkhū āmantesi:

Then in the late afternoon, Venerable Ānanda came out of retreat and addressed the mendicants:

“āyāmāvuso, yena devakatasobbho tenupasaṅkamissāma guhādassanāyā”ti.

“Come, reverends, let's go to the Devakata Pool to see the cave.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum.

“Yes, reverend,” they replied.

Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena devakatasobbho tenupasaṅkami.

Then Ānanda together with several mendicants went to the Devakata Pool.

Tena kho pana samayena sandako paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihiṭṭam tiracchānakatham kathentiya, seyyathidaṃ—

Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakatham corakatham mahāmatlakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātīkatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham ithīkatham sūrakatham visikhākatham kumbhatthānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sandako paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantam.

Sandaka saw Ānanda coming off in the distance,

Disvāna sakaṃ parisam saṅghāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakaththa;

“Be quiet, good sirs, don't make a sound.

ayaṃ samaṇassa gotamassa sāvako āgacchati samaṇo ānando.

The ascetic Ānanda, a disciple of the ascetic Gotama, is coming.

Yāvata kho pana samaṇassa gotamassa sāvakā kosambiyaṃ paṭivasanti, ayaṃ tesam aññataro samaṇo ānando.

He is included among the disciples of the ascetic Gotama, who is residing near Kosambi.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino;

Such venerables like the quiet, are educated to be quiet, and praise the quiet.

appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbam maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he'll see fit to approach.”

Atha kho te paribbājakā tuṇhī ahesuṃ.
Then those wanderers fell silent.

Atha kho āyasmā ānando yena sandako paribbājako tenupasaṅkami.
Then Venerable Ānanda went up to the wanderer Sandaka,

Atha kho sandako paribbājako āyasmantaṃ ānandaṃ etadavoca:
who said to him,

“etu kho bhavaṃ ānando, svāgataṃ bhoto ānandassa.
“Come, Master Ānanda! Welcome, Master Ānanda!”

Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.
It's been a long time since you took the opportunity to come here.

Nisīdatu bhavaṃ ānando, idamāsanaṃ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi kho āyasmā ānando paññatte āsane.
Ānanda sat down on the seat spread out,

Sandakopi kho paribbājako aññataraṃ nīcam āsanaṃ gahetvā ekamantaṃ nisīdi.
while Sandaka took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sandakaṃ paribbājakaṃ āyasmā ānando etadavoca:
Ānanda said to Sandaka,

“kāya nuttha, sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
“Sandaka, what were you sitting talking about just now? What conversation was unfinished?”

“Tiṭṭhatesā, bho ānanda, kathā yāya mayaṃ etarahi kathāya sannisinnā.
“Master Ānanda, leave aside what we were sitting talking about just now.

Nesā bhoto ānandassa kathā dullabhā bhavissati pacchāpi savanāya.
It won't be hard for you to hear about that later.

Sādhū vata bhavantaṃyeva ānandaṃ paṭibhātu sake ācariyake dhammīkathā”ti.
It'd be great if Master Ānanda himself would give a Dhamma talk explaining his own tradition.”

“Tena hi, sandaka, suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.
“Well then, Sandaka, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho sandako paribbājako āyasmato ānandassa paccassosi.
“Yes, sir,” replied Sandaka.

Āyasmā ānando etadavoca:
Venerable Ānanda said this:

“cattārome, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādeyya ñāyaṃ dhammaṃ kusalan”ti.

“Sandaka, these things have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: four ways that negate the spiritual life, and four kinds of unreliable spiritual life. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the procedure of the skillful teaching.”

“Katame pana te, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkam brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti?

“But Master Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?”

“Idha, sandaka, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

“Sandaka, take a certain teacher who has this doctrine and view:

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭiṇā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedenti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

Cātumahābhūtika ayaṃ puriso yadā kālaṃ karoti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti.

This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space.

Āsandi paṇcamā purisā matam ādāya gacchanti,

Four men with a bier carry away the corpse.

yāvālāhanā padāni paññāyanti.

Their footprints show the way to the cemetery.

Kāpotakāni aṭṭhīni bhavanti.

The bones become bleached.

Bhassantā āhutiyo;

Offerings dedicated to the gods end in ashes.

dattupaññattam yadidaṃ dānaṃ.

Giving is a doctrine for morons.

Tesaṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti.

When anyone affirms a positive teaching it’s just hollow, false nonsense.

Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti param maraṇā’ti.

Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don’t exist after death.’

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

‘This teacher has such a doctrine and view.

natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭiṇā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedenti.

Cātumahābhūṭiko ayaṃ puriso yadā kālaṃ karoti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti.

Āsandipaṇcamaṃ purisā mataṃ ādāya gacchanti, yāvālāhanā padāni paññāyanti.

Kāpotakāni aṭṭhīni bhavanti.

Bhassantā āhutiyo;

dattupaññattaṃ yadidaṃ dānaṃ.

Tesaṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti.

Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā'ti.

Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamaṃ sāmāññaṃ pattā, yo cāhaṃ na vadāmi 'ubho kāyassa bhedā ucchijjissāma, vinassissāma, na bhavissāma paraṃ maraṇā'ti.

have attained exactly the same level. Yet I'm not one who says that both of us are annihilated and destroyed when our body breaks up, and we don't exist after death.

Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyaṃ iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ.

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayaṃ'ti—

This negates the spiritual life.'

iti viditvā tasmā brahmacariyā nibbija pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the first way that negates the spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Furthermore, take a certain teacher who has this doctrine and view:

'karoto kārayato chindato chedāpayato pacato pācāpayato socayato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyaṃ sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na kariyati pāpaṃ.

'Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttaraṇcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

'This teacher has such a doctrine and view.

karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato paṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato parādāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

Dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

Uttaraṇcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti.

Sace imassa bhoto satthuno saccam vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubhinnaṃ kurutaṃ na karīyati pāpaṃ’ti.

have attained exactly the same level. Yet I'm not one who says that when both of us act, nothing wrong is done.

Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamatiko bhavissāmi abhisamparāyaṃ.

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāśi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

‘So abrahmacariyavāso ayaṃ’ti

This negates the spiritual life.'

iti vidityā tasmā brahmacariyā nibbija pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the second way that negates the spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Furthermore, take a certain teacher who has this doctrine and view:

‘natthi hetu, natthi paccayo sattānaṃ saṅkilesāya;

‘There is no cause or condition for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti;

Sentient beings are corrupted without cause or reason.

natthi hetu, natthi paccayo sattānaṃ visuddhiyā;

There’s no cause or condition for the purification of sentient beings.

ahetū appaccayā sattā visujjhanti;

Sentient beings are purified without cause or reason.

natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo;

There is no power, no energy, no manly strength or vigor.

sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatsaṅgati bhāva parinātā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī’ti.

All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.’

Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

‘This teacher has such a doctrine and view.

natthi hetu, natthi paccayo sattānaṃ saṅkilesāya, ahetū appaccayā sattā saṅkilissanti.

Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti.

Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatsaṅgati bhāva parinātā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī’ti.

Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubho ahetū appaccayā visujjhissāmā’ti.

have attained exactly the same level. Yet I’m not one who says that both of us are purified without cause or reason.

Atirekaṃ kho paṇimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyaṃ iminā bhota satthāro samasamagatiko bhavissāmi abhisamparaṃ.

But it’s superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I’m living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I’ll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

‘So abrahmacariyavāso ayaṇ’ti—

This negates the spiritual life.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the third way that negates the spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Furthermore, take a certain teacher who has this doctrine and view:

‘sattime kāyā akaṭā akaṭavidhā animmitā animmāṭā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā,

‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other.

Katame satta?

What seven?

Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame—

The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.

ime sattakāyā akaṭā akaṭavidhā animmitā animmāṭā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.

These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other.

Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā.

And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand.

Yopi tiñhena satthena sīsaṃ chindati, na koci kañci jīvitaṃ voropeti.

If you chop off someone’s head with a sharp sword, you don’t take anyone’s life.

Sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupatati.

The sword simply passes through the gap between the seven substances.

Cuddasa kho panimāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvatthipatipadā, dvatthantarakappā, chaḷābhijātiyo, attha purisabhūmiyo, ekūnapaññāsa ājivakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattimsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta niganthīgabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti.

There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkhaṃ vā kammaṃ paripācassāmi, paripakkhaṃ vā kammaṃ phussa phussa byantiṃ karissāmi.

And here there is no such thing as this: "By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little"—for that cannot be.

Hevaṃ natthi doṇamite sukhadukkhe pariyaṇṭakate saṃsāre, natthi hāyanaṇaḍḍhane, natthi ukkaṃsāvakaṃse.

Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse.

Seyyathāpi nāma suttaguḷe khitte nibbēṭhiyamānameva paleti;

It's like how, when you toss a ball of string, it rolls away unraveling.

evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti'ti.

In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

'This teacher has such a doctrine and view.

sattame kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti.

Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

Katame satta?

Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame—

ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti.

Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññatā vā viññāpetā vā.

Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci jīvitaṃ voropeti.

Sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupatati.

Cuddasa kho panimāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tiṇi ca kammāni, kamme ca adḍhakamme ca, dvatṭhipatipadā, dvatṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattimsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānusa, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti.

Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācēssāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti, hevaṃ natthi donamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanaavadḍhane, natthi ukkaṃsāvakaṃse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;

evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti'ti.

Sace pana imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusītena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā, yo cāhaṃ na vadāmi 'ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmā'ti.

have attained exactly the same level. Yet I'm not one who says that after transmigrating both of us will make an end of suffering.

Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkutikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātārūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ.

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayaṇ'ti—

This negates the spiritual life.'

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya nāyaṃ dhammaṃ kusalaṃ.

This is the fourth way that negates the spiritual life.

Ime kho te, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti.

These are the four ways that negate the spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t succeed in the procedure of the skillful teaching.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing,

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsāva samānā ‘abrahmacariyavāsā’ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti.

how these four ways that negate the spiritual life have been explained by the Buddha.

Katamāni pana tāni, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti?

But Master Ānanda, what are the four kinds of unreliable spiritual life?”

“Idha, sandaka, ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānāti:

“Sandaka, take a certain teacher who claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñānadassanaṃ paccupatṭhitaṃ’ti.

‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

So suññampi agāraṃ pavisati, piṇḍampi na labhati, kukkuropi ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi purisassapi nāmampi gottampi pucchati, gāmassapi nigamassapi nāmampi maggampi pucchati.

He enters an empty house; he gets no alms-food; a dog bites him; he encounters a wild elephant, a wild horse, and a wild cow; he asks the name and clan of a woman or man; he asks the name and path to a village or town.

So ‘kimidaṃ’ti puṭṭho samāno ‘suññaṃ me agāraṃ pavisitabbaṃ ahoṣi’, tena pāvisiṃ; ‘piṇḍampi aladdhabbaṃ ahoṣi’, tena nālatthaṃ; ‘kukkurena ḍaṃsitabbaṃ ahoṣi’, tenamhi dattha; ‘caṇḍena hatthinā samāgantabbaṃ ahoṣi’, tena samāgamiṃ; ‘caṇḍena assena samāgantabbaṃ ahoṣi’, tena samāgamiṃ; ‘caṇḍena goṇena samāgantabbaṃ ahoṣi’, tena samāgamiṃ; ‘itthiyāpi purisassapi nāmampi gottampi pucchitabbaṃ ahoṣi’, tena pucchiṃ; ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahoṣi’, tena pucchinti.

When asked, ‘Why is this?’ he answers: ‘I had to enter an empty house, that’s why I entered it. I had to get no alms-food, that’s why I got none. I had to get bitten by a dog, that’s why I was bitten. I had to encounter a wild elephant, a wild horse, and a wild cow, that’s why I encountered them. I had to ask the name and clan of a woman or man, that’s why I asked. I had to ask the name and path to a village or town, that’s why I asked.’

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānāti ... pe ... ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahoṣi, tena pucchin’ti.

‘This teacher makes such a claim, but he answers in such a way.

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti viditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamam anassāsikaṃ brahmacariyam akkhātam yattha viññū puriso sasakkaṃ brahmacariyam na vaseyya, vasanto ca nārādheyya ñāyam dhammam kusalam.

This is the first kind of unreliable spiritual life.

Puna caparam, sandaka, idhekacco satthā anussaviko hoti anussavasacco.

Furthermore, take another teacher who is an oral transmitter, who takes oral transmission to be the truth.

So anussavena itihitihaparamparāya piṭakasampadāya dhammam deseti.

He teaches by oral transmission, by the lineage of testament, by canonical authority.

Anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti.

But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavam satthā anussaviko anussavasacco so anussavena itihitihaparamparāya piṭakasampadāya dhammam deseti.

‘This teacher takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority.

Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti’.

But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

So ‘anassāsikaṃ idaṃ brahmacariyan’ti—

This spiritual life is unreliable.’

iti viditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyam akkhātam yattha viññū puriso sasakkaṃ brahmacariyam na vaseyya, vasanto ca nārādheyya ñāyam dhammam kusalam.

This is the second kind of unreliable spiritual life.

Puna caparam, sandaka, idhekacco satthā takkī hoti vīmaṃsī.

Furthermore, take another teacher who relies on logic and inquiry.

So takkariyāhatam vīmaṃsānucaritam sayampañibhānam dhammam deseti.

He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective.

Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti.

But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavam satthā takkī vīmaṃsī.

‘This teacher relies on logic and inquiry.

So takkariyāhatam vīmaṃsānucaritam sayampañibhānam dhammam deseti.

He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective.

Takkissa kho pana satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti’.

But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the third kind of unreliable spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā mando hoti momūho.

Furthermore, take another teacher who is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:

Because of that, whenever he’s asked a question, he resorts to evasiveness and equivocation:

‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā mando momūho.

‘This teacher is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ—

Because of that, whenever he’s asked a question, he resorts to evasiveness and equivocation:

evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

“I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.”

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the fourth kind of unreliable spiritual life.

Imāni kho tāni, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ”ti.

These are the four kinds of unreliable spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t complete the procedure of the skillful teaching.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing,

Yāvañcidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāneva brahmacariyāni anassāsikāni brahmacariyānīti akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalam.

how these four kinds of unreliable spiritual life have been explained by the Buddha.

So pana, bho ānanda, satthā kiṃ vādī kiṃ akkhāyī yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalan”ti.

But, Master Ānanda, what would a teacher say and explain so that a sensible person would, to the best of their ability, practice such a spiritual path, and once practicing it, they would complete the procedure of the skillful teaching?”

“Idha, sandaka, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ... pe ...

“Sandaka, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ...

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe

He gives up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamam jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

Puna caparaṃ, sandaka, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant ... enters and remains in the second absorption ...

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

Puna caparaṃ, sandaka, bhikkhu pītiyā ca virāgā upekkhako ca viharati ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

third absorption ...

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

Puna caparaṃ, sandaka, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātīm dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Yasmim kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vāsanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... pe ... yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

Yasmim kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vāsanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So 'idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti;

They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

'ime āsavā'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāyaṃ hoti.

When they're freed, they know they're freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Yasmim kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya nāyaṃ dhammaṃ kusalan’ti.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.”

“Yo pana so, bho ānanda, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto paribhuñjeyya so kāme”ti?

“But Master Ānanda, when a mendicant is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—could they still enjoy sensual pleasures?”

“Yo so, sandaka, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so pañcatthānāni ajjhācaritum.

“Sandaka, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in five respects.

Abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ patisevetum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agāriyabhūto.

A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.

Yo so, sandaka, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so imāni pañcatthānāni ajjhācaritum”ti.

A mendicant who is perfected can’t transgress in these five respects.”

“Yo pana so, bho ānanda, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nānadassanaṃ paccupaṭṭhitaṃ:

“But Master Ānanda, when a mendicant is perfected, would the knowledge and vision that their defilements are ended be constantly and continually present to them, while walking, standing, sleeping, and waking?”

‘khīṇā me āsavā’”ti?

“Tena hi, sandaka, upamaṃ te karissāmi;

“Well then, Sandaka, I shall give you a simile.

upamāyapidehekacce viññū purisā bhāsitassa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, sandaka, purisassa hatthapādā chinnā;

Suppose there was a person whose hands and feet had been amputated.

tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ jānāti:

Would they be aware that their hands and feet had been amputated constantly and continually, while walking, standing, sleeping, and waking?

‘chinnā me hatthapādā’ti, udāhu paccavekkhamāno jānāti:

Or would they be aware of it only when they checked it?”

‘chinnā me hatthapādā’”ti?

“Na kho, bho ānanda, so puriso satataṃ samitaṃ jānāti:

“They wouldn’t be aware of it constantly,

‘chinnā me hatthapādā’ti.

Api ca kho pana naṃ paccavekkhamāno jānāti:

only when they checked it.”

‘chinnā me hatthapādā’”ti.

“Evameva kho, sandaka, yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ na paccupaṭṭhitaṃ:

“In the same way, when a mendicant is perfected, the knowledge and vision that their defilements are ended is not constantly and continually present to them, while walking, standing, sleeping, and waking.

‘khīṇā me āsavā’ti;

api ca kho pana naṃ paccavekkhamāno jānāti:

Rather, they are aware of it only when they checked it.”

‘khīṇā me āsavā’”ti.

“Kīvabahukā pana, bho ānanda, imasmiṃ dhammavinaye niyyātāro”ti?

“But Reverend Ānanda, how many emancipators are there in this teaching and training?”

“Na kho, sandaka, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye imasmiṃ dhammavinaye niyyātāro”ti.

“There are not just one hundred emancipators, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing!”

Na ca nāma sadhammokkamaṇaṃ bhavissati, na paradhammavambhaṇā, āyatane ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti.

Namely, that there’s no glorifying one’s own teaching and putting down the teaching of others. The Dhamma is taught in its own field, and so many emancipators are recognized.

Ime panājīvakā puttamatāya puttā attānañceva ukkaṃsenti, pare ca vambhenti tayo ceva niyyātāro paññāpentī, seyyathidam—

But these <i>Ājīvakas</i>, those sons of dead sons, glorify themselves and put others down. And they only recognize three emancipators:

nandaṃ vacchaṃ, kisaṃ saṅkiccaṃ, makkhaliṃ gosālan”ti.

Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.”

Atha kho sandako paribbājako sakaṃ parisam āmantesi:

Then the wanderer Sandaka addressed his own assembly,

“carantu bhonto samaṇe gotame brahmacariyavāso.

“Go, good sirs. The spiritual life is lived under the ascetic Gotama.

Na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitun”ti.

It’s not easy for me to give up possessions, honor, or popularity now.”

Iti hidam sandako paribbājako sakam parisam uyyojesi bhagavati brahmacariyeti.
And that's how the wanderer Sandaka sent his own assembly to live the spiritual life under the Buddha.

Sandakasuttam niṭṭhitam chaṭṭham.

Majjhima Nikāya 77

Middle Discourses 77

Mahāsakuludāyisutta

The Longer Discourse with Sakuludāyī

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā moranivāpe paribbājakārāme paṭivasanti, seyyathidaṃ—

Now at that time several very well-known wanderers were residing in the monastery of the wanderers in the peacocks' feeding ground.

annabhāro varadhāro sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā.

They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya carituṃ.

“It's too early to wander for alms in Rājagaha.

Yannūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyyan”ti.

Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?”

Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

So the Buddha went to the monastery of the wanderers.

Tena kho pana samayena sakuludāyī paribbājako mahatīyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihiṭṭhaṃ tiracchānakathaṃ kathentiya, seyyathidaṃ—

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakathaṃ corakathaṃ mahāmettakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātīkathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ ithikathaṃ sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ pubbaṇḍakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantam.

Sakuludāyī saw the Buddha coming off in the distance,

Disvāna sakam parisam saṇṭhāpeti:

and hushed his own assembly,

“appasaddā bhonto hontu;

“Be quiet, good sirs, don't make a sound.

mā bhonto saddamakattha.

Ayaṃ samaṇo gotamo āgacchati;
Here comes the ascetic Gotama.

appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī.
The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbaṃ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he'll see fit to approach.”

Atha kho te paribbājakā tuṇhī ahesuṃ.
Then those wanderers fell silent.

Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami.
Then the Buddha approached Sakuludāyī,

Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca:
who said to him,

“etu kho, bhante, bhagavā.
“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.
Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamaḥāsi yadidaṃ idhāgamanāya.
It's been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā;
Please, sir, sit down, this seat is ready.”

idamāsaṇaṃ paññattaṃ”ti.

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.
while Sakuludāyī took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca:
The Buddha said to him,

“Kāya nuttha, udāyī, etarahi kathāya sannisinnaṃ, kā ca pana vo antarākathā vippakatā”ti?
“Udāyī, what were you sitting talking about just now? What conversation was unfinished?”

“Tittathesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnaṃ.
“Sir, leave aside what we were sitting talking about just now.

Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.
It won't be hard for you to hear about that later.

Purimāni, bhante, divasāni purimatarāni nānātitthiyānaṃ samanabrāhmaṇānaṃ kutūhalaśālāyaṃ sannisinnaṇaṃ sannipatitānaṃ ayamantarākathā udapādi:
Sir, a few days ago several ascetics and brahmins who follow various other paths were sitting together at the debating hall, and this discussion came up among them:

‘lābhā vata, bho, aṅgamagadhānaṃ, suladdhalābhā vata, bho, aṅgamagadhānaṃ.
‘The people of Aṅga and Magadha are so fortunate, so very fortunate!’

Tatrima samanabrāhmaṇā saṃghino gaṇino gaṇācariyā ṇātā yasassino titthakarā sādhusammatā bahujaṇassa rājagahaṃ vassāvāsaṃ oṣaṭā.
For there are these ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people. And they have come down for the rainy season residence at Rājagaha.

Ayampi kho pūraṇo kassapo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī
titthakaro sādhusammato bahujanassa;

They include Pūraṇa Kassapa,

sopi rājagahaṃ vassāvāsaṃ osaṭo.

Ayampi kho makkhali gosālo ... pe ...

Makkhali Gosāla,

ajito kesakambalo ...

Ajita Kesakambala,

pakudho kaccāyano ...

Pakudha Kaccāyana,

sañjaya belatthaputto ...

Sañjaya Belatthiputta,

nigaṇtho nātaputto saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro
sādhusammato bahujanassa;

and Nigaṇtha Nātaputta.

sopi rājagahaṃ vassāvāsaṃ osaṭo.

Ayampi kho samaṇo gotamo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī
titthakaro sādhusammato bahujanassa;

This ascetic Gotama also leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

sopi rājagahaṃ vassāvāsaṃ osaṭo.

And he too has come down for the rains residence at Rājagaha.

Ko nu kho imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saṃghīnaṃ gaṇīnaṃ
gaṇācariyānaṃ ñātānaṃ yasassinaṃ titthakarānaṃ sādhusammatānaṃ bahujanassa
sāvakānaṃ sakkato garukato mānito pūjito, kañca pana sāvakā sakkatvā garuṃ
katvā upanissāya viharanti'ti?

Which of these ascetics and brahmins is honored, respected, revered, and venerated by their disciples? And how do their disciples, after honoring and respecting them, remain loyal?'

Tatrekacce evamāhaṃsu:

Some of them said:

‘ayaṃ kho pūraṇo kassapo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro
sādhusammato bahujanassa;

‘This Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana
pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

But he's not honored, respected, revered, venerated, and esteemed by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him.

Bhūtapubbaṃ pūraṇo kassapo anekasatāya parisāya dhammaṃ deseti.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññataro pūraṇassa kassapassa sāvako saddamakāsi:

Then one of his disciples made a noise,

“mā bhonto pūraṇaṃ kassapaṃ etamatthaṃ pucchittha;

“My good sirs, don't ask Pūraṇa Kassapa about that.

neso etaṃ jānāti;

He doesn't know that.

mayametaṃ jānāma, amhe etamatthaṃ pucchatha;

I know it. Ask me about it,

mayametaṃ bhavantānaṃ byākarissāmā”ti.

and I'll answer you."

Bhūtapubbaṃ pūraṇo kassapo bāhā paggayha kandanto na labhati:

It happened that Pūraṇa Kassapa didn't get his way, though he called out with raised arms,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

"Be quiet, good sirs, don't make a sound.

Nete, bhavante, pucchanti, amhe ete pucchanti;

They're not asking you, they're asking me!

mayametesam byākarissāmā”ti.

I'll answer you!"

Bahū kho pana pūraṇassa kassapassa sāvakā vādaṃ āropetvā apakkantā:

Indeed, many of his disciples have left him after refuting his doctrine:

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhicinnaṃ te viparāvattaṃ, āropito te vādo, niggaḥitosi, cara vādappamokkhāya, nibbethehi vā sace pahosi”ti.

"You don't understand this teaching and training. I understand this teaching and training.

What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

Iti pūraṇo kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

That's how Pūraṇa Kassapa is not honored, respected, revered, venerated, and esteemed by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him.

Akkutṭho ca pana pūraṇo kassapo dhammakosenā”ti.

Rather, he's reviled, and rightly so.'

Ekacce evamāhaṃsu:

Others said:

‘ayampi kho makkhali gosālo ... pe ...

'This Makkhali Gosāla ...

ajito kesakambalo ...

Ajita Kesakambala ...

pakudho kaccāyano ...

Pakudha Kaccāyana ...

sañjayo belatṭhaputto ...

Sanjaya Belatṭhiputta ...

nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujaṇassa;

Nigaṇṭha Nāṭaputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

But he's not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him.

Bhūtapubbaṃ nigaṇṭho nāṭaputto anekasatāya parisāya dhammaṃ deseti.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññataro nigaṇṭhassa nāṭaputtassa sāvako saddamakāsi:

Then one of his disciples made a noise,

“mā bhonto nigaṇṭhaṃ nāṭaputtaṃ etamatthaṃ pucchittha;

“My good sirs, don’t ask Nigaṇṭha Nātaputta about that.

neso etaṃ jānāti;

He doesn’t know that.

mayametaṃ jānāma, amhe etamatthaṃ pucchatha;

I know it. Ask me about it,

mayametaṃ bhavantānaṃ byākarissāmā”ti.

and I’ll answer you.”

Bhūtapubbaṃ nigaṇṭho nāṭaputto bāhā paggayha kandanto na labhati:

It happened that Nigaṇṭha Nātaputta didn’t get his way, though he called out with raised arms,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

“Be quiet, good sirs, don’t make a sound.

Nete bhavante pucchanti, amhe ete pucchanti;

They’re not asking you, they’re asking me!

mayametesam byākarissāmā”ti.

I’ll answer you!”

Bahū kho pana nigaṇṭhassa nāṭaputtassa sāvakā vādaṃ āropetvā apakkantā:

Indeed, many of his disciples have left him after refuting his doctrine:

“na tvam imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi.

Kim tvam imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi. Ahamasmi sammāpaṭipanno. Sahitaṃ me asahitaṃ te, purevacaniyaṃ pacchā avaca, pacchāvacaṇiyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbethehi vā sace pahosī”ti.

“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

Iti nigaṇṭho nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

That’s how Nigaṇṭha Nātaputta is not honored, respected, revered, and venerated by his disciples. On the contrary, his disciples, not honoring and respecting him, don’t remain loyal to him.

Akkutṭho ca pana nigaṇṭho nāṭaputto dhammakkosena”ti.

Rather, he’s reviled, and rightly so.’

Ekacce evamāhaṃsu:

Others said:

‘ayampi kho samaṇo gotamo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa;

‘This ascetic Gotama leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṇca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

He’s honored, respected, revered, and venerated by his disciples. And his disciples, honoring and respecting him, remain loyal to him.

Bhūtapubbaṃ samaṇo gotamo anekasatāya pariśāya dhammaṃ desesi.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññatāro samaṇassa gotamassa sāvako ukkāsi.

Then one of his disciples cleared their throat.

Tamenāññatāro sabrahmacārī jaṇṇukena ghaṭṭesi:

And one of their spiritual companions nudged them with their knee, to indicate,

“appasaddo āyasmā hotu, māyasmā saddamakāsi, satthā no bhagavā dhammaṃ desesi”ti.

“Hush, venerable, don’t make sound! Our teacher, the Blessed One, is teaching!”

Yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā.

While the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats.

Tamenam mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti:

That large crowd is poised on the edge of their seats, thinking,

“yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti.

“Whatever the Buddha teaches, we shall listen to it.”

Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ anelakaṃ pīleyya.

It’s like when there’s a person at the crossroads pressing out pure manuka honey,

Tamenam mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito assa.

and a large crowd is poised on the edge of their seats.

Evameva yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā.

In the same way, while the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats.

Tamenam mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti:

That large crowd is poised on the edge of their seats, thinking,

“yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti.

“Whatever the Buddha teaches, we shall listen to it.”

Yepi samaṇassa gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hināyāvattanti tepi satthu ceva vanṇavādino honti, dhammassa ca vanṇavādino honti, saṃghassa ca vanṇavādino honti, attagarahinoyeva honti anaññagarahino, “mayamevamhā alakkhikā mayaṃ appapuññā te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā yāvajīvaṃ paripuññaṃ parisuddhaṃ brahmacariyaṃ caritun”ti.

Even when a disciple of the ascetic Gotama rejects the training and returns to a lesser life, having been overly attached to their spiritual companions, they speak only praise of the teacher, the teaching, and the Saṅgha. They blame only themselves, not others: “We were unlucky, we had little merit. For even after going forth in such a well explained teaching and training we weren’t able to practice for life the perfectly full and pure spiritual life.”

Te āramikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti.

They become monastery workers or lay followers, and they proceed having undertaken the five precepts.

Iti samaṇo gotamo sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṇca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti”ti.

That’s how the ascetic Gotama is honored, respected, revered, and venerated by his disciples.

And that’s how his disciples, honoring and respecting him, remain loyal to him.”

“Kati pana tvaṃ, udāyi, mayi dhamme samanupassasi, yehi mamaṃ sāvakā sakkaronṭi garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti?

“But Udāyi, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me?”

“Pañca kho ahaṃ, bhante, bhagavati dhamme samanupassāmi yehi bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Sir, I see five such qualities in the Buddha.

Katame pañca?

What five?

Bhagavā hi, bhante, appāhāro, appāhāratāya ca vaṇṇavādī.

The Buddha eats little and praises eating little.

Yampi, bhante, bhagavā appāhāro, appāhāratāya ca vaṇṇavādī imaṃ kho ahaṃ, bhante, bhagavati paṭhamam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (1)

This is the first such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of robe, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati duttiyam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (2)

This is the second such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of almsfood, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati tatiyam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (3)

This is the third such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of lodging, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati catuttham dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (4)

This is the fourth such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī.

Furthermore, the Buddha is secluded, and praises seclusion.

Yampi, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati pañcamam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (5)

This is the fifth such quality I see in the Buddha.

Ime kho ahaṃ, bhante, bhagavati pañca dhamme samanupassāmi yehi bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

These are the five qualities I see in the Buddha, because of which his disciples honor, respect, revere, and venerate him; and after honoring and respecting him, they remain loyal to him.”

“‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā kosakāhārāpi adḍhakosakāhārāpi beluvāhārāpi adḍhabeluvāhārāpi.

“Suppose, Udāyi, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a cupful of food, or half a cupful; they eat a wood apple, or half a wood apple.

Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi bhiyyopi bhuñjāmi.

But sometimes I even eat this bowl full to the brim, or even more.

‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā kosakāhārāpi adḍhakosakāhārāpi beluvāhārāpi adḍhabeluvāhārāpi na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (1)

So if it were the case that my disciples are loyal to me because I eat little, then those disciples who eat even less would not be loyal to me.

‘Santuttho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkarakūtā vā pāpaṇikā vā nantakāni uccinivā saṅghātiṃ karitvā dhārenti.

Suppose my disciples were loyal to me because I’m content with any kind of robe. Well, there are disciples of mine who have rag robes, wearing shabby robes. They gather scraps from charnel grounds, rubbish dumps, and shops, make them into a patchwork robe and wear it.

Ahaṃ kho panudāyi, appekadā gahapaticīvarāni dhāremi dalhāni satthalūkhāni alābulomasāni.

But sometimes I wear robes offered by householders that are strong, yet next to which bottle-gourd down is coarse.

‘Santuttho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkarakūtā vā pāpaṇikā vā nantakāni uccinivā saṅghātiṃ karitvā dhārenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (2)

So if it were the case that my disciples are loyal to me because I’m content with any kind of robe, then those disciples who wear rag robes would not be loyal to me.

‘Santuttho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā, te antaragharāṃ pavitthā samānā āsanenapi nimantiyamānā na sādiyanti.

Suppose my disciples were loyal to me because I’m content with any kind of alms-food. Well, there are disciples of mine who eat only alms-food, wander indiscriminately for alms-food, happy to eat whatever they glean. When they’ve entered an inhabited area, they don’t consent when invited to sit down.

Ahaṃ kho panudāyi, appekadā nimantanepi bhuñjāmi sālīnaṃ odanaṃ vicitakālakam anekasūpaṃ anekabyañjanaṃ.

But sometimes I even eat by invitation boiled fine rice with the dark grains picked out, served with many soups and sauces.

‘Santuttho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantutthiyā ca vaṇṇavādi’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā te antaragharāṃ pavitthā samānā āsanenapi nimantiyamānā na sādiyanti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (3)

So if it were the case that my disciples are loyal to me because I’m content with any kind of alms-food, then those disciples who eat only alms-food would not be loyal to me.

‘Santuttho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantutthiyā ca vaṇṇavādi’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā rukkhāmūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti.

Suppose my disciples were loyal to me because I’m content with any kind of lodging. Well, there are disciples of mine who stay at the root of a tree, in the open air. For eight months they don’t go under a roof.

Ahaṃ kho panudāyi, appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivātesu phusitaggalesu pihitavātāpānesu.

But sometimes I even stay in bungalows, plastered inside and out, draft-free, with latches fastened and windows shuttered.

‘Santuttho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantutthiyā ca vaṇṇavādi’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā rukkhāmūlikā abbhokāsikā te aṭṭhamāse channaṃ na upenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (4)

So if it were the case that my disciples are loyal to me because I’m content with any kind of lodging, then those disciples who stay at the root of a tree would not be loyal to me.

‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādi’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā āraññikā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuḍdesāya.

Suppose my disciples were loyal to me because I’m secluded and I praise seclusion. Well, there are disciples of mine who live in the wilderness, in remote lodgings. Having ventured deep into remote lodgings in the wilderness and the forest, they live there, coming down to the midst of the Saṅgha each fortnight for the recitation of the monastic code.

Ahaṃ kho panudāyi, appekadā ākinno viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañña rājamahāmattehi tiṭṭhiyehi tiṭṭhiyasāvakehi.

But sometimes I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples.

‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādi’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Ye te, udāyi, mama sāvakā āraññikā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuḍdesāya, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (5)

So if it were the case that my disciples are loyal to me because I’m secluded and praise seclusion, then those disciples who live in the wilderness would not be loyal to me.

Iti kho, udāyi, na mamaṃ sāvakā imehi pañcāhi dhammehi sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

So, Udāyi, it’s not because of these five qualities that my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

Atthi kho, udāyi, aññe ca pañca dhammā yehi pañcahi dhammehi mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

Katame pañca?

What five?

Idhudāyi, mamaṃ sāvakaṃ adhisīle sambhāventi:

Firstly, my disciples esteem me for the higher ethics:

‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti.

‘The ascetic Gotama is ethical. He possesses the entire spectrum of ethical conduct to the highest degree.’

Yampudāyi, mamaṃ sāvakaṃ adhisīle sambhāventi:

Since this is so,

‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti, ayaṃ kho, udāyi, pathamo dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the first quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, mamaṃ sāvakaṃ abhikkante ñāṇadassane sambhāventi:

Furthermore, my disciples esteem me for my excellent knowledge and vision:

‘jānaṃyevāha samaṇo gotamo—jānāmīti,

‘The ascetic Gotama only claims to know when he does in fact know.

passaṃyevāha samaṇo gotamo—passāmīti;

He only claims to see when he really does see.

abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya;

He teaches based on direct knowledge, not without direct knowledge.

sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ;

He teaches based on reason, not without reason.

sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyan’ti.

He teaches with a demonstrable basis, not without it.’

Yampudāyi, mamaṃ sāvakaṃ abhikkante ñāṇadassane sambhāventi:

Since this is so,

‘jānaṃyevāha samaṇo gotamo—jānāmīti,

passaṃyevāha samaṇo gotamo—passāmīti;

abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya;

sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ;

sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyan’ti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the second quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, mamaṃ sāvakaṃ adhipaññāya sambhāventi:

Furthermore, my disciples esteem me for my higher wisdom:

‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato;

‘The ascetic Gotama is wise. He possesses the entire spectrum of wisdom to the highest degree.

taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena suniggahitaṃ niggaṇhissatīti—netam̐ thānaṃ vijjati’.

It's not possible that he would fail to foresee grounds for future criticism, or to legitimately and completely refute the doctrines of others that come up.

Taṃ kiṃ maññasi, udāyi,

What do you think, Udāyī?

api nu me sāvakā evaṃ jānantā evaṃ passantā antaranārā kathaṃ opāteyyun’ti?

Would my disciples, knowing and seeing this, break in and interrupt me?”

“No hetam̐, bhante”.

“No, sir.”

“Na kho panāhaṃ, udāyi, sāvakesu anusāsaṇiṃ paccāsīsāmi;

“That’s because I don’t expect to be instructed by my disciples.

aññadatthu mamaeva sāvakā anusāsaṇiṃ paccāsīsanti.

Invariably, my disciples expect instruction from me.

Yampudāyi, mamaṃ sāvakā adhipaññāya sambhāventi:

Since this is so,

‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato;

taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena niggaṇhitaṃ niggaṇhissatīti—

netam̐ thānaṃ vijjati’.

Ayaṃ kho, udāyi, tatiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the third quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena;

Furthermore, my disciples come to me and ask how the noble truth of suffering applies to the suffering in which they are swamped and mired. And I provide them with a satisfying answer to their question.

te maṃ dukkhasamudayaṃ ...

They ask how the noble truths of the origin of suffering,

dukkhanirodhaṃ ...

the cessation of suffering,

dukkhanirodhagāminīṃ paṭipadaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhanirodhagāminīṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.

and the practice that leads to the cessation of suffering apply to the suffering that has overwhelmed them and brought them low. And I provide them with satisfying answers to their questions.

Yampudāyi, mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.

Since this is so,

Te maṃ dukkhasamudayaṃ ...

dukkhanirodhaṃ ...

dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti.

Tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi.

Tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.

Ayaṃ kho, udāyi, catuttho dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the fourth quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro satipatthāne bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the four kinds of mindfulness meditation.

Idhudāyi, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tatra ca pana me sāvakaṃ bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakanāṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro sammappadhāne bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the four right efforts.

Idhudāyi, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṃ kusālānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro iddhipāde bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the four bases of psychic power.

Ihdudāyi, bhikkhu chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañcindriyāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the five faculties.

Ihdudāyi, bhikkhu saddhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ;

It's when a mendicant develops the faculties of faith,

vīriyindriyaṃ bhāveti ... pe ...

energy,

satindriyaṃ bhāveti ...

mindfulness,

samādhindriyaṃ bhāveti ...

immersion,

paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ.

and wisdom, which lead to peace and awakening.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañca balāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the five powers.

Ihdudāyi, bhikkhu saddhābalaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ;

It's when a mendicant develops the powers of faith,

vīriyabalaṃ bhāveti ... pe ...

energy,

satibalaṃ bhāveti ...

mindfulness,

samādhibalaṃ bhāveti ...

immersion,

paññābalaṃ bhāveti upasamaḡāmiṃ sambodhaḡāmiṃ.

and wisdom, which lead to peace and awakening.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā sattabojjhaṅge bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the seven awakening factors.

Idhudāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the noble eightfold path.

Idhudāyi, bhikkhu sammāditthiṃ bhāveti, sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammantaṃ bhāveti, sammāājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatīṃ bhāveti, sammāsamādhiṃ bhāveti.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha vimokkhe bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations.

Rūpī rūpāni passati,

Having physical form, they see visions.

ayaṃ paṭhamo vimokkho;

This is the first liberation.

ajjhataṃ arūpasaññī bahiddhā rūpāni passati,

Not perceiving form internally, they see visions externally.

ayaṃ dutiyo vimokkho;

This is the second liberation.

subhanteva adhimutto hoti,

They're focused only on beauty.

ayaṃ tatiyo vimokkho;

This is the third liberation.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanaṃ upasampajja
viharati,

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

ayaṃ catuttho vimokkho;

This is the fourth liberation.

sabbaso ākāsañācāyatanaṃ samatikkamma ‘anantaṃ viññānaṃ’ti
viññānañācāyatanaṃ upasampajja viharati,

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

ayaṃ pañcama vimokkho;

This is the fifth liberation.

sabbaso viññānañācāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ
upasampajja viharati,

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

ayaṃ chaṭṭho vimokkho;

This is the sixth liberation.

sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja
viharati,

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṃ sattamo vimokkho;

This is the seventh liberation.

sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ
upasampajja viharati,

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṃ aṭṭhama vimokkho.

This is the eighth liberation.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
aṭṭha abhibhāyatanaṃ bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ paṭhamaṃ abhibhāyatanaṃ.

This is the first dimension of mastery.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ dutiyaṃ abhibhāyatanaṃ.

This is the second dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbhaṇṇāni.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ tatiyaṃ abhībhāyatanam.
This is the third dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbhaṇṇāni.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ catutthaṃ abhībhāyatanam.
This is the fourth dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni
nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇam nīlanidassanaṃ nīlanibhāsaṃ,
seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ
nīlavaṇṇam nīlanidassanaṃ nīlanibhāsaṃ;
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni
nīlanidassanāni nīlanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ pañcamaṃ abhībhāyatanam.
This is the fifth dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni
pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇam pītanidassanaṃ
pītanibhāsaṃ, seyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ
ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇam pītanidassanaṃ pītanibhāsaṃ;
They’re like a champak flower that’s yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni
pītanidassanāni pītanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ chaṭṭhaṃ abhībhāyatanam.
This is the sixth dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitakavaṇṇāni
lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapuppham lohitakam lohitakavaṇṇam
lohitakanidassanam lohitakanibhāsam, seyyathā vā pana tam vattham
bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitakam lohitakavaṇṇam
lohitakanidassanam lohitakanibhāsam;

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bārāṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

evameva ajjhattam arūpasaññī eko bahiddhā rūpāni passati lohitakāni
lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idam sattamaṃ abhibhāyatanam.

This is the seventh dimension of mastery.

Ajjhattam arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni
odātanidassanāni odātanibhāsāni.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātanidassanā odātanibhāsā,
seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātam
odātavaṇṇam odātanidassanam odātanibhāsam;

They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bārāṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.

evameva ajjhattam arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni
odātanidassanāni odātanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idam aṭṭhamam abhibhāyatanam.

This is the eighth dimension of mastery.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparam, udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā
dasa kaṣiṇāyatanāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the ten universal dimensions of meditation.

Pathavīkaṣiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇam;

Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

āpokaṣiṇameko sañjānāti ... pe ...

They perceive the meditation on universal water ...

tejokaṣiṇameko sañjānāti ...

the meditation on universal fire ...

vāyokaṣiṇameko sañjānāti ...

the meditation on universal air ...

nīlakaṣiṇameko sañjānāti ...

the meditation on universal blue ...

pītakaṣiṇameko sañjānāti ...

the meditation on universal yellow ...

lohitakasinaṃmeko sañjānāti ...
the meditation on universal red ...

odātakasinaṃmeko sañjānāti ...
the meditation on universal white ...

ākāsakasinaṃmeko sañjānāti ...
the meditation on universal space ...

viññāṇakasinaṃmeko sañjānāti uddhamadho tiriyaṃ advayaṃ appamaṇaṃ.
the meditation on universal consciousness above, below, across, non-dual and limitless.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.
And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāri jhānāni bhāventi.
Furthermore, I have explained to my disciples a practice that they use to develop the four absorptions.

Idhudāyi, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Seyyathāpi, udāyi, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle nhāniyacunṇāni ākiritvā udakena parippasakāṃ parippasakāṃ sanneyya, sāyaṃ nhāniyapiṇḍi snehānugatā snehāparetā santarabāhira phutā snehena na ca paggharini;
It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

evameva kho, udāyi, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, udāyi, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anuppaceccheyya;
It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadam
sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci
sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.

*But the stream of cool water welling up in the lake drenches, steepes, fills, and spreads
throughout the lake. There's no part of the lake that's not spread through with cool water.*

Evameva kho, udāyi, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena
pītisukhena apphuṭaṃ hoti.

*In the same way, a mendicant drenches, steepes, fills, and spreads their body with rapture and
bliss born of immersion. There's no part of the body that's not spread with rapture and bliss
born of immersion.*

Puna caparaṃ, udāyi, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ
upasampajja viharati.

*Furthermore, with the fading away of rapture, a mendicant enters and remains in the third
absorption. They meditate with equanimity, mindful and aware, personally experiencing the
bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'*

So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti
parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

*They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the
body that's not spread with bliss free of rapture.*

Seyyathāpi, udāyi, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni
uppalāni vā padumāni vā puṇḍarīkāni vā udae jātāni udae samvaddhāni
udakānuggatāni anto nimuggāposīni, tāni yāva caggā yāva ca mūlā sītena vārinā
abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ,
uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;

*It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in
the water without rising above it, thriving underwater. From the tip to the root they're
drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked
with cool water.*

evameva kho, udāyi, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena
sukhena apphuṭaṃ hoti.

*In the same way, a mendicant drenches, steepes, fills, and spreads their body with bliss free of
rapture. There's no part of the body that's not spread with bliss free of rapture.*

Puna caparaṃ, udāyi, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati.

*Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a
mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with
pure equanimity and mindfulness.*

So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa
kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

*They sit spreading their body through with pure bright mind. There's no part of the body that's
not spread with pure bright mind.*

Seyyathāpi, udāyi, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa
kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa;

*It's like someone sitting wrapped from head to foot with white cloth. There's no part of the
body that's not spread over with white cloth.*

evameva kho, udāyi, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena
pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā
pariyodātena apphuṭaṃ hoti.

*In the same way, they sit spreading their body through with pure bright mind. There's no part
of the body that's not spread with pure bright mind.*

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti:

Furthermore, I have explained to my disciples a practice that they use to understand this:

‘ayaṃ kho me kāyo rūpī cātumahābhūtikō mātāpēttikasambhavo oḍanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo;

‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idaṇca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ’.

And this consciousness of mine is attached to it, tied to it.’

Seyyathāpi, udāyi, maṇi veḷuriyo subho jātīmā aṭṭhaṃso suparikammakato accho vipasanno sabbākārasaṃpanno;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities.

atridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.

And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya:

And someone with good eyesight were to take it in their hand and check it:

‘ayaṃ kho maṇi veḷuriyo subho jātīmā aṭṭhaṃso suparikammakato accho vipasanno sabbākārasaṃpanno;

‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities.

atridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti.

And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti:

In the same way, I have explained to my disciples a practice that they use to understand this:

‘ayaṃ kho me kāyo rūpī cātumahābhūtikō mātāpēttikasambhavo oḍanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo;

‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idaṇca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṇ’ti.

And this consciousness of mine is attached to it, tied to it.’

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamahā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabaṅgapaccaṅgiṃ ahinindriyaṃ.

Furthermore, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

Seyyathāpi, udāyi, puriso muñjamhā īsikaṃ pabbāheyya;

Suppose a person was to draw a reed out from its sheath.

tassa evamassa:

They’d think:

‘ayaṃ muñjo, ayaṃ īsikā; añño muñjo, añña īsikā; muñjamhā tveva īsikā pabbālha’ti.

‘This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.’

Seyyathā vā panudāyi, puriso asiṃ kosiyaṃ pabbāheyya;
Or suppose a person was to draw a sword out from its scabbard.

tassa evamassa:
They’d think:

‘ayaṃ asi, ayaṃ kosi; añño asi añña kosi; kosiyaṃ tveva asi pabbālho’ti.
‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’

Seyyathā vā, panudāyi, puriso ahiṃ karaṇḍā uddhareyya;
Or suppose a person was to draw a snake out from its slough.

tassa evamassa:
They’d think:

‘ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato’ti.
‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahinindriyaṃ.

In the same way, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.
And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihiṭṭaṃ iddhividhaṃ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi udaye; udaye pi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāse pi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; ime pi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti.

Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Seyyathāpi, udāyi, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya;

Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

seyyathā vā panudāyi, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmīṃ dantasmīṃ yaṃ yadeva dantavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya;

Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

seyyathā vā panudāyi, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā
suparikammakatasmim̐ suvaṇṇasmim̐ yaṃ yadeva sūvaṇṇavikaṭim̐ ākaṅkheyya taṃ
tadeva kareyya abhinipphādeyya.

*Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could
produce any kind of gold item that they like.*

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
anekavihiṭaṃ iddhividhaṃ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi
hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ
asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti,
seyyathāpi udake; udakepi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi
pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye
evaṃmahiddhike evaṃmahānubhāve paṇinā parimasanti parimajjanti, yāva
brahmalokāpi kāyena vasaṃ vattenti.

*In the same way, I have explained to my disciples a practice that they use to wield the many
kinds of psychic power ...*

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

*And many of my disciples meditate on that having attained perfection and consummation of
insight.*

Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti—dibbe
ca mānuse ca, ye dūre santike ca.

*Furthermore, I have explained to my disciples a practice that they use so that, with
clairaudience that is purified and superhuman, they hear both kinds of sounds, human and
divine, whether near or far.*

Seyyathāpi, udāyi, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

*Suppose there was a powerful horn blower. They'd easily make themselves heard in the four
directions.*

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti—dibbe
ca mānuse ca, ye dūre santike ca.

*In the same way, I have explained to my disciples a practice that they use so that, with
clairaudience that is purified and superhuman, they hear both kinds of sounds, human and
divine, whether near or far.*

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

*And many of my disciples meditate on that having attained perfection and consummation of
insight.*

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti—sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānanti, vītaraṃ vā cittaṃ ‘vītaraṃ cittaṃ’ti pajānanti; sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānanti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānanti; samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānanti, vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānanti; saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ cittaṃ’ti pajānanti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānanti; mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānanti, amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānanti; sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānanti, anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānanti; samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānanti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānanti; vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānanti, avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānanti.

Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’; mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’; mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’; constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’; expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’; mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’; mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’; freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’.

Seyyathāpi, udāyi, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā ‘sakaṇikaṃ’ti jāneyya, akaṇikaṃ vā ‘akaṇikaṃ’ti jāneyya;

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot’, and if they had no spots they’d know ‘I have no spots’.

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti—sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānanti, vītaraṃ vā cittaṃ ... pe ... sadosaṃ vā cittaṃ ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṃkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ ... mahaggataṃ vā cittaṃ ... amahaggataṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asamāhitaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānanti.

In the same way, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind ...

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihiṭaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññasampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpappanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

Furthermore, I have explained to my disciples a practice that they use to recollect the many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Seyyathāpi, udāyi, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakaṃyeva gāmaṃ paccāgaccheyya; tassa evamassa: ‘ahaṃ kho sakamhā gāmā aññaṃ gāmaṃ agacchiṃ, tatra evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ; tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ, somhi tamhā gāmā sakaṃyeva gāmaṃ paccāgato’ti.

Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihiṭaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussaranti.

In the same way, I have explained to my disciples a practice that they use to recollect the many kinds of past lives.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakeṇa satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakeṇa satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti.

Furthermore, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Seyyathāpi, udāyi, dve agārā sadvārā. Tatra cakkhumā puriso majjhe ṭhito passeyya manuse geḥaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicārantepi;

Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakeṇa satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti ... pe ...

In the same way, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn ...

tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Seyyathāpi, udāyi, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakaṭṭhalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṃ kho udakarahado accho vippasanno anāvilo, tatrime sippisambukāpi sakkharakaṭṭhalāpi macchagumbāpi carantipi tiṭṭhantipi’ti.

Suppose there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharanti.

In the same way, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Ayama kho, udāyi, pañcama dhammo yena mama sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

This is the fifth quality because of which my disciples are loyal to me.

Ime kho, udāyi, pañca dhammā yehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano sakuludāyī paribbājako bhagavato bhāsitaṃ abhinandīti.

Satisfied, the wanderer Sakuludāyī was happy with what the Buddha said.

Mahāsakuludāyisuttaṃ niṭṭhitaṃ sattamaṃ.

Samaṇamuṇḍikasutta

With Uggāhamāna Samaṇamuṇḍika

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto samayappavāḍake tindukāciṇe ekasālake mallikāya ārāme pativasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi.

Now at that time the wanderer Uggāhamāna Samaṇamuṇḍikāputta was residing together with around three hundred wanderers in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony trees.

Atha kho pañcakaṅgo thapati sāvatthiyā nikkhami divā divassa bhagavantam dassanāya.

Then the master builder Pañcakaṅga left Sāvattihī in the middle of the day to see the Buddha.

Atha kho pañcakaṅgassa thapatissa etadahosi:

It occurred to him,

“akālo kho tāva bhagavantam dassanāya;

“It's the wrong time to see the Buddha,

paṭisallīno bhagavā.

as he's in retreat.

Manobhāvanīyānampi bhikkhūnaṃ asamayo dassanāya;

And it's the wrong time to see the esteemed mendicants,

paṭisallīnā manobhāvanīyā bhikkhū.

as they're in retreat.

Yannūnaṃ yena samayappavāḍako tindukāciṇo ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyyan”ti.

Why don't I go to Mallikā's monastery to visit the wanderer Uggāhamāna?”

Atha kho pañcakaṅgo thapati yena samayappavāḍako tindukāciṇo ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami.

So that's what he did.

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnāḍiniyā uccāsaddamahāsaddāya anekavihiṭam tiracchānakatham kathentiya, seyyathidaṃ—

Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakatham corakatham mahāmatlakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhatthānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho uggāhamāno paribbājako samaṇamuṇḍikāputto pañcakaṅgaṃ thapatim dūratova āgacchantam.

Uggāhamāna saw Pañcakaṅga coming off in the distance,

Disvāna sakam paṇisaṃ saṇṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha;

“Be quiet, good sirs, don’t make a sound.

ayam samaṇassa gotamassa sāvako āgacchati pañcakaṅgo thapati.

Here comes Pañcakaṅga, a disciple of the ascetic Gotama.

Yāvata kho pana samaṇassa gotamassa sāvakā gihī odātavasanā sāvatthiyaṃ pativasanti ayam tesam aññataro pañcakaṅgo thapati.

He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvattihī.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino;

Such venerables like the quiet, are educated to be quiet, and praise the quiet.

appeva nāma appasaddaṃ paṇisaṃ viditvā upasaṅkamitabbaṃ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājakā tuṇhī ahesuṃ.

Then those wanderers fell silent.

Atha kho pañcakaṅgo thapati yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami; upasaṅkamitvā uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ sammodi.

Then Pañcakaṅga approached Uggāhamāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgaṃ thapatim uggāhamāno paribbājako samaṇamuṇḍikāputto etadavoca:

When the greetings and polite conversation were over, he sat down to one side. Uggāhamāna said to him:

“catūhi kho ahaṃ, gahapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ.

“Householder, when an individual has four qualities I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Katamehi catūhi?

What four?

Idha, gahapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati—

It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood.

imehi kho ahaṃ, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ”ti.

When an individual has these four qualities I describe them as an invincible ascetic.”

Atha kho pañcakaṅgo thapati uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa bhāsitaṃ neva abhinandi nappaṭikkosi.

Then Pañcakaṅga neither approved nor dismissed that mendicant’s statement.

Anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkāmi:

He got up from his seat, thinking,

“bhagavato santike etassa bhāsitaṃ atthaṃ ājānissāmi”ti.

“I will learn the meaning of this statement from the Buddha himself.”

Atha kho pañcakaṅgo thapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Then he went to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho pañcakaṅgo thapati yāvatako ahosi uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all that had been discussed.

Evam vutte, bhagavā pañcakaṅgaṃ thapatiṃ etadavoca:

When he had spoken, the Buddha said to him,

“evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ.

“Master builder, if what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa kāyotipi na hoti, kuto pana kāyena pāpakammaṃ karissati, aññatra phanditamattā.

For a little baby doesn't even have a concept of 'a body', so how could they possibly do a bad deed with their body, apart from just wriggling?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa vācātipi na hoti, kuto pana pāpakaṃ vācaṃ bhāsissati, aññatra roditamattā.

And a little baby doesn't even have a concept of 'speech', so how could they possibly speak bad words, apart from just crying?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana pāpakaṃ saṅkappaṃ saṅkappissati, aññatra vikūjitamattā.

And a little baby doesn't even have a concept of 'thought', so how could they possibly think bad thoughts, apart from just whimpering?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa ājīvotipi na hoti, kuto pana pāpakaṃ ājīvaṃ ājīvissati, aññatra mātuthañña.

And a little baby doesn't even have a concept of 'livelihood', so how could they possibly earn a living by bad livelihood, apart from their mother's breast?

Evam sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ.

If what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Catūhi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mantaṃ uttānaseyyakaṃ samādhigayha tiṭṭhati.

When an individual has four qualities I describe them, not as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment—but as having achieved the same level as a little baby.

Katamehi catūhi?

What four?

Idha, thapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati—

It's when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don't earn a living by bad livelihood.

imehi kho ahaṃ, thapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññāpemi na ceva sampānnakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhiḡayaḡa tiṭṭhaṡi.

When an individual has these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

Dasahi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññāpemi sampānnakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ.

When an individual has ten qualities, master builder, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Ime akusalā sīlā;

But certain things must first be understood, I say. ‘These are unskillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Itosamuṡṭṭhānā akusalā sīlā;

‘Unskillful behaviors stem from this.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Idḡa akusalā sīlā aparisesā nirujjḡhanti;

‘Here unskillful behaviors cease without anything left over.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Evaṃ paṡipanno akusalānaṃ sīlānaṃ nirodhāya paṡipanno hoti;

‘Someone practicing like this is practicing for the cessation of unskillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Ime kusalā sīlā;

‘These are skillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Itosamuṡṭṭhānā kusalā sīlā;

‘Skillful behaviors stem from this.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Idḡa kusalā sīlā aparisesā nirujjḡhanti;

‘Here skillful behaviors cease without anything left over.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Evaṃ paṡipanno kusalānaṃ sīlānaṃ nirodhāya paṡipanno hoti;

‘Someone practicing like this is practicing for the cessation of skillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Ime akusalā saṅkappā;

‘These are unskillful thoughts.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Itosamuṡṭṭhānā akusalā saṅkappā;

‘Unskillful thoughts stem from this.’

tamaḥaṃ, thaṇaṇa, veditabbanta vadāmi.

Idha akusalā saṅkappa aparisesā nirujjhanti;
'Here unskillful thoughts cease without anything left over.'

tamaḥaṃ, thaṇaṇa, veditabbanta vadāmi.

Evaṃ paṭipanno akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti;
'Someone practicing like this is practicing for the cessation of unskillful thoughts.'

tamaḥaṃ, thaṇaṇa, veditabbanta vadāmi.

Ime kusalā saṅkappa;
'These are skillful thoughts.'

tamaḥaṃ, thaṇaṇa, veditabbanta vadāmi.

Itosamuṭṭhānā kusalā saṅkappa;
'Skillful thoughts stem from this.'

tamaḥaṃ, thaṇaṇa, veditabbanta vadāmi.

Idha kusalā saṅkappa aparisesā nirujjhanti;
'Here skillful thoughts cease without anything left over.'

tamaḥaṃ, thaṇaṇa, veditabbanta vadāmi.

Evaṃ paṭipanno kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti;
'Someone practicing like this is practicing for the cessation of skillful thoughts.'

tamaḥaṃ, thaṇaṇa, veditabbanta vadāmi.

Katame ca, thaṇaṇa, akusalā sīlā?
'And what, master builder, are unskillful behaviors?'

Akusalāṃ kāyakammaṃ, akusalāṃ vacīkammaṃ, pāpako ājīvo—
'Unskillful deeds by way of body and speech, and bad livelihood.'

ime vuccanti, thaṇaṇa, akusalā sīlā.
'These are called unskillful behaviors.'

Ime ca, thaṇaṇa, akusalā sīlā kiṃsamuṭṭhānā?
'And where do these unskillful behaviors stem from?'

Samuṭṭhānampi nesaṃ vuttaṃ.
'Where they stem from has been stated.'

'Cittasamuṭṭhānā'tissa vacanīyaṃ.
'You should say that they stem from the mind.'

Katamaṃ cittaṃ?
'What mind?'

Cittampi hi bahuṃ anekavidhaṃ nānappakārakaṃ.
'The mind takes many and diverse forms.'

Yaṃ cittaṃ sarāgaṃ sadosaṃ samohaṃ, itosamuṭṭhānā akusalā sīlā.
'But unskillful behaviors stem from a mind that has greed, hate, and delusion.'

Ime ca, thaṇaṇa, akusalā sīlā kuhiṃ aparisesā nirujjhanti?
'And where do these unskillful behaviors cease without anything left over?'

Nirodhopi nesaṃ vutto.
'Their cessation has also been stated.'

Idha, thapati, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti,
vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya
manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti—
*It's when a mendicant gives up bad conduct by way of body, speech, and mind, and develops
good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a
living by right livelihood.*

etthete akusalā sīlā aparisesā nirujjhanti.
This is where these unskillful behaviors cease without anything left over.

Kathaṃ paṭipanno, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti?
And how is someone practicing for the cessation of unskillful behaviors?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
*It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives
so that bad, unskillful qualities don't arise.*

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti
vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful
qualities that have arisen are given up.*

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭṭhi vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati;
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities arise.*

uppannānaṃ kusālānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyobhāvāya vepullāya
bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati.
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities that have arisen remain, are not lost, but increase, mature, and are completed by
development.*

Evam paṭipanno kho, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.
Someone practicing like this is practicing for the cessation of unskillful behaviors.

Katame ca, thapati, kusālā sīlā?
And what are skillful behaviors?

Kusalāṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, ājīvaparissuddhampi kho ahaṃ,
thapati, sīlasamīṃ vadāmi.
*Skillful deeds by way of body and speech, and purified livelihood are included in behavior, I
say.*

Ime vuccanti, thapati, kusālā sīlā.
These are called skillful behaviors.

Ime ca, thapati, kusālā sīlā kiṃsamuttānā?
And where do these skillful behaviors stem from?

Samuttānampi nesaṃ vuttaṃ.
Where they stem from has been stated.

‘Cittasamuttānā’ tissa vacanīyaṃ.
You should say that they stem from the mind.

Katamaṃ cittaṃ?
What mind?

Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ.
The mind takes many and diverse forms.

Yaṃ cittaṃ vītārāgaṃ vītadosaṃ vītamohaṃ, itosamuttānā kusālā sīlā.
But skillful behaviors stem from a mind that is free from greed, hate, and delusion.

Ime ca, thapati, kusalā sīlā kuhiṃ aparisesā nirujjhanti?
And where do these skillful behaviors cease without anything left over?

Nirodhopi nesaṃ vutto.
Their cessation has also been stated.

Idha, thapati, bhikkhu sīlavā hoti no ca sīlamayo,
It's when a mendicant behaves ethically, but they don't identify with their ethical behavior.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti; yatthassa te kusalā sīlā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without anything left over.

Kathaṃ paṭipanno ca, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti?
And how is someone practicing for the cessation of skillful behaviors?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ... pe ...
so that unskillful qualities are given up ...

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ... pe ...
so that skillful qualities arise ...

uppannānaṃ kusalānaṃ dhammānaṃ tthitiyā asammosaṃ bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭṭhi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evam paṭipanno kho, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.
Someone practicing like this is practicing for the cessation of skillful behaviors.

Katame ca, thapati, akusalā saṅkappā?
And what are unskillful thoughts?

Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsāṅkappo—
Thoughts of sensuality, of malice, and of cruelty.

ime vuccanti, thapati, akusalā saṅkappā.
These are called unskillful thoughts.

Ime ca, thapati, akusalā saṅkappā kiṃsamuttānā?
And where do these unskillful thoughts stem from?

Samuttānampi nesaṃ vuttaṃ.
Where they stem from has been stated.

‘Saññāsamuttānā’tissa vacanīyaṃ.
You should say that they stem from perception.

Katamā saññā?
What perception?

Saññāpi hi bahū anekavidhā nānappakāraṇā.
Perception takes many and diverse forms.

Kāmasaññā, byāpādasaññā, vihiṃsāsāññā—
Perceptions of sensuality, malice, and cruelty—

itosamuttānā akusalā saṅkappā.
unskillful thoughts stem from this.

Ime ca, thapati, akusalā saṅkappā kuhiṃ aparisesā nirujjhanti?

And where do these unskillful thoughts cease without anything left over?

Nirodhopi nesaṃ vutto.

Their cessation has also been stated.

Idha, thapati, bhikkhu vivicca kāmehi ... pe ... paṭhamañ jhānaṃ upasampajja viharati;

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

etthete akusalā saṅkappā aparisesā nirujjhanti.

This is where these unskillful thoughts cease without anything left over.

Kathaṃ paṭipanno ca, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti?

And how is someone practicing for the cessation of unskillful thoughts?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ... pe ...

so that unskillful qualities are given up ...

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya ... pe ...

so that skillful qualities arise ...

uppannānaṃ kusālānaṃ dhammānaṃ t̥hitiyā asammōsāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evañ paṭipanno kho, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

Someone practicing like this is practicing for the cessation of unskillful thoughts.

Katame ca, thapati, kusalā saṅkappā?

And what are skillful thoughts?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo—

Thoughts of renunciation, good will, and harmlessness.

ime vuccanti, thapati, kusalā saṅkappā.

These are called skillful thoughts.

Ime ca, thapati, kusalā saṅkappā kimsamuṭṭhānā?

And where do these skillful thoughts stem from?

Samuṭṭhānampi nesaṃ vuttaṃ.

Where they stem from has been stated.

‘Saññāsamuṭṭhānā’ tissa vacanīyaṃ.

You should say that they stem from perception.

Katamā saññā?

What perception?

Saññāpi hi bahū anekavidhā nānappakāraḁ.

Perception takes many and diverse forms.

Nekkhammasaññā, abyāpādasaññā, avihimsāsaññā—

Perceptions of renunciation, good will, and harmlessness—

itosamuṭṭhānā kusalā saṅkappā.

skillful thoughts stem from this.

Ime ca, thapati, kusalā saṅkappā kuhiṃ aparisesā nirujjhanti?

And where do these skillful thoughts cease without anything left over?

Nirodhopi nesaṃ vutto.

Their cessation has also been stated.

Idha, thapati, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati;

It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

etthete kusalā saṅkappā aparisesā nirujjhanti.

This is where these skillful thoughts cease without anything left over.

Kathaṃ paṭipanno ca, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti?

And how is someone practicing for the cessation of skillful thoughts?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ... pe ...

so that unskillful qualities are given up ...

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ... pe ...

so that skillful qualities arise ...

uppannānaṃ kusalānaṃ dhammānaṃ tītiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evam paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

Someone practicing like this is practicing for the cessation of skillful thoughts.

Katamehi cāhaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ?

Master builder, when an individual has what ten qualities do I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment?

Idha, thapati, bhikkhu asekkhāya sammāditthiyā samannāgato hoti, asekkhena sammāsaṅkappena samannāgato hoti, asekkhāya sammāvācāya samannāgato hoti, asekkhena sammākammantena samannāgato hoti, asekkhena sammāājīvena samannāgato hoti, asekkhena sammāvāyāmena samannāgato hoti, asekkhāya sammāsatiyā samannāgato hoti, asekkhena sammāsamādhinā samannāgato hoti, asekkhena sammāñāṇena samannāgato hoti, asekkhāya sammāvimuttiyā samannāgato hoti—

It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

imehi kho ahaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ^{ti}.

When an individual has these ten qualities, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment."

Idamavoca bhagavā.

That is what the Buddha said.

Attamano pañcakaṅgo thapati bhagavato bhāsitam abhinandīti.

Satisfied, Pañcakaṅga the master builder was happy with what the Buddha said.

Samaṇamuṇḍikasuttam nitthitam aṭṭhamam.

Cūlasakuludāyisutta

The Shorter Discourse With Sakuludāyī

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena sakuludāyī paribbājako moranivāpe paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhīm.

Now at that time the wanderer Sakuludāyī was residing together with a large assembly of wanderers in the monastery of the wanderers in the peacocks' feeding ground.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya caritum.

“It's too early to wander for alms in Rājagaha.

Yannūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyyan”ti.

Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?”

Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

Then the Buddha went to the monastery of the wanderers.

Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhīm nisinno hoti unnāḍiniyā uccāsaddamahāsaddāya anekavihiṭaṃ tiracchānakathaṃ kathentiya, seyyathidaṃ—

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakathaṃ corakathaṃ mahāmatlakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ pubbaṇḍakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sakuludāyī paribbājako bhagavantam dūratova āgacchantam.

Sakuludāyī saw the Buddha coming off in the distance,

Disvāna sakaṃ parisam saṇṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

“Be quiet, good sirs, don't make a sound.

Ayaṃ samaṇo gotamo āgacchati;

Here comes the ascetic Gotama.

appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī.

The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṃ paraṃ viditvā upasaṅkamitabbaṃ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājaka tūhī ahesuṃ.

Then those wanderers fell silent.

Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami.

Then the Buddha approached Sakuludāyī,

Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca:

who said to him,

“etu kho, bhante, bhagavā.

“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā;

Please, sir, sit down, this seat is ready.”

idamāsaṇaṃ paññattan”ti.

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.

while Sakuludāyī took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca:

The Buddha said to him,

“kāya nuttha, udāyī, etarahi kathāya sannisinā, kā ca pana vo antarākathā vipṭakata”ti?

“Udāyī, what were you sitting talking about just now? What conversation was unfinished?”

“Tittḥatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinā.

“Sir, leave aside what we were sitting talking about just now.

Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.

It won’t be hard for you to hear about that later.

Yadāhaṃ, bhante, imaṃ paraṃ anupasaṅkanto homi athāyaṃ parisaṃ anekavihiṭṭaṃ tiracchānakathaṃ kathaṃ nisinnā hoti;

When I don’t come to the assembly, they sit and engage in all kinds of unworthy talk.

yadā ca kho ahaṃ, bhante, imaṃ paraṃ upasaṅkanto homi athāyaṃ parisaṃ mamaññeva mukhaṃ ulloketū nisinnā hoti:

But when I have come to the assembly, they sit gazing up at my face alone, thinking,

‘yaṃ no samaṇo udāyī dhammaṃ bhāsissati taṃ sossāmā”ti;

‘Whatever the ascetic Udāyī teaches, we shall listen to it.’

yadā pana, bhante, bhagavā imaṃ paraṃ upasaṅkanto hoti athāhañceva ayaṇca parisaṃ bhagavato mukhaṃ ulloketā nisinnā homa:

But when the Buddha has come to the assembly, both myself and the assembly sit gazing up at your face, thinking,

‘yaṃ no bhagavā dhammaṃ bhāsissati taṃ sossāmā”ti.

‘Whatever the Buddha teaches, we shall listen to it.’”

“Tenahudāyi, tamyevettha paṭibhātu yathā maṃ paṭibhāseyyā”ti.

“Well then, Udāyi, suggest something for me to talk about.”

“Purimāni, bhante, divasāni purimatarāni sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñānadassanaṃ paccupaṭṭhitaṃ’ti.

“Master Gotama, a few days ago someone was claiming to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

So mayā pubbantam ārabha pañham puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā katham apanāmesi, kopañca doṣaṇca appaccayañca pātvākāsi.

When I asked them a question about the past, they dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness.

Tassa mayham, bhante, bhagavantamyeva ārabha sati udapādi:

That reminded me of the Buddha:

‘aho nūna bhagavā, aho nūna sugato. Yo imesaṃ dhammānaṃ sukusalo’”ti.

‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’”

“Ko pana so, udāyi, sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñānadassanaṃ paccupaṭṭhitaṃ’ti, yo tayā pubbantam ārabha pañham puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā katham apanāmesi kopañca doṣaṇca appaccayañca pātvākāsi”ti?

“But Udāyi, who was it that made such a claim and behaved in such a way?”

“Nigaṇṭho, bhante, nātaputto”ti.

“It was Nigaṇṭha Nātaputta, sir.”

“Yo kho, udāyi, anekavihiṭam pubbenivāsaṃ anussareyya, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭam pubbenivāsaṃ anussareyya, so vā maṃ pubbantam ārabha pañham puccheyya, taṃ vāham pubbantam ārabha pañham puccheyyam;

“Udāyi, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the past, or I might ask them a question about the past.

so vā me pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāham pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyam.

And they might satisfy me with their answer, or I might satisfy them with my answer.

Yo kho, udāyi, dibbena cakkhunā visuddhena atikkantamānusakena satte passeyya cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya, so vā maṃ aparantaṃ ārabha pañham puccheyya, taṃ vāham aparantaṃ ārabha pañham puccheyyam;

Someone who, with clairvoyance that is purified and superhuman, understands how sentient beings are reborn according to their deeds might ask me a question about the future, or I might ask them a question about the future.

so vā me aparantaṃ ārabha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāham aparantaṃ ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyam.

And they might satisfy me with their answer, or I might satisfy them with my answer.

Api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto.

Nevertheless, Udāyi, leave aside the past and the future.

Dhammaṃ te desessāmi—

I shall teach you the Dhamma:

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati;

‘When this exists, that is; due to the arising of this, that arises.

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati”ti.

When this doesn’t exist, that is not; due to the cessation of this, that ceases.’”

“Ahañhi, bhante, yāvatakampi me iminā attabhāvena paccanubhūtaṃ tampi nappahomi sākāraṃ sauddesaṃ anussaritaṃ,
“Well sir, I can’t even recall with features and details what I’ve undergone in this incarnation.

kuto panāhaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi, seyyathāpi bhagavā?

How should I possibly recollect my many kinds of past lives with features and details, like the Buddha?

Ahañhi, bhante, etarahi paṃsupisācakampi na passāmi,
And I can’t now see even a mud-goblin.

kuto panāhaṃ dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passissāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākkammūpage satte pajānissāmi, seyyathāpi bhagavā?

How should I possibly, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn, like the Buddha?

Yaṃ pana maṃ, bhante, bhagavā evamāha:
But then the Buddha told me,

‘api ca, udāyi, tiṭṭhatu pubbanta, tiṭṭhatu aparanto;
‘Nevertheless, Udāyi, leave aside the past and the future.

dhammaṃ te desessāmi—
I shall teach you the Dhamma:

imasmiṃ sati idaṃ hoti, imassuppadā idaṃ uppajjati;
“When this exists, that is; due to the arising of this, that arises.

imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati’ti tañca pana me bhiyyoso mattāya na pakkhāyati.
When this doesn’t exist, that is not; due to the cessation of this, that ceases.”’ But that is even more unclear to me.

Appeva nāmāhaṃ, bhante, sake ācariyake bhagavato cittaṃ ārādheyyaṃ pañhassa veyyakaraṇenā”ti.
Perhaps I might satisfy the Buddha by answering a question about my own teacher’s doctrine.”

“Kinti pana te, udāyi, sake ācariyake hoti”ti?
“But Udāyi, what is your own teacher’s doctrine?”

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:
“Sir, it’s this:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’”ti.
‘This is the ultimate splendor, this is the ultimate splendor.’”

“Yaṃ pana te etaṃ, udāyi, sake ācariyake evaṃ hoti:
“But what is that ultimate splendor?”

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti, katamo so paramo vaṇṇo”ti?

“Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.
“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Katamo pana so paramo vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi”ti?
“But what is that ultimate splendor compared to which no other splendor is finer?”

“Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.
“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Dīghāpi kho te esā, udāyi, phareyya:

“Udāyi, you could draw this out for a long time.

‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññāpesi.

‘You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.

Seyyathāpi, udāyi, puriso evaṃ vadeyya:

Suppose a man was to say,

‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī taṃ icchāmi, taṃ kāmema’ti.

‘Whoever the finest lady in the land is, it is her that I want, her I desire!’

Tamenaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?

‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—evaṃnāmā evaṅgottāti vāti ... pe ... dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti ... amukasmiṃ gāme vā nigame vā nagare vā’ti?

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesi’ti?

‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āma’ti vadeyya.

Asked this, he’d say, ‘Yes.’

Taṃ kiṃ maññasi, udāyi—

What do you think, Udāyi?

nanu evaṃ sante, tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?’

“Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

“Clearly that’s the case, sir.”

“Evameva kho tvaṃ, udāyi, ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññāpesi’ti.

“In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

“Seyyathāpi, bhante, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā”ti.

“Sir, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, yo vā rattandhakāratimisāya kimi khajjopanako—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?”

“Yvāyaṃ, bhante, rattandhakāratimisāya kimi khajjopanako—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“A firefly in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

“Yvāyaṃ, bhante, rattandhakāratimisāya telappadīpo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“An oil lamp in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?”

“Yvāyaṃ, bhante, rattandhakāratimisāya mahāaggikkhandho—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“A bonfire in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?”

“Yvāyaṃ, bhante, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The Morning Star in a clear and cloudless sky at the crack of dawn, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yā vā rattiyaṃ paccūsasamayam viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido addharattasamayam cando—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?”

“Yvāyaṃ, bhante, tadahuposathe pannarase viddhe vigatavalāhake deve abhido addharattasamayam cando—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, sir.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?”

yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido addharattasamayam cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayam sūriyo—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?”

“Yvāyaṃ, bhante, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayam sūriyo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The sun at midday in a clear and cloudless sky in the last month of the rainy season, sir.”

“Ato kho te, udāyi, bahū hi bahutarā devā ye imesaṃ candimasūriyaṇaṃ ābhā nānubhonti, tyāhaṃ pajānāmi.

“Beyond this, Udāyi, I know very many gods on whom the light of the sun and moon make no impression.

Atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī’ti.

‘The splendor compared to which no other splendor is finer.’

Atha ca pana tvaṃ, udāyi, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikittataro ca so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññāpesi”ti.

But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.”

“Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”ti.

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“Kiṃ pana tvaṃ, udāyi, evaṃ vadesi:

“But Udāyi, why do you say this?”

‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”’ti?

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti.

‘This is the ultimate splendor, this is the ultimate splendor.’

Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā rittā tucchā aparaddhā”ti.

But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.”

“Kiṃ panudāyi, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti?

“But Udāyi, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti.

‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’”

“Katamā pana sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti?

“Well, what is that grounded path for realizing a world of perfect happiness?”

“Idha, bhante, ekacco pānātipātāṃ pahāya pānātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, aññataraṃ vā pana tapogunaṃ samādāya vattati.

“Sir, it’s when someone gives up killing living creatures, stealing, sexual misconduct, and lying. And they proceed having undertaken some kind of mortification.

Ayaṃ kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

This is the grounded path for realizing a world of perfect happiness.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?

yasmiṃ samaye pānātipātāṃ pahāya pānātipātā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone refrains from killing living creatures, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?

yasmiṃ samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone refrains from stealing ...

“Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

sexual misconduct ...

“Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

lying, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?

yasmiṃ samaye aññataram tapogunaṃ samādāya vattati, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone undertakes and follows some kind of mortification, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?”

api nu kho vokiṇṇasukhadukkhāṃ paṭipadaṃ āgama ekantasukhassa lokassa sacchikiriyā hoti”ti?

Is a perfectly happy world realized by relying on a practice of mixed pleasure and pain?”

“Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”ti.

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“Kiṃ pana tvaṃ, udāyi, vadesi:

“But Udāyī, why do you say this?”

‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan””ti?

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti.

‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’

Te mayā, bhante, bhagavatā sake ācariyake samanuyuññijyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā”ti.

But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.

“Kiṃ pana, bhante, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti?

But sir, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“Atthi kho, udāyi, ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti.

“There is a world of perfect happiness, Udāyī. And there is a grounded path for realizing a world of perfect happiness.”

“Katamā pana sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti?

“Well sir, what is that grounded path for realizing a world of perfect happiness?”

“Idhudāyi, bhikkhu vivicceva kāmehi ... pe ... 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.

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati;

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption.

pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati—

With the fading away of rapture, they enter and remain in the third absorption.

ayaṃ kho sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti.

This is the grounded path for realizing a world of perfect happiness.”

“Na kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya, sacchikato hissa, bhante, ettāvata ekantasukho loko hotī”ti.

“Sir, that’s not the grounded path for realizing a world of perfect happiness. At that point a perfectly happy world has already been realized.”

“Na khvāssa, udāyi, ettāvata ekantasukho loko sacchikato hoti;

“No, Udāyi, at that point a perfectly happy world has not been realized.

ākāravatī tveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti.

This is the grounded path for realizing a world of perfect happiness.”

Evam vutte, sakuludāyissa paribbājakassa parisā unnādinī uccāsaddamahāsaddā ahoṣi:

When he said this, Sakuludāyi’s assembly made an uproar, a dreadful racket,

“ettha mayaṃ anassāma sācariyakā, ettha mayaṃ anassāma sācariyakā.

“In that case, we’re lost, and so are our teacher’s doctrines! We’re lost, and so are our teacher’s doctrines!”

Na mayaṃ ito bhiyyo uttaritaraṃ pajānāmā”ti.

We know nothing higher than this!”

Atha kho sakuludāyī paribbājako te paribbājake appasadda katvā bhagavantaṃ etadavoca:

Then Sakuludāyi, having quieted those wanderers, said to the Buddha,

“kittāvata paṇāssa, bhante, ekantasukho loko sacchikato hotī”ti?

“Well sir, at what point is a perfectly happy world realized?”

“Idhudāyi, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ ... upasampajja viharati.

“It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption.

Yā tā devatā ekantasukhaṃ lokaṃ upapannā tāhi devatāhi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati.

There are deities who have been reborn in a perfectly happy world. That mendicant associates with them, converses, and engages in discussion.

Ettāvata khvāssa, udāyi, ekantasukho loko sacchikato hotī”ti.

It’s at this point that a perfectly happy world has been realized.”

“Etassa nūna, bhante, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti”ti?

“Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing this perfectly happy world?”

“Na kho, udāyi, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“No, Udāyi, the mendicants don’t live the spiritual life under me for the sake of realizing this perfectly happy world.

Atthi kho, udāyi, aññeva dhammā uttaritara ca paṇītarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”ti.

There are other things that are finer, for the sake of which the mendicants live the spiritual life under me.”

“Katame pana te, bhante, dhammā uttaritara ca paṇītarā ca yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti”ti?

“But what are those finer things?”

“Idhudāyi, tathāgato loka upapajjati araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ... pe ...

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ...

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.
Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption.

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This is one of the finer things for the sake of which the mendicants live the spiritual life under me.

Puna caparam, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānam ...
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...

tatiyaṃ jhānam ...
third absorption ...

catuttham jhānam upasampajja viharati.
fourth absorption.

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭam pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭam pubbenivāsaṃ anussarati.
They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details.

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate ... pe ...
yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti ... pe ... ‘ayaṃ dukkhanirodho’ti ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti ... ‘ayaṃ āsavanirodho’ti ... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This too is one of the finer things.

Ime kho, udāyi, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti’ti.

These are the finer things for the sake of which the mendicants live the spiritual life under me.”

Evaṃ vutte, sakuludāyī paribbājako bhagavantaṃ etadavoca:

When he had spoken, Sakuludāyī said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Evaṃ vutte, sakuludāyissa paribbājakassa parisā sakuludāyīṃ paribbājakaṃ etadavocuṃ:

When he said this, Sakuludāyī’s assembly said to him,

“mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari;

“Master Udāyī, don’t live the spiritual life under the ascetic Gotama.

mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasi.

You have been a teacher; don’t live as a student.

Seyyathāpi nāma udakamaṇiko hutvā udañcaniko assa, evaṃ sampadamidaṃ bhoto udāyissa bhavissati.

The consequence for you will be as if a water jar were to become a water jug.

Mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari;
Master Udāyī, don't live the spiritual life under the ascetic Gotama.

mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasī'ti.
You have been a teacher; don't live as a student."

Iti hidaṃ sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ
antarāyamakāsi bhagavati brahmacariyeti.
*And that's how the wanderer Sakuludāyī's own assembly prevented him from living the
spiritual life under the Buddha.*

Cūḷasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.

Majjhima Nikāya 80

Middle Discourses 80

Vekhanasasutta

With Vekhanasa

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 vekhanaso paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Vekhanasa went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atthāsi.

When the greetings and polite conversation were over, he stood to one side,

Ekamantaṃ ṭhito kho vekhanaso paribbājako bhagavato santike udānaṃ udānesi:

and was inspired to exclaim:

“ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo”ti.

“This is the ultimate splendor, this is the ultimate splendor.”

“Kiṃ pana tvaṃ, kaccāna, evaṃ vadesi:

“But Kaccāna, why do you say:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti?

‘This is the ultimate splendor, this is the ultimate splendor.’

Katamo, kaccāna, so paramo vaṇṇo”ti?

What is that ultimate splendor?”

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Katamo pana so, kaccāna, vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi”ti?

“But what is that ultimate splendor compared to which no other splendor is finer?”

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Dīghāpi kho te esā, kaccāna, phareyya:

“Kaccāna, you could draw this out for a long time.

‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, taṅca vaṇṇaṃ na paññāpesi.

You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don't describe that splendor.

Seyyathāpi, kaccāna, puriso evaṃ vadeyya:

Suppose a man was to say,

‘aham yā imasmim janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme’ti.

‘Whoever the finest lady in the land is, it is her that I want, her I desire!’

Tamenam evaṃ vadeyyuṃ:

They'd say to him,

‘ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—khattiyī vā brāhmaṇi vā vessī vā suddi vā’ti?

‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ evaṃnāmā evaṅgottāti vāti ... pe ... dighā vā rassā vā majjhima vā kālī vā sāmā vā maṅguracchavī vāti ... amukasmiṃ gāme vā nigame vā nagare vā’ti?

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvam na jānāsi na passasi, taṃ tvam icchasi kāmesi’ti?

‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āma’ti vadeyya.

Asked this, he’d say, ‘Yes.’

Taṃ kiṃ maññasi, kaccāna,

What do you think, Kaccāna?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?’

“Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

“Clearly that’s the case, sir.”

“Evameva kho tvam, kaccāna, ‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapeṣi’ti.

“In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

“Seyyathāpi, bho gotama, maṇi veluriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā’ti.

“Master Gotama, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?

yo vā maṇi veluriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, yo vā rattandhakāratimisāya kimi khajjopanako imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’ti?

Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?’

“Yvāyaṃ, bho gotama, rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’ti.

“A firefly in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

“Yvāyaṃ, bho gotama, rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“An oil lamp in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?”

“Yvāyaṃ, bho gotama, rattandhakāratimisāya mahāaggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“A bonfire in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyaṃ paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vanna abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?”

“Yvāyaṃ, bho gotama, rattiyaṃ paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The Morning Star in a clear and cloudless sky at the crack of dawn.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yā vā rattiyaṃ paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?”

“Yvāyaṃ, bho gotama, tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?”

“Yvāyaṃ, bho gotama, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The sun at midday in a clear and cloudless sky in the last month of the rainy season.”

“Ato kho te, kaccāna, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi.

“Beyond this, Kaccāna, I know very many gods on whom the light of the sun and moon make no impression.

Atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthī’ti.

‘The splendor compared to which no other splendor is finer.’

Atha ca pana tvam, kaccāna, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikīṭṭhataro ca so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapesi.

But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.

Pañca kho ime, kaccāna, kāmagaṇā.

Kaccāna, 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, kaccāna, pañca kāmagaṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, kaccāna, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.

The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure.

Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī’ti.

So there is the saying: ‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.’”

Evam vutte, vekhanaso paribbājako bhagavantaṃ etadavoca:

When he said this, Vekhanasa said to the Buddha,

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It’s incredible, Master Gotama, it’s amazing!

Yāva subhāsitañcidaṃ bhotā gotamena:

How well said this was by Master Gotama!

‘kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī’ti.

‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.’

‘Kāmehi, bho gotama, kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ, tattha aggamakkhāyati”’ti

Master Gotama, from the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.”

“dujjānaṃ kho etaṃ, kaccāna, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena—

“Kaccāna, it’s hard for you, who has a different view, creed, preference, practice, and teacher’s doctrine, to understand

kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā.

the senses, sensual pleasure, and the best kind of sensual pleasure.

Ye kho te, kaccāna, bhikkhū arahanto khīnāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā te kho etaṃ jāneyyuṃ—

There are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. They can understand

kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā”’ti.

the senses, sensual pleasure, and the best kind of sensual pleasure.”

Evam vutte, vekhanaso paribbājako kupito anattamano bhagavantamyeva khumsento bhagavantamyeva vambhento bhagavantamyeva vadamāno:

When he said this, Vekhanasa became angry and upset. He even attacked and badmouthed the Buddha himself, saying,

“samaṇo gotamo pāpito bhavissati”’ti bhagavantam etadavoca:

“The ascetic Gotama will be worsted!” He said to the Buddha,

“evameva panidhekacce samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam aha ca pana

“This is exactly what happens with some ascetics and brahmins. Not knowing the past or seeing the future, they nevertheless claim:

‘khīnā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyati—pajānāmā’—ti—paṭijānanti.

‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Tesamidaṃ bhāsitaṃ hassakamyeva sampajjati, nāmakamyeva sampajjati, rittakamyeva sampajjati, tucchakamyeva sampajjati”’ti.

Their statement turns out to be a joke—mere words, void and hollow.”

“Ye kho te, kaccāna, samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam,

“Kaccāna, there are some ascetics and brahmins who, not knowing the past or seeing the future, nevertheless claim:

‘khīnā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyati—pajānāmā’—ti—paṭijānanti;

‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

tesaṃ soyeva sahadhammiko niggaho hoti.

There is a legitimate refutation of them.

Api ca, kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto.

Nevertheless, Kaccāna, leave aside the past and the future.

Etu viññū puriso asaṭṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi.

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmāññeva ñassati sāmaṃ dakkhiti—

Practicing as instructed they will soon know and see for themselves,

evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā.

‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’

Seyyathāpi, kaccāna, daharo kumāro mando uttānaseyyako kaṇṭhapañcamehi bandhanehi baddho assa suttabandhanehi;

Suppose there was a little baby bound with swaddling up to the neck.

tassa vuddhimanvāya indriyānaṃ paripākamanvāya tāni bandhanāni mucceyyuṃ;

As they grow up and their senses mature, they’re accordingly released from those bonds.

so mokkhomhīti kho jāneyya no ca bandhanaṃ.

They’d know ‘I’m released,’ and there would be no more bonds.

Evameva kho, kaccāna, etu viññū puriso asaṭṭho amāyāvī ujujātiko, ahamanusāsāmi, ahaṃ dhammaṃ desemi;

In the same way, let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmāññeva ñassati, sāmaṃ dakkhiti:

Practicing as instructed they will soon know and see for themselves,

‘evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā’”ti.

‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’”

Evam vutte, vekhanaso paribbājako bhagavantaṃ etadavoca:

When he said this, Vekhanasa said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ.

Paribbājakavaggo niṭṭhito tatiyo.

Puṇḍarī aggisaha kathināmo,

Dīghanakho puna bhāradvājagotto;

Sandakaudāyimuṇḍikaputto,

Maṇiko tathākaccāno varavaggo.

Majjhima Nikāya 81

Middle Discourses 81

Ghatikārasutta

With Ghatikāra

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusamghena saddhiṃ.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

Atha kho bhagavā maggā okkamma aññatarasmim padese sitaṃ pātvākāsi.

Then the Buddha left the road, and at a certain spot he smiled.

Atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya?

“What is the cause, what is the reason why the Buddha smiled?”

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti.

Realized Ones do not smile for no reason.”

Atha kho āyasmā ānando ekamsaṃ cīvaram katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:

So Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya?

“What is the cause, what is the reason why the Buddha smiled?”

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti.

Realized Ones do not smile for no reason.”

“Bhūtapubbam, ānanda, imasmim padese vegāḷiṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujaṇo ākiṇṇamanusso.

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous and full of people.

Vegāḷiṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā araham sammāsambuddho upanissāya vihāsi.

And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga.

Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi.

It was here, in fact, that he had his monastery,

Idha sudaṃ, ānanda, kassapo bhagavā araham sammāsambuddho nisinnako bhikkhusamghaṃ ovadati”ti.

where he sat and advised the mendicant Saṅgha.”

Atha kho āyasmā ānando catugguṇaṃ saṅghāṭiṃ paññāpetvā bhagavantaṃ etadavoca:

Then Ānanda spread out his outer robe folded in four and said to the Buddha,

“tena hi, bhante, bhagavā nisīdatu ettha.

“Well then, sir, may the Blessed One sit here!”

Ayaṃ bhūmipadeso dvīhi arahantehi sammāsambuddhehi paribhutto bhavissatī”ti.

Then this piece of land will have been occupied by two perfected ones, fully awakened Buddhas.”

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out.

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

When he was seated he said to Venerable Ānanda:

“Bhūtapubbaṃ, ānanda, imasmiṃ padese vegalīṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujaṇo ākiṇṇamanusso.

“Once upon a time, Ānanda, there was a market town in this spot named Vebhalinga. It was successful and prosperous and full of people.

Vegalīṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi.

And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhalinga.

Idha sudāṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi.

It was here, in fact, that he had his monastery,

Idha sudāṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati.

where he sat and advised the mendicant Saṅgha.

Vegalīṅge kho, ānanda, gāmanigame ghaṭikāro nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahosi aggupaṭṭhāko.

The Buddha Kassapa had as chief attendant in Vebhalinga a potter named Ghaṭikāra.

Ghaṭikārassa kho, ānanda, kumbhakārassa jotipālo nāma māṇavo sahāyo ahosi piyasahāyo.

Ghaṭikāra had a dear friend named Jotipāla, a brahmin student.

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi:

Then Ghaṭikāra addressed Jotipāla,

‘āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Evam vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

When he said this, Jotipāla said to him,

‘alam, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena ditṭhena’ti?

What’s the use of seeing that baldy, that fake ascetic?’

Dutiyampi kho, ānanda ... pe ...

For a second time ...

tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca:

and a third time, Ghaṭikāra addressed Jotipāla,

‘āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

For a third time, Jotipāla said to him,

‘alam, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

‘Tena hi, samma jotipāla, sottisināṇiṃ ādāya naḍiṃ gamissāma sināyitun’ti.

‘Well then, dear Jotipāla, let’s take some bathing paste of powdered shell and go to the river to bathe.’

‘Evaṃ, sammā’ti kho, ānanda, jotipālo māṇavo ghaṭikārassa kumbhakārassa paccassosi.

‘Yes, dear,’ replied Jotipāla.

Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo sottisināṇiṃ ādāya naḍiṃ agamaṃsu sināyitun.

So that’s what they did.

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi:

Then Ghaṭikāra addressed Jotipāla,

‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre āraṃho.

‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.

Āyāma, samma jotipāla, kassapaṃ bhagavaṇtaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sāḍhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

When he said this, Jotipāla said to him,

‘alam, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

Dutiyampi kho, ānanda ... pe ...

For a second time ...

tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca:

and a third time, Ghaṭikāra addressed Jotipāla,

‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre āraṃho.

‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.

Āyāma, samma jotipāla, kassapaṃ bhagavaṇtaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sāḍhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

For a third time, Jotipāla said to him,

‘alam, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ ovattikāyaṃ parāmasitvā etadavoca:

Then Ghaṭikāra grabbed Jotipāla by the belt and said,

‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo.

‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.

Āyāma, samma jotipāla, kassapaṃ bhagavantam arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Atha kho, ānanda, jotipālo māṇavo ovattikaṃ vinivattetvā ghaṭikāraṃ kumbhakāraṃ etadavoca:

So Jotipāla undid his belt and said to Ghaṭikāra,

‘alaṃ, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ sīsaṃnhātaṃ kesesu parāmasitvā etadavoca:

Then Ghaṭikāra grabbed Jotipāla by the hair of his freshly-washed head and said,

‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo.

‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.

Āyāma, samma jotipāla, kassapaṃ bhagavantam arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Atha kho, ānanda, jotipālassa māṇavassa etadahosi:

Then Jotipāla thought,

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing,

Yatra hi nāmāyaṃ ghaṭikāro kumbhakāro ittarajacco samāno amhākaṃ sīsaṃnhātānaṃ kesesu parāmasitabbaṃ maññissati;

how this potter Ghaṭikāra, though born in a lower caste, should presume to grab me by the hair of my freshly-washed head!

na vatidaṃ kira orakaṃ maññe bhavissatī’ti;

This must be no ordinary matter.’

ghaṭikāraṃ kumbhakāraṃ etadavoca:

He said to Ghaṭikāra,

‘yāvātādohipi, samma ghaṭikārā’ti?

‘You’d even milk it to this extent, dear Ghaṭikāra?’

‘Yāvātādohipi, samma jotipāla.

‘I even milk it to this extent, dear Jotipāla.

Tathā hi pana me sādhusammataṃ tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For that is how holy I regard it to see that Blessed One.’

‘Tena hi, samma ghatikāra, muñca; gamissām’^{ti}.

‘Well then, dear Ghaṭikāra, release me, we shall go.’

Atha kho, ānanda, ghatikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā araham sammāsambuddho tenupasaṅkamim̐su; upasaṅkamitvā ghatikāro kumbhakāro kassapaṃ bhagavantam arahantam sammāsambuddham abhivādetvā ekamantam nisīdi. Jotipālo pana māṇavo kassapena bhagavatā arahatā sammāsambuddhena saddhim sammodi. Sammodaniyaṃ katham sāraṇiyaṃ vītisāretvā ekamantam nisīdi.

Then Ghaṭikāra the potter and Jotipāla the brahmin student went to the Buddha Kassapa.

Ghaṭikāra bowed and sat down to one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side.

Ekamantam nisinno kho, ānanda, ghatikāro kumbhakāro kassapaṃ bhagavantam arahantam sammāsambuddham etadavoca:

Ghaṭikāra said to the Buddha Kassapa,

‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo.

‘Sir, this is my dear friend Jotipāla, a brahmin student.

Imassa bhagavā dhammaṃ desetū’^{ti}.

Please teach him the Dhamma.’

Atha kho, ānanda, kassapo bhagavā araham sammāsambuddho ghatikāraṇca kumbhakāraṃ jotipālaṇca māṇavaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭikāra and Jotipāla with a Dhamma talk.

Atha kho, ānanda, ghatikāro ca kumbhakāro jotipālo ca māṇavo kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā kassapassa bhagavato arahato sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ kassapaṃ bhagavantam arahantam sammāsambuddham abhivādetvā padakkhiṇaṃ katvā pakkamim̐su.

Then they got up from their seat, bowed, and respectfully circled the Buddha Kassapa, keeping him on their right, before leaving.

Atha kho, ānanda, jotipālo māṇavo ghatikāraṃ kumbhakāraṃ etadavoca:

Then Jotipāla said to Ghaṭikāra,

‘imaṃ nu tvam, samma ghatikāra, dhammaṃ suṇanto atha ca pana agārasmā anagāriyaṃ na pabbajissasī’^{ti}?

‘Dear Ghaṭikāra, you have heard this teaching, so why don’t you go forth from the lay life to homelessness?’

‘Nanu maṃ, samma jotipāla, jānāsi, andhe jīṇṇe mātāpitaro posemī’^{ti}?

‘Don’t you know, dear Jotipāla, that I look after my blind old parents?’

‘Tena hi, samma ghatikāra, ahaṃ agārasmā anagāriyaṃ pabbajissāmī’^{ti}.

‘Well then, dear Ghaṭikāra, I shall go forth from the lay life to homelessness.’

Atha kho, ānanda, ghatikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā araham sammāsambuddho tenupasaṅkamim̐su; upasaṅkamitvā kassapaṃ bhagavantam arahantam sammāsambuddham abhivādetvā ekamantam nisīdim̐su. Ekamantam nisinno kho, ānanda, ghatikāro kumbhakāro kassapaṃ bhagavantam arahantam sammāsambuddham etadavoca:

Then Ghaṭikāra and Jotipāla went to the Buddha Kassapa, bowed and sat down to one side.

Ghaṭikāra said to the Buddha Kassapa,

‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo.

‘Sir, this is my dear friend Jotipāla, a brahmin student.

Imaṃ bhagavā pabbājetū’^{ti}.

Please give him the going forth.’

Alattha kho, ānanda, jotipālo mānavo kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjam, alattha upasampadam.

And Jotipāla the brahmin student received the going forth, the ordination in the Buddha's presence.

Atha kho, ānanda, kassapo bhagavā araham sammāsambuddho acirūpasampanne jotipāle mānave addhamāsupasampanne vegalīṅge yathābhirantaṃ viharitvā yena bārāṇasī tena cārikāṃ pakkāmi.

Not long after Jotipāla's ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhalinga as long as he wished—set out for Benares.

Anupubbena cārikāṃ caramāno yena bārāṇasī tadavasari.

Traveling stage by stage, he arrived at Benares,

Tatra sudam, ānanda, kassapo bhagavā araham sammāsambuddho bārāṇasiyaṃ viharati isipatane migadāye.

where he stayed near Benares, in the deer park at Isipatana.

Assosi kho, ānanda, kiki kāsirājā: 'kassapo kira bhagavā araham sammāsambuddho bārāṇasiṃ anupatto bārāṇasiyaṃ viharati isipatane migadāye'ti.

King Kiki of Kāsi heard that he had arrived.

Atha kho, ānanda, kiki kāsirājā bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā niyyāsi mahaccarājānubhāvena kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya.

He had the finest carriages harnessed. He then mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Benares to see the Buddha Kassapa.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena kassapo bhagavā araham sammāsambuddho tenupasaṅkami; upasaṅkamitvā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi.

He went by carriage as far as the terrain allowed, then descended and approached the Buddha Kassapa on foot. He bowed and sat down to one side.

Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājānaṃ kassapo bhagavā araham sammāsambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Atha kho, ānanda, kiki kāsirājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

Then King Kiki said to the Buddha,

'adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā'ti.

'Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me?'

Adhivāsesi kho, ānanda, kassapo bhagavā araham sammāsambuddho tuṇhībhāvena.

The Buddha Kassapa consented in silence.

Atha kho, ānanda, kiki kāsirājā kassapassa bhagavato sammāsambuddhassa adhivāsaṇaṃ viditvā utthāyāsanā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the Buddha had consented, King Kiki got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho, ānanda, kiki kāsirājā tassā rattiyā accayena sake nivesane paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā paṇdupuṭakassa sālino vigatakalākaṃ anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kēlaṃ ārocāpesi:

And when the night had passed, King Kiki had a variety of delicious foods prepared in his own home—soft saffron rice with the dark grains picked out, served with many soups and sauces.

Then he had the Buddha informed of the time, saying,

‘kālo, bhante, nitthitaṃ bhattaṃ’ti.

‘Sir, it’s time. The meal is ready.’

Atha kho, ānanda, kassapo bhagavā araham sammāsambuddho pubbaṃhasamayam nivāsetvā pattacīvaramādāya yena kikkha kāsirañño nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena.

Then Kassapa Buddha robed up in the morning and, taking his bowl and robe, went to the home of King Kikī, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Atha kho, ānanda, kikkha kāsirañño buddhappamukhaṃ bhikkhusaṅghaṃ paññitena khādaniyena bhojanīyena sahatthā santappesi sampavāresi.

Then King Kikī served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho, ānanda, kikkha kāsirañño kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ bhuttāvaṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

When the Buddha Kassapa had eaten and washed his hand and bowl, King Kikī took a low seat and sat to one side.

Ekamantaṃ nisinno kho, ānanda, kikkha kāsirañño kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

There he said to the Buddha Kassapa,

‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ;

‘Sir, may the Buddha please accept my invitation to reside in Benares for the rainy season.

evarūpaṃ saṅghassa upatthānaṃ bhavissatī’ti.

The Saṅgha will be looked after in the same style.’

‘Alaṃ, mahārāja.

‘Enough, great king.

Adhivuttho me vassāvāso’ti.

I have already accepted an invitation for the rains residence.’

Dutiyampi kho, ānanda ...

For a second time ...

tatiyampi kho, ānanda, kikkha kāsirañño kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

and a third time King Kikī said to the Buddha Kassapa,

‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ;

‘Sir, may the Buddha please accept my invitation to reside in Benares for the rainy season.

evarūpaṃ saṅghassa upatthānaṃ bhavissatī’ti.

The Saṅgha will be looked after in the same style.’

‘Alaṃ, mahārāja.

‘Enough, Great King.

Adhivuttho me vassāvāso’ti.

I have already accepted an invitation for the rains residence.’

Atha kho, ānanda, kikkha kāsirañño ‘na me kassapo bhagavā araham sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsaṃ’ti ahudeva aññathattaṃ, ahu domanassaṃ.

Then King Kikī, thinking, ‘The Buddha does not accept my invitation to reside for the rains in Benares,’ became sad and upset.

Atha kho, ānanda, kikkha kāsirañño kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

Then King Kikī said to the Buddha Kassapa,

‘atthi nu kho, bhante, añño koci mayā upatthākataro’ti?

‘Sir, do you have another attendant better than me?’

‘Atthi, mahārāja, vegalīṅgaṃ nāma gāmanigamo.

‘Great king, there is a market town named Vebhalinga,

Tattha ghaṭikāro nāma kumbhakāro;

where there’s a potter named Ghaṭikāra.

so me upatṭhāko aggupatṭhāko.

He is my chief attendant.

Tuyhaṃ kho pana, mahārāja, na me kassapo bhagavā araham sammāsambuddho adhiṇvāseti bārāṇasiyaṃ vassāvāsanti attheva aṇṇathattaṃ, atthi domanassaṃ.

Now, great king, you thought, “The Buddha does not accept my invitation to reside for the rains in Benares,” and you became sad and upset.

Tayidaṃ ghaṭikārassa kumbhakārassa natthi ca na ca bhavissati.

But Ghaṭikāra doesn’t get upset, nor will he.

Ghaṭikāro kho, mahārāja, kumbhakāro buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṃghaṃ saraṇaṃ gato.

Ghaṭikāra has gone for refuge to the Buddha, the teaching, and the Saṅgha.

Ghaṭikāro kho, mahārāja, kumbhakāro pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato.

He doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence.

Ghaṭikāro kho, mahārāja, kumbhakāro buddhe aveccappasādena samannāgato, dhamme aveccappasādena samannāgato, saṃghe aveccappasādena samannāgato, ariyakantehi sīlehi samannāgato.

He has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones.

Ghaṭikāro kho, mahārāja, kumbhakāro dukkhe nikkāṅkho, dukkhasamudaye nikkāṅkho, dukkhanirodhe nikkāṅkho, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho.

He is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation.

Ghaṭikāro kho, mahārāja, kumbhakāro ekabhaddiko brahmacārī sīlavā kalyāṇadhammo.

He eats in one part of the day; he’s celibate, ethical, and of good character.

Ghaṭikāro kho, mahārāja, kumbhakāro nikkhattamaṇisuvaṇṇo apetajātarūparajato.

He has set aside gems and gold, and rejected gold and money.

Ghaṭikāro kho, mahārāja, kumbhakāro pannamusalo na sahatthā pathaviṃ khaṇati.

He’s put down the shovel and doesn’t dig the earth with his own hands.

Yaṃ hoti kūlapaluggaṃ vā mūsikukkaro vā taṃ kājena āharitvā bhājanaṃ karitvā evamāha:

He takes what has crumbled off by a riverbank or been dug up by mice, and brings it back in a carrier. When he has made a pot, he says,

“ettha yo icchatī taṇḍulapaṭibhastāni vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchatī taṃ haratū”ti.

“Anyone may leave bagged sesame, mung beans here and take what they wish.”

Ghaṭikāro kho, mahārāja, kumbhakāro andhe jinṇe mātāpitāro poseti.

He looks after his blind old parents.

Ghaṭikāro kho, mahārāja, kumbhakāro pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

And since he has ended the five lower fetters, Ghaṭikāra will be reborn spontaneously and will become extinguished there, not liable to return from that world.

Ekamidāhaṃ, mahārāja, samayaṃ vegaliṅge nāma gāmanigame viharāmi.

This one time, great king, I was staying near the market town of Vebhaliṅga.

Atha khvāhaṃ, mahārāja, pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ; upasaṅkamitvā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ:

Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭikāra's parents, where I said to them,

“handa ko nu kho ayaṃ bhaggavo gato”ti?

“Excuse me, where has Bhaggava gone?”

“Nikkhanto kho te, bhante, upatthāko antokumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā”ti.

“Your attendant has gone out, sir. But take rice from the pot and sauce from the pan and eat.”

Atha khvāhaṃ, mahārāja, kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanaṃ pakkamiṃ.

So that's what I did. And after eating I got up from my seat and left.

Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca:

Then Ghaṭikāra went up to his parents and said,

“ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanaṃ pakkanto”ti?

“Who took rice from the pot and sauce from the pan, ate it, and left?”

“Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanaṃ pakkanto”ti?

“It was the Buddha Kassapa, my dear.”

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi:

Then Ghaṭikāra thought,

“lābhā vata me, suladdhaṃ vata me,

“I'm so fortunate, so very fortunate,

yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho”ti.

in that the Buddha Kassapa trusts me so much!”

Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattahaṃ mātāpitūnaṃ.

Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegaliṅge nāma gāmanigame viharāmi.

Another time, great king, I was staying near that same market town of Vebhaliṅga.

Atha khvāhaṃ, mahārāja, pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ; upasaṅkamitvā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ:

Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭikāra's parents, where I said to them,

“handa ko nu kho ayaṃ bhaggavo gato”ti?

“Excuse me, where has Bhaggava gone?”

“Nikkhanto kho te, bhante, upatthāko anto kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā”ti.

“Your attendant has gone out, sir. But take porridge from the pot and sauce from the pan and eat.”

Atha khvāhaṃ, mahārāja, kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanaṃ pakkamiṃ.

So that's what I did. And after eating I got up from my seat and left.

Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami;
upasaṅkamitvā mātāpitaro etadavoca:

Then Ghaṭikāra went up to his parents and said,

“ko kaḷopiyaṃ kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ
pakkanto”ti?

“Who took porridge from the pot and sauce from the pan, ate it, and left?”

“Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kaḷopiyaṃ kummāsaṃ gahetvā
pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ pakkanto”ti.

“It was the Buddha Kassapa, my dear.”

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi:

Then Ghaṭikāra thought,

“lābhā vata me, suladdhaṃ vata me,

“I’m so fortunate, so very fortunate,

yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho”ti.

to be trusted so much by the Buddha Kassapa!”

Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati,
sattahaṃ mātāpitūnaṃ.

Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegaliṅge nāma gāmanigame viharāmi.

Another time, great king, I was staying near that same market town of Vebhaliṅga.

Tena kho pana samayena kuṭi ovassati.

Now at that time my hut leaked.

Atha khvāhaṃ, mahārāja, bhikkhū āmantesiṃ:

So I addressed the mendicants,

“gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ jānāthā”ti.

“Mendicants, go to Ghaṭikāra’s home and find some grass.”

Evaṃ vutte, mahārāja, te bhikkhū maṃ etadavocuṃ:

When I said this, those mendicants said to me,

“natthi kho, bhante, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ, atthi ca khvāssa
āvesane tiṇacchadanā”ti.

“Sir, there’s no grass there, but his workshop has a grass roof.”

“Gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇaṃ karoṭhā”ti.

“Then go to the workshop and strip the grass.”

Atha kho te, mahārāja, bhikkhū ghaṭikārassa kumbhakārassa āvesanaṃ
uttiṇamakāmsu.

So that’s what they did.

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa mātāpitaro te bhikkhū
etadavocuṃ:

Then Ghaṭikāra’s parents said to those mendicants,

“ke āvesanaṃ uttiṇaṃ karonti”ti?

“Who’s stripping the grass from the workshop?”

“Bhikkhū, bhagini, kassapassa bhagavato arahato sammāsambuddhassa kuṭi
ovassati”ti.

“It’s the mendicants, sister. The Buddha’s hut is leaking.”

“Haratha, bhante, haratha, bhadramukhā”ti.

“Take it, sirs! Take it, my dears!”

Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami;
upasaṅkamitvā mātāpitaro etadavoca:

Then Ghaṭikāra went up to his parents and said,

“ke āvesanaṃ uttiṇṇamakamsū”ti?

“Who stripped the grass from the workshop?”

“Bhikkhū, tāta, kassapassa kira bhagavato arahato sammāsambuddhassa kuṭi ovassatī”ti.

“It was the mendicants, dear. It seems the Buddha’s hut is leaking.”

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi:

Then Ghaṭikāra thought,

“lābhā vata me, suladdhaṃ vata me,

“I’m so fortunate, so very fortunate,

yassa me kassapo bhagavā araham sammāsambuddho evaṃ abhivissattho”ti.

to be trusted so much by the Buddha Kassapa!”

Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ.

Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Atha kho, mahārāja, āvesanaṃ sabbantaṃ temāsaṃ ākāsacchadanaṃ aṭṭhāsi, na devotivassi.

Then the workshop remained with the sky for a roof for the whole three months, but no rain fell on it.

Evarūpo ca, mahārāja, ghaṭikāro kumbhakāro’ti.

And that, great king, is what Ghaṭikāra the potter is like.’

‘Lābhā, bhante, ghaṭikārassa kumbhakārassa, suladdhā, bhante, ghaṭikārassa kumbhakārassa

‘Ghaṭikāra the potter is fortunate, very fortunate,

yassa bhagavā evaṃ abhivissattho’ti.

to be so trusted by the Buddha Kassapa.’

Atha kho, ānanda, kiki kāsirājā ghaṭikārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍuputakassa sālino tadupiyañca sūpeyyaṃ.

Then King Kiki sent around five hundred cartloads of rice, soft saffron rice, and suitable sauce to Ghaṭikāra.

Atha kho te, ānanda, rājapurisā ghaṭikāraṃ kumbhakāraṃ upasaṅkamitvā etadavocum:

Then one of the king’s men approached Ghaṭikāra and said,

‘imāni kho, bhante, pañcamattāni taṇḍulavāhasatāni kikinā kāsirājena pahitāni paṇḍuputakassa sālino tadupiyañca sūpeyyaṃ.

‘Sir, these five hundred cartloads of rice, soft saffron rice, and suitable sauce have been sent to you by King Kiki of Kāśi.

Tāni, bhante, paṭiggaṇhathā’ti.

Please accept them.’

‘Rājā kho bahukicco bahukaraṇīyo.

‘The king has many duties, and much to do.

Alaṃ me.

I have enough.

Raṇṇova hotū’ti.

Let this be for the king himself.’

Siyā kho pana te, ānanda, evamassa:

Ānanda, you might think:

‘aṇṇo nūna tena samayena jotipālo māṇavo ahoṣī’ti.

‘Surely the brahmin student Jotipāla must have been someone else at that time?’

Na kho panetaṃ, ānanda, evaṃ datṭhabbaṃ.

But you should not see it like this.

Ahaṃ tena samayena jotipālo māṇavo ahosiṃ”ti.

I myself was the student Jotipāla at that time.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Ghaṭikārasuttaṃ niṭṭhitaṃ paṭhamam.

Ratthapālāsutta

With Ratthapāla

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kurūsu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena thullakoṭṭhikaṃ nāma kurūnaṃ nigamo tadavasari.

At one time the Buddha was wandering in the land of the Kurus together with a large Saṅgha of mendicants when he arrived at a town of the Kurus named Thullakoṭṭhita.

Assosum kho thullakoṭṭhikā brāhmaṇagahapatikā:

The brahmins and householders of Thullakoṭṭhita heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kurūsu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ thullakoṭṭhikaṃ anuppatto.

“It seems the ascetic Gotama—a Sakyān, gone forth from a Sakyān family—has arrived at Thullakoṭṭhita, together with a large Saṅgha of mendicants.

Tam kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Atha kho thullakoṭṭhikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu; appekacce bhagavatā saddhiṃ sammodimṣu, sammodanīyaṃ kathaṃ saraṇīyaṃ vitisāretvā ekamantaṃ nisīdimṣu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimṣu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimṣu; appekacce tunhībhūtā ekamantaṃ nisīdimṣu.

Then the brahmins and householders of Thullakoṭṭhita went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṃ nisinne kho thullakoṭṭhike brāhmaṇagahapatike bhagavā dhammiyā kathāya sandassesi samādapesi sāmuttejesi sampahaṃsesi.

When they were seated, the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Tena kho pana samayena ratthapālo nāma kulaputto tasmimyeva thullakoṭṭhike aggakulassa putto tissaṃ parisāyaṃ nisinna hoti.

Now at that time a gentleman named Ratthapāla, the son of the leading clan in Thullakoṭṭhita, was sitting in the assembly.

Atha kho raṭṭhapālassa kulaputtassa etadahosi:

He thought,

“yathā yathā khvāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

“As I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ”ti.

Why don’t I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?”

Atha kho thullakoṭṭhikā brāhmaṇagahapatikā bhagavatā dhammiyā kathāya sandassitā samādāpitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

Then, having approved and agreed with what the Buddha said, the brahmins and householders of Thullakoṭṭhita got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho raṭṭhapālo kulaputto acirapakkantesu thullakoṭṭhikesu brāhmaṇagahapatikesu yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca:

Soon after they left, Raṭṭhapāla went up to the Buddha, bowed, sat down to one side, and said to him,

“yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

“Sir, as I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Ichchāmaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ.

I wish to cut off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Labheyyāhaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyaṃ upasampadaṃ.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?

Pabbājetu maṃ bhagavā”ti.

May the Buddha please give me the going forth!”

“Anuññātosī pana tvaṃ, raṭṭhapāla, mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti?

“But, Raṭṭhapāla, do you have your parents’ permission?”

“Na kho haṃ, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti.

“No, sir.”

“Na kho, raṭṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājentī”ti.

“Raṭṭhapāla, Buddhas don’t give the going forth to the child of parents who haven’t given their permission.”

“Svāhaṃ, bhante, tathā karissāmi yathā maṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti.

“I’ll make sure, sir, to get my parents’ permission.”

Atha kho raṭṭhapālo kulaputto utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca:

Then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha. Then he went to his parents and said,

“ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

“Mum and dad, as I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Ichchāmaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ.

I wish to cut off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti.

Please give me permission to go forth.”

Evam vutte, raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavocaṃ:

When he said this, Raṭṭhapāla’s parents said to him,

“tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

“But, dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re dainty and raised in comfort.

Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.

You know nothing of suffering.

() Maraṇenapi te mayaṃ akāmakā vinā bhavissāma.

When you die we will lose you against our wishes.

Kim pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

So how can we allow you to go forth while you’re still alive?”

Dutiyaṃpi kho raṭṭhapālo kulaputto ... pe ...

For a second time,

tatiyaṃpi kho raṭṭhapālo kulaputto mātāpitāro etadavoca:

and a third time, Raṭṭhapāla asked his parents for permission, but got the same reply.

“ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

Ichchāmaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ.

Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti.

Tatiyaṃpi kho raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavocaṃ:

“tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.

Maraṇenapi te mayaṃ akāmakā vinā bhavissāma.

Kim pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

Atha kho raṭṭhapālo kulaputto:

Then Raṭṭhapāla thought,

“na maṃ mātāpitaro anujānanti agārasmā anagāriyaṃ pabbajjāyā”ti tattheva anantarahitāya bhūmiyā nipajji:

“My parents don’t allow me to go forth.” He laid down there on the bare ground, saying,

“idheva me maraṇaṃ bhavissati pabbajjā vā”ti.

“I’ll either die right here or go forth.”

Atha kho raṭṭhapālo kulaputto ekampi bhattaṃ na bhuñji, dvepi bhattāni na bhuñji, tīnapi bhattāni na bhuñji, cattāripi bhattāni na bhuñji, pañcapi bhattāni na bhuñji, chapi bhattāni na bhuñji, sattapi bhattāni na bhuñji.

And he refused to eat, up to the seventh meal.

Atha kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocum:

Then Raṭṭhapāla’s parents said to him,

“tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

“Dear Raṭṭhapāla, you re our only child. You’re dear to us and we love you. You’re dainty and raised in comfort.

Na tvam, tāta raṭṭhapāla, kassaci, dukkhassa jānāsi.

You know nothing of suffering.

Maraneṇapi te mayaṃ akāmakā vinā bhavissāma.

When you die we will lose you against our wishes.

Kim pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāya.

So how can we allow you to go forth from lay life to homelessness while you re still living?

Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca;

Get up, Raṭṭhapāla! Eat, drink, and amuse yourself.

bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu.

While enjoying sensual pleasures, delight in making merit.

Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya.

We don’t allow you to go forth.

Maraneṇapi te mayaṃ akāmakā vinā bhavissāma.

When you die we will lose you against our wishes.

Kim pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

So how can we allow you to go forth while you’re still alive?”

Evam vutte, raṭṭhapālo kulaputto tuṇhī ahoṣi.

When they said this, Raṭṭhapāla kept silent.

Dutiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocum ... pe ...

For a second time,

dutiyampi kho raṭṭhapālo kulaputto tuṇhī ahoṣi.

Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocum:

and a third time, Raṭṭhapāla’s parents made the same request.

“tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.

Maranenapi te mayaṃ akāmakā vinā bhavissāma, kiṃ pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāya.

Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca;

bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu.

Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya.

Maranenapi te mayaṃ akāmakā vinā bhavissāma.

Kiṃ pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

Tatiyampi kho raṭṭhapālo kulaputto tuṇhī ahosi.

And for a third time, Raṭṭhapāla kept silent. Raṭṭhapāla’s parents then went to see his friends. They told them of the situation and asked for their help.

Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamitvā raṭṭhapālam kulaputtam etadavocum:

Then Raṭṭhapāla’s friends went to him and said,

“tvam khosi, samma raṭṭhapāla, mātāpitūnam ekaputtako piyo manāpo sukhedhito suhaparibhato.

“Our friend Raṭṭhapāla, you are your parents’ only child. You re dear to them and they love you. You’re dainty and raised in comfort.

Na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi.

You know nothing of suffering.

Maranenapi te mātāpitāro akāmakā vinā bhavissanti.

When you die your parents will lose you against their wishes.

Kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya.

So how can they allow you to go forth while you’re still alive?

Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca;

Get up, Raṭṭhapāla! Eat, drink, and amuse yourself.

bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu.

While enjoying sensual pleasures, delight in making merit.

Na taṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāya.

Your parents will not allow you to go forth.

Maranenapi te mātāpitāro akāmakā vinā bhavissanti.

When you die your parents will lose you against their wishes.

Kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti?

So how can they allow you to go forth while you’re still alive?”

Evam vutte, raṭṭhapālo kulaputto tuṇhī ahosi.

When they said this, Raṭṭhapāla kept silent.

Dutiyaampi kho ...

For a second time,

tatiyaampi kho raṭṭhapālassa kulaputtassa sahāyakā raṭṭhapālam kulaputtam etadavocum:

and a third time, Raṭṭhapāla’s friends made the same request.

“tvam khosi, samma ratthapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhapariabhato, na tvam, samma ratthapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitāro akāmakā vinā bhavissanti.

Kim pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya?

Uṭthehi, samma ratthapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu.

Na taṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mātāpitāro akāmakā vinā bhavissanti.

Kim pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya”ti?

Tatiyampi kho ratthapālo kulaputto tuṇhī ahoṣi.

And for a third time, Ratthapāla kept silent.

Atha kho ratthapālassa kulaputtassa saḥāyakā yena ratthapālassa kulaputtassa mātāpitāro tenupasaṅkamimṣu; upasaṅkamitvā ratthapālassa kulaputtassa mātāpitāro etadavocum:

Then Ratthapāla's friends went to his parents and said,

“ammatātā, eso ratthapālo kulaputto tattheva anantarahitāya bhūmiyā nipanno:

“Mum and dad, Ratthapāla is lying there on the bare ground saying:

‘idheva me maraṇaṃ bhavissati pabbajjā vā’ti.

‘I’ll either die right here or go forth.’

Sace tumhe ratthapālaṃ kulaputtaṃ nānujānissatha agārasmā anagāriyaṃ pabbajjāya, tattheva maraṇaṃ āgamissati.

If you don’t allow him to go forth, he’ll die there.

Sace pana tumhe ratthapālaṃ kulaputtaṃ anujānissatha agārasmā anagāriyaṃ pabbajjāya, pabbajitampi naṃ dakkhissatha.

But if you do allow him to go forth, you’ll see him again afterwards.

Sace ratthapālo kulaputto nābhiraṃsati agārasmā anagāriyaṃ pabbajjāya, kā tassa aññā gati bhavissati? Idheva paccāgamissati.

And if he doesn’t enjoy the renunciate life, where else will he have to go? He’ll come right back here.

Anujānātha ratthapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāya”ti.

Please give Ratthapāla permission to go forth.”

“Anujānāma, tātā, ratthapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāya.

“Then, dears, we give Ratthapāla permission to go forth.

Pabbajitena ca pana mātāpitāro uddassetabbā”ti.

But once gone forth he must visit his parents.”

Atha kho ratthapālassa kulaputtassa saḥāyakā yena ratthapālo kulaputto tenupasaṅkamimṣu; upasaṅkamitvā ratthapālaṃ kulaputtaṃ etadavocum:

Then Ratthapāla's friends went to him and said,

“utthehi, samma ratthapāla, anuññātosī mātāpitūhi agārasmā anagāriyaṃ pabbajjāya.

“Get up, Ratthapāla! Your parents have given you permission to go forth from lay life to homelessness.

Pabbajitena ca pana te mātāpitāro uddassetabbā”ti.

But once gone forth you must visit your parents.”

Atha kho raṭṭhapālo kulaputto utthahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantam etadavoca:
Raṭṭhapāla got up and regained his strength. He went to the Buddha, bowed, sat down to one side, and said to him,

“anuññāto ahaṃ, bhante, mātāpitūhi agāasmā anagāriyaṃ pabbajjāya.
“Sir, I have my parents’ permission to go forth from the lay life to homelessness.

Pabbājetu maṃ bhagavā”ti.
May the Buddha please give me the going forth.”

Alattha kho raṭṭhapālo kulaputto bhagavato santike pabbajjaṃ, alattha upasampadam.
And Raṭṭhapāla received the going forth, the ordination in the Buddha’s presence.

Atha kho bhagavā acirūpasampanne āyasmante raṭṭhapāle addhamāsūpasampanne thullakoṭṭhike yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi.
Not long after Venerable Raṭṭhapāla’s ordination, a fortnight later, the Buddha—having stayed in Thullakoṭṭhita as long as he wished—set out for Sāvattihī.

Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari.
Traveling stage by stage, he arrived at Sāvattihī,

Tatra sudam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Atha kho āyasmā raṭṭhapālo eko vūpakaṭṭho appamatto ātāpi pahitto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.
Then Venerable Raṭṭhapāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā raṭṭhapālo arahataṃ ahoṣi.
And Venerable Raṭṭhapāla became one of the perfected.

Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā raṭṭhapālo bhagavantam etadavoca:
Then he went up to the Buddha, bowed, sat down to one side, and said to him,

“icchāmaṃ, bhante, mātāpitāro uddassetuṃ, sace maṃ bhagavā anujānā”ti.
“Sir, I’d like to visit my parents, if the Buddha allows it.”

Atha kho bhagavā āyasmato raṭṭhapālassa cetasā ceto paricca manasākāsi.
Then the Buddha focused on comprehending Raṭṭhapāla’s mind.

Yathā bhagavā aññāsi:
When he knew that

“abhabbo kho raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattitun”ti, atha kho bhagavā āyasmantaṃ raṭṭhapālaṃ etadavoca:
it was impossible for Raṭṭhapāla to reject the training and return to a lesser life, he said,

“yassadāni tvaṃ, raṭṭhapāla, kālaṃ maññāsi”ti.
“Please, Raṭṭhapāla, go at your convenience.”

Atha kho āyasmā raṭṭhapālo utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā senāsanaṁ saṁsāmetvā pattacīvaramādāya yena thullakoṭṭhikam tena cārikam pakkāmi.

And then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Thullakoṭṭhita.

Anupubbena cārikam caramāno yena thullakoṭṭhiko tadavasari.

Traveling stage by stage, he arrived at Thullakoṭṭhika,

Tatra sudam āyasmā raṭṭhapālo thullakoṭṭhike viharati raṇṇo korabyassa migacīre.

where he stayed in King Kōravya's deer range.

Atha kho āyasmā raṭṭhapālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya thullakoṭṭhikam piṇḍāya pāvisi.

Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, entered Thullakoṭṭhita for alms.

Thullakoṭṭhike sapadānam piṇḍāya caramāno yena sakapitu nivesanam tenupasaṅkami.

Wandering indiscriminately for alms-food, he approached his own father's house.

Tena kho pana samayena āyasmato raṭṭhapālassa pitā majjhimāya dvārasālāya ullikhāpeti.

Now at that time Raṭṭhapāla's father was having his hair dressed in the hall of the middle gate.

Addasā kho āyasmato raṭṭhapālassa pitā āyasmantaṁ raṭṭhapālaṁ dūratova āgacchantam.

He saw Raṭṭhapāla coming off in the distance

Disvāna etadavoca:

and said,

“imehi muṇḍakehi samaṇakehi amhākaṁ ekaputtako piyo manāpo pabbājito”ti.

“Our dear and beloved only son was made to go forth by these shavelings, these fake ascetics!”

Atha kho āyasmā raṭṭhapālo sakapitu nivesane neva dānam alatto na paccakkhānam;

And at his own father's house Raṭṭhapāla received neither alms nor a polite refusal,

aññadatthu akkosameva alatto.

but only abuse.

Tena kho pana samayena āyasmato raṭṭhapālassa nātidadāsi ābhidosikaṁ kummāsaṁ chaddetukāma hoti.

Now at that time a family bondservant wanted to throw away the previous night's porridge.

Atha kho āyasmā raṭṭhapālo taṁ nātidadasi etadavoca:

So Raṭṭhapāla said to her,

“sacetam, bhagini, chaddanīyadhammam, idha me patte ākirā”ti.

“If that's to be thrown away, sister, pour it here in my bowl.”

Atha kho āyasmato raṭṭhapālassa nātidadasi taṁ ābhidosikaṁ kummāsaṁ āyasmato raṭṭhapālassa patte ākiranti hatthānaṇca pādānaṇca sarassa ca nimittam aggahesi.

As she was pouring the porridge into his bowl, she recognized the features of his hands, feet, and voice.

Atha kho āyasmato raṭṭhapālassa nātidadasi yenāyasmato raṭṭhapālassa mātā tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa mātaram etadavoca:

She then went to his mother and said,

“yaggheyye, jāneyyāsi:

“Please, madam, you should know this.

‘ayyaputto raṭṭhapālo anupatto’”ti.

My lord Raṭṭhapāla has arrived.”

“Sace, je, saccam bhaṇasi, adāsiṃ taṃ karomī”ti.
“Wow! If you speak the truth, I’ll make you a free woman!”

Atha kho āyasmato raṭṭhapālassa pitā yenāyasmato raṭṭhapālassa pitā
tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa pitaram etadavoca:
Then Raṭṭhapāla’s mother went to his father and said,

“yagghe, gahapati, jāneyyāsi:
“Please householder, you should know this.

‘raṭṭhapālo kira kulaputto anuppatto’”ti?
It seems our son Raṭṭhapāla has arrived.”

Tena kho pana samayena āyasmā raṭṭhapālo taṃ ābhidosikaṃ kummāsaṃ
aññataraṃ kuṭṭamūlaṃ nissāya paribhuñjati.
Now at that time Raṭṭhapāla was eating last night’s porridge by a wall.

Atha kho āyasmato raṭṭhapālassa pitā yenāyasmā raṭṭhapālo tenupasaṅkami;
upasaṅkamitvā āyasmantaṃ raṭṭhapālaṃ etadavoca:
Then Raṭṭhapāla’s father went up to him and said,

“atthi nāma, tāta raṭṭhapāla, ābhidosikaṃ kummāsaṃ paribhuñjissasi?
“Dear Raṭṭhapāla! There’s ... and you ll be eating last night’s porridge!

Nanu, tāta raṭṭhapāla, sakaṃ gehaṃ gantabban”ti?
Why not go to your own home?”

“Kuto no, gahapati, amhākaṃ gehaṃ agārasmā anagāriyaṃ pabbajitānaṃ?
“Householder, how could those of us who have gone forth from the lay life to homelessness
have a house?

Anagārā mayaṃ, gahapati.
We’re homeless, householder.

Agamamha kho te, gahapati, gehaṃ, tattha neva dānaṃ alatthamha na
paccakkhānaṃ;
I came to your house, but there I received neither alms nor a polite refusal,

aññadatthu akkosameva alatthamhā”ti.
but only abuse.”

“Ehi, tāta raṭṭhapāla, gharaṃ gamissāmā”ti.
“Come, dear Raṭṭhapāla, let’s go to the house.”

“Alaṃ, gahapati, kataṃ me ajja bhattakiccaṃ”.
“Enough, householder. My meal is finished for today.”

“Tena hi, tāta raṭṭhapāla, adhivāsehi svātanāya bhattaṃ”ti.
“Well then, dear Raṭṭhapāla, please accept tomorrow’s meal from me.”

Adhivāsesi kho āyasmā raṭṭhapālo tuṇhībhāvena.
Raṭṭhapāla consented in silence.

Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adhivāsanaṃ viditvā
yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamitvā mahantaṃ
hiraññasuvannaṃssa puñjaṃ kārāpetvā kilañjehi paṭicchādetvā āyasmato raṭṭhapālassa
purāṇadutiyaikā āmantesi:
*Then, knowing that Raṭṭhapāla had consented, his father went back to his own house. He made
a heap of gold coins and bullion and hid it under mats. Then he addressed Raṭṭhapāla’s former
wives,*

“etha tumhe, vadhuyo, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa kulaputtassa
piyā hotha manāpā tena alaṅkārena alaṅkarothā”ti.
“Please, daughters-in-law, adorn yourselves in the way that our son Raṭṭhapāla found you
most adorable.”

Atha kho āyasmato raṭṭhapālassa pitā tassā rattiyā accayena sake nivesane paṇiṭaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato raṭṭhapālassa kālaṃ ārocesi:

And when the night had passed Raṭṭhapāla's father had a variety of delicious foods prepared in his own home, and announced the time to the Venerable Raṭṭhapāla, saying,

“kālo, tāta raṭṭhapāla, niṭṭhitam bhattan”ti.

“Sir, it's time. The meal is ready.”

Atha kho āyasmā raṭṭhapālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena sakapitu nivesanam tenupasaṅkamī; upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmato raṭṭhapālassa pitā taṃ hiraññasuvaṇṇassa puñjaṃ vivarāpetvā āyasantam raṭṭhapālam etadavoca:

Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, went to his father's home, and sat down on the seat spread out. Raṭṭhapāla's father, revealing the heap of gold coins and bullion, said to him,

“idaṃ te, tāta raṭṭhapāla, mātu mattikaṃ dhanam, aññaṃ pettikaṃ, aññaṃ pitāmahaṃ.

“Dear Raṭṭhapāla, this is your maternal fortune. There's another paternal fortune, and an ancestral one.”

Sakkā, tāta raṭṭhapāla, bhoge ca bhuñjitum puññāni ca kātuṃ.

You can both enjoy your wealth and make merit.

Ehi tvam, tāta raṭṭhapāla, hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī”ti.

Come, return to a lesser life, enjoy wealth, and make merit!”

“Sace me tvam, gahapati, vacanam kareyyāsi, imam hiraññasuvaṇṇassa puñjaṃ sakate āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi.

“If you'd follow my advice, householder, you'd have this heap of gold loaded on a cart and carried away to be dumped in the middle of the Ganges river.”

Tam kissa hetu?

Why is that?

Ye uppajjissanti hi te, gahapati, tatonidānam sokaparidevadukkhadomanassupāyāsā”ti.

Because this will bring you nothing but sorrow, lamentation, pain, sadness, and distress.”

Atha kho āyasmato raṭṭhapālassa purāṇadutiyikā paccekam pādesu gahetvā āyasantam raṭṭhapālam etadavocum:

Then Raṭṭhapāla's former wives each clasped his feet and said,

“kīdisā nāma tā, ayyaputta, accharāyo yāsam tvam hetu brahmacariyaṃ carasī”ti?

“What are they like, lord, the nymphs for whom you lead the spiritual life?”

“Na kho mayam, bhaginī, accharānam hetu brahmacariyaṃ carāmā”ti.

“Sisters, I don't lead the spiritual life for the sake of nymphs.”

“Bhaginivādena no ayyaputto raṭṭhapālo samudācaratī”ti tā tattheva mucchitā papatimsu.

Saying, “Our lord Raṭṭhapāla refers to us as sisters!” they fainted right away.

Atha kho āyasmā raṭṭhapālo pitaram etadavoca:

Then Raṭṭhapāla said to his father,

“sace, gahapati, bhojanam dātabbam, detha;

“If there is food to be given, householder, please give it.

mā no viheṭhethā”ti.

But don't harass me.”

“Bhuñja, tāta raṭṭhapāla, niṭṭhitam bhattan”ti.

“Eat, dear Raṭṭhapāla. The meal is ready.”

Atha kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ paṇītena
khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

*Then Raṭṭhapāla's father served and satisfied Venerable Raṭṭhapāla with his own hands with a
variety of delicious foods.*

Atha kho āyasmā raṭṭhapālo bhuttāvī onītapattapāṇī ṭhitakova imā gāthā abhāsi:
*When he had eaten and washed his hand and bowl, he recited these verses while standing right
there:*

“Passa cittīkatam bimbam,

“See this fancy puppet,

arukāyam samussitam;

a body built of sores,

Āturam bahusaṅkappam,

diseased, obsessed over,

yassa natthi dhuvam ṭhiti.

which doesn't last at all.

Passa cittīkatam rūpam,

See this fancy figure,

maṇinā kuṇḍalena ca;

with its gems and earrings;

Aṭṭhi tacena onaddham,

it is bones wrapped in skin,

saha vatthebhi sobhati.

made pretty by its clothes.

Alattakakatā pādā,

Rouged feet

mukham cuṇṇakamakkhitaṃ;

and powdered face

Alaṃ bālassa mohāya,

may be enough to beguile a fool,

no ca pāragavesino.

but not a seeker of the far shore.

Aṭṭhāpadakatā kesā,

Hair in eight braids

nettā añjanamakkhita;

and eyeliner

Alaṃ bālassa mohāya,

may be enough to beguile a fool,

no ca pāragavesino.

but not a seeker of the far shore.

Añjanīva navā cittā,

A rotting body all adorned

pūtikāyo alaṅkato;

like a freshly painted makeup box

Alaṃ bālassa mohāya,

may be enough to beguile a fool,

no ca pāragavesino.

but not a seeker of the far shore.

Odahi migavo pāsaṃ,
The hunter laid his snare,

nāsadā vākaraṃ migo;
but the deer didn't spring the trap.

Bhutvā nivāpaṃ gacchāma,
I've eaten the bait and now I go,

kandante migabandhake”ti.
leaving the trapper to lament.”

Atha kho āyasmā ratthapālo thitakova imā gāthā bhāsivā yena rañño korabyassa migacīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

Then Ratthapāla, having recited this verse while standing, went to King Koravya's deer range and sat at the root of a tree for the day's meditation.

Atha kho rājā korabyo migavaṃ āmantesi:
Then King Koravya addressed his gamekeeper,

“sodhehi, samma migava, migacīraṃ uyyānabhūmiṃ;
“My good gamekeeper, tidy up the park of the deer range.

gacchāma subhūmiṃ dassanāyā”ti.
We will go to see the scenery.”

“Evaṃ, devā”ti kho migavo rañño korabyassa paṭissutvā migacīraṃ sodhento addasa āyasmantaṃ ratthapālaṃ aññatarasmiṃ rukkhamūle divāvihāraṃ nisinnaṃ.

“Yes, Your Majesty,” replied the gamekeeper. While tidying the deer range he saw Ratthapāla sitting in meditation.

Disvāna yena rājā korabyo tenupasaṅkami; upasaṅkamitvā rājānaṃ korabyaṃ etadaṇoca:

Seeing this, he went to the king, and said,

“suddhaṃ kho te, deva, migacīraṃ.
“The deer range is tidy, sire.

Atthi cettha ratthapālo nāma kulaputto imasmiṃyeva thullakoṭṭhike aggakulassa putto yassa tvaṃ abhiṇhaṃ kittayamāno ahosi, so aññatarasmiṃ rukkhamūle divāvihāraṃ nisinna”ti.

And the gentleman named Ratthapāla, the son of the leading clan in Thullakoṭṭhita, of whom you have often spoken highly, is meditating there at the root of a tree.”

“Tena hi, samma migava, alaṃ dānajja uyyānabhūmiyā.

“Well then, my good gamekeeper, that's enough of the park for today.

Tameva dāni mayaṃ bhavantaṃ ratthapālaṃ payirupāsissāmā”ti.
Now I shall pay homage to the Master Ratthapāla.”

Atha kho rājā korabyo “yaṃ tattha khādanīyaṃ bhojanīyaṃ paṭiyattaṃ taṃ sabbaṃ vissajjethā”ti vatvā bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi thullakoṭṭhikamhā niyyāsi mahaccarājānubhāvena āyasmantaṃ ratthapālaṃ dassanāyā.

And then King Koravya said, “Give away all the different foods that have been prepared there.” He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Thullakoṭṭhita to see Ratthapāla.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ussatāya ussatāya parisāya yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmatā raṭṭhapālena saddhim sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca:

He went by carriage as far as the terrain allowed, then descended and approached Raṭṭhapāla on foot, together with a group of eminent officials. They exchanged greetings, and, when the greetings and polite conversation were over, he stood to one side, and said to Raṭṭhapāla:

“idha bhavaṃ raṭṭhapālo hatthathare nisīdatu”ti.

“Here, Master Raṭṭhapāla, sit on this elephant rug.”

“Alaṃ, mahārāja, nisīda tvam;

“Enough, great king, you sit on it.

nisinno ahaṃ sake āsane”ti.

I’m sitting on my own seat.”

Nisīdi rājā korabyo paññatte āsane. Nisajja kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca:

So the king sat down on the seat spread out, and said:

“Cattārimāni, bho raṭṭhapāla, pārijuṇṇāni yehi pārijuṇṇehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti.

“Master Raṭṭhapāla, there are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Katamāni cattāri?

What four?

Jarāpārijuṇṇaṃ, byādhipārijuṇṇaṃ, bhogapārijuṇṇaṃ, ñātipārijuṇṇaṃ.

Decay due to old age, decay due to sickness, decay of wealth, and decay of relatives.

Katamañca, bho raṭṭhapāla, jarāpārijuṇṇaṃ?

And what is decay due to old age?

Idha, bho raṭṭhapāla, ekacco jiṇṇo hoti vuḍḍho mahallako addhagato vayoanuppatto.

It’s when someone is old, elderly, and senior, advanced in years, and has reached the final stage of life.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi etarahi jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto.

‘I’m now old, elderly, and senior. I’m advanced in years and have reached the final stage of life.

Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

It’s not easy for me to acquire more wealth or to increase the wealth I’ve already acquired.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti.

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So tena jarāpārijuṇṇena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

So because of that decay due to old age they go forth.

Idaṃ vuccati, bho raṭṭhapāla, jarāpārijuṇṇaṃ.

This is called decay due to old age.

Bhavaṃ kho pana raṭṭhapālo etarahi daharo yuvā susukāḷakeso bhadrena yobbanena samannāgato pathamaṇa vayasā.

But Master Raṭṭhapāla is now a youth, young, black-haired, blessed with youth, in the prime of life.

Taṃ bhoto raṭṭhapālassa jarāpārijuññaṃ natthi.

You have no decay due to old age.

Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

(1)

So what did you know or see or hear that made you go forth?

Katamañca, bho raṭṭhapāla, byādhipārijuññaṃ?

And what is decay due to sickness?

Idha, bho raṭṭhapāla, ekacco ābādhiko hoti dukkhito bālhagilāno.

It's when someone is sick, suffering, gravely ill.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi etarahi ābādhiko dukkhito bālhagilāno.

I'm now sick, suffering, gravely ill.

Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

It's not easy for me to acquire more wealth or to increase the wealth I've already acquired.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.

Why don't I go forth from the lay life to homelessness?'

So tena byādhipārijuññaṃ samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

So because of that decay due to sickness they go forth.

Idaṃ vuccati, bho raṭṭhapāla, byādhipārijuññaṃ.

This is called decay due to sickness.

Bhavaṃ kho pana raṭṭhapālo etarahi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya.

But Master Raṭṭhapāla is now rarely ill or unwell. Your stomach digests well, being neither too hot nor too cold.

Taṃ bhoto raṭṭhapālassa byādhipārijuññaṃ natthi.

You have no decay due to sickness.

Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

(2)

So what did you know or see or hear that made you go forth?

Katamañca, bho raṭṭhapāla, bhogapārijuññaṃ?

And what is decay of wealth?

Idha, bho raṭṭhapāla, ekacco aḍḍho hoti mahaddhano mahābhogo.

It's when someone is rich, affluent, and wealthy.

Tassa te bhogā anupubbena parikkhayaṃ gacchanti.

But gradually their wealth dwindles away.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ kho pubbe aḍḍho ahosiṃ mahaddhano mahābhogo.

I used to be rich, affluent, and wealthy.

Tassa me te bhogā anupubbena parikkhayaṃ gatā.

But gradually my wealth has dwindled away.

Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

It's not easy for me to acquire more wealth or to increase the wealth I've already acquired.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.

Why don't I go forth from the lay life to homelessness?'

So tena bhogapārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

So because of that decay of wealth they go forth.

Idaṃ vuccati, bho raṭṭhapāla, bhogapārijuññam.

This is called decay of wealth.

Bhavaṃ kho pana raṭṭhapālo imasmimyeva thullakoṭṭhike aggakulassa putto.

But Master Raṭṭhapāla is the son of the leading clan here in Thullakoṭṭhita.

Taṃ bhoto raṭṭhapālassa bhogapārijuññam natthi.

You have no decay of wealth.

Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

(3)

So what did you know or see or hear that made you go forth?

Katamañca, bho raṭṭhapāla, ñātipārijuññam?

And what is decay of relatives?

Idha, bho raṭṭhapāla, ekaccassa bahū honti mittāmaccā ñātisālohitā.

It's when someone has many friends and colleagues, relatives and kin.

Tassa te ñātakā anupubbena parikkhayaṃ gacchanti.

But gradually their relatives dwindle away.

So iti paṭisañcikkhati:

They reflect:

‘mamaṃ kho pubbe bahū ahesuṃ mittāmaccā ñātisālohitā.

I used to have many friends and colleagues, relatives and kin.

Tassa me te anupubbena parikkhayaṃ gatā.

But gradually they've dwindled away.

Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

It's not easy for me to acquire more wealth or to increase the wealth I've already acquired.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.

Why don't I shave off my hair and beard, dress in ochre robes, and go forth from the lay life to homelessness?'

So tena ñātipārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

So because of that decay of relatives they go forth.

Idaṃ vuccati, bho raṭṭhapāla, ñātipārijuññam.

This is called decay of relatives.

Bhoto kho pana raṭṭhapālassa imasmimyeva thullakoṭṭhike bahū mittāmaccā ñātisālohitā.

But Master Raṭṭhapāla has many friends and colleagues, relatives and kin right here in Thullakoṭṭhita.

Taṃ bhoto raṭṭhapālassa ñātipārijuññam natthi.

You have no decay of relatives.

Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

(4)

So what did you know or see or hear that made you go forth?

Imāni kho, bho raṭṭhapāla, cattāri pārijuṇṇāni, yehi pārijuṇṇehi sammānāgata idhekacce kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti.

There are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.

Tāni bho raṭṭhapālassa natthi.

Master Raṭṭhapāla has none of these.

Kim bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito”ti?

So what did you know or see or hear that made you go forth?”

“Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito.

“Great king, the Blessed One who knows and sees, the perfected one, the fully awakened Buddha has taught these four summaries of the teaching for recitation. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.

Katame cattāro?

What four?

Upaniyiyati loko addhuvo’ti

‘The world is unstable and swept away.’

kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito.

This is the first summary.

‘Atāno loko anabhissaro’ti

‘The world has no shelter and no savior.’

kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito.

This is the second summary.

‘Assako loko, sabbaṃ pahāya gamanīyaṃ’ti

‘The world has no owner—you must leave it all behind and pass on.’

kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito.

This is the third summary.

‘Ūno loko atitto taṇhādāso’ti

‘The world is wanting, insatiable, the slave of craving.’

kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito.

This is the fourth summary.

Ime kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito”ti.

The Blessed One who knows and sees, the perfected one, the fully awakened Buddha taught these four summaries of the teaching. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.”

“Upaniyiyati loko addhuvo’ti—

“The world is unstable and swept away.’

bhavaṃ raṭṭhapālo āha.

So Master Raṭṭhapāla said.

Imassa, bho raṭṭhapāla, bhāsitaṃ kathaṃ attho daṭṭhabbo”ti?

How should I see the meaning of this statement?”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

tvam vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī
assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī
ūrubalī bāhubalī alamatto saṅgāmāvacaro”ti?

When you were twenty or twenty-five years of age, were you proficient at riding elephants, horses, and chariots, and at archery? Were you strong in thigh and arm, capable, and battle-hardened?”

“Ahoṣiṃ ahaṃ, bho raṭṭhapāla, vīsativassuddesikopi paṇṇavīsativassuddesikopi
hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī
tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro.

“I was, Master Raṭṭhapāla.

Appekadāhaṃ, bho raṭṭhapāla, iddhiṃāva maññe na attano balena samasamaṃ
samanupassāmi”ti.

Sometimes it seems as if I had superpowers then. I don’t see anyone who could have equalled me in strength.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

evameva tvam etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaro”ti?

These days are you just as strong in thigh and arm, capable, and battle-hardened?”

“No hidam, bho raṭṭhapāla.

“No, Master Raṭṭhapāla.

Etarahi jinno vuddho mahallako addhagato vayoanupatto āsītiko me vayo vattati.

For now I am old, elderly, and senior, I’m advanced in years and have reached the final stage of life. I am eighty years old.

Appekadāhaṃ, bho raṭṭhapāla, ‘idha pādaṃ karissāmi”ti aññeneva pādaṃ karomi”ti.

Sometimes I intend to step in one place, but my foot goes somewhere else.”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā

sammāsambuddhena sandhāya bhāsitaṃ:

“This is what the Buddha was referring to when he said:

‘upaniyyati loko addhuvo”ti,

‘The world is unstable and swept away.’”

yamaḥaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito”ti.

“Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.

“It’s incredible, Master Raṭṭhapāla, it’s amazing,

Yāva subhāsitañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

how well said this was by the Buddha.

‘upaniyyati loko addhuvo”ti.

Upaniyyati hi, bho raṭṭhapāla, loko addhuvo. (1)

For the world is indeed unstable and swept away.

Samvijjante kho, bho raṭṭhapāla, imasmim rājakule hatthikāyāpi assakāyāpi
rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyodhāya vattissanti.

In this royal court you can find divisions of elephants, cavalry, chariots, and infantry. They will serve to defend us from any threats. Yet you said:

‘Atāno loko anabhissaro’ti—
‘The world has no shelter and no savior.’

bhavaṃ raṭṭhapālo āha.

Imassa pana, bho raṭṭhapāla, bhāsitaṃ kathaṃ attho daṭṭhabbo’ti?
How should I see the meaning of this statement?’

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

atthi te koci anusāyiko ābādho’ti?
Do you have any chronic ailments?’

“Atthi me, bho raṭṭhapāla, anusāyiko ābādho.
“Yes, I do.

Appekadā maṃ, bho raṭṭhapāla, mittāmaccā nātisālohitā parivāretvā tithā honti:
Sometimes my friends and colleagues, relatives and family members surround me, thinking:

‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ karissati’”ti.
‘Now the king will die! Now the king will die!’”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

labhasi tvam te mittāmacce nātisālohithe:
Can you get your friends and colleagues, relatives and family members to help:

‘āyantu me bhonto mittāmaccā nātisālohitā, sabbeva santā imaṃ vedanaṃ
saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan’ti—
*‘Please, my dear friends and colleagues, relatives and family members, all of you here share
my pain so that I may feel less pain.’*

udāhu tvamyeva taṃ vedanaṃ vediyasī’ti?
Or must you alone feel that pain?’

“Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce nātisālohithe:
“I can’t get my friends to share my pain.

‘āyantu me bhonto mittāmaccā nātisālohitā, sabbeva santā imaṃ vedanaṃ
saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan’ti.

Atha kho ahameva taṃ vedanaṃ vediyāmi’ti.
Rather, I alone must feel it.”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena sandhāya bhāsitaṃ:
“This is what the Buddha was referring to when he said:

‘atāno loko anabhissaro’ti,
‘The world has no shelter and no savior.’”

yamaṃ nātvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito’ti.

“Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.
“It’s incredible, Master Raṭṭhapāla, it’s amazing,

Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena:
how well said this was by the Buddha.

‘atāno loko anabhissaro’ti.

Atāno hi, bho raṭṭhapāla, loko anabhissaro. (2)
For the world indeed has no shelter and no savior.

Samvijjati kho, bho raṭṭhapāla, imasmim rājakule pahūtaṃ hiraññasuvaṇṇaṃ
bhūmigatañca vehāsagatañca.

*In this royal court you can find abundant gold coin and bullion stored in dungeons and towers.
Yet you said:*

‘Assako loko, sabbam pahāya gamanīyaṃ’ti—

‘The world has no owner—you must leave it all behind and pass on.’

bhavaṃ raṭṭhapālo āha.

Imassa pana, bho raṭṭhapāla, bhāsitaṃ kathaṃ attho daṭṭhabbo”ti?

How should I see the meaning of this statement?”

‘Taṃ kiṃ maññasi, mahārāja,

‘What do you think, great king?

yathā tvaṃ etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresi,
lacchasi tvaṃ paratthāpi:

*These days you amuse yourself, supplied and provided with the five kinds of sensual
stimulation. But is there any way to ensure that in the next life*

‘evamevāhaṃ imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremī’ti,
udāhu aññe imaṃ bhogaṃ paṭipajjissanti, tvaṃ pana yathākammaṃ gamissasī’ti?

*you will continue to amuse yourself in the same way, supplied and provided with the same five
kinds of sensual stimulation? Or will others make use of this property, while you pass on
according to your deeds?”*

‘Yathāhaṃ, bho raṭṭhapāla, etarahi pañcahi kāmagaṇehi samappito samaṅgībhūto
paricāremī, nāhaṃ lacchāmi paratthāpi:

‘There’s no way to ensure that I will continue to amuse myself in the same way.

‘evameva imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremī’ti.

Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana yathākammaṃ
gamissāmi”ti.

Rather, others will take over this property, while I pass on according to my deeds.”

‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena sandhāya bhāsitaṃ:

‘This is what the Buddha was referring to when he said:

‘assako loko, sabbam pahāya gamanīyaṃ’ti,

‘The world has no owner—you must leave it all behind and pass on.’”

yamaṃ nātvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito”ti.

‘Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.

‘It’s incredible, Master Raṭṭhapāla, it’s amazing,

Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

how well said this was by the Buddha.

‘assako loko, sabbam pahāya gamanīyaṃ’ti.

Assako hi, bho raṭṭhapāla, loko sabbam pahāya gamanīyaṃ. (3)

For the world indeed has no owner—you must leave it all behind and pass on.

‘Ūno loko atitto tanhādāso’ti—

You also said this: ‘The world is wanting, insatiable, the slave of craving.’

bhavaṃ raṭṭhapālo āha.

Imassa, bho raṭṭhapāla, bhāsitaṃ kathaṃ attho daṭṭhabbo”ti?

How should I see the meaning of this statement?”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?”

phītaṃ kuṛuṃ ajjhāvasāsi”ti?
Do you dwell in the prosperous land of Kuru?”

“Evaṃ, bho raṭṭhapāla, phītaṃ kuṛuṃ ajjhāvasāmi”ti.
“Indeed I do.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?”

idha puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko.
Suppose a trustworthy and reliable man were to come from the east.

So taṃ upasaṅkamitvā evaṃ vadeyya:
He’d approach you and say:

‘yagge, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya?
‘Please sir, you should know this. I come from the east.

Tathaddasaṃ mahantaṃ janapadaṃ iddhañceva phītaṅca bahujaṇaṃ
ākiṇṇamanussaṃ.
There I saw a large country that is successful and prosperous and full of people.

Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā;
They have many divisions of elephants, cavalry, chariots, and infantry.

bahu tattha dhanadhaññaṃ;
And there’s plenty of money and grain,

bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca;
plenty of gold coins and bullion, both worked and unworked,

bahu tattha itthipariggaho.
and plenty of women for the taking.

Sakkā ca tāvatakeneva balamattena abhivijinituṃ.
With your current forces you can conquer it.

Abhivijina, mahārājā’ti, kinti naṃ kareyyāsi”ti?
Conquer it, great king! What would you do?”

“Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā”ti.
“I would conquer it and dwell there.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?”

idha puriso āgaccheyya pacchimāya disāya ...
Suppose a trustworthy and reliable man were to come from the west,

uttarāya disāya ...
north,

dakkhiṇāya disāya ...
south,

parasamuddato saddhāyiko paccayiko.
or from over the ocean.

So taṃ upasaṅkamitvā evaṃ vadeyya:
He’d approach you and say the same thing.

‘yagge, mahārāja, jāneyyāsi, ahaṃ āgacchāmi parasamuddato?

Tathaddasaṃ mahantaṃ janapadaṃ iddhañceva phītaṅca bahujaṇaṃ
ākiṇṇamanussaṃ.

Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā;

bahu tattha dhanadhaññaṃ;

bahu tattha hiraññasuvannaṃ akatañceva katañca;

bahu tattha itthipariggaho.

Sakkā ca tāvatakeneva balamattena abhivijinituṃ.

Abhivijina, mahārājā'ti, kinti naṃ kareyyāsi'ti?
What would you do?"

"Tampi mayam, bho raṭṭhapāla, abhivijiya ajjhāveyyāma'ti.
"I would conquer it and dwell there."

"Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena sandhāya bhāsitaṃ:
"This is what the Buddha was referring to when he said:

'ūno loko atitto taṇhādāso'ti,
'The world is wanting, insatiable, the slave of craving.'

yamaṃ nātvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito'ti.
And it was after knowing and seeing and hearing this that I went forth from the lay life to homelessness."

"Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.
"It's incredible, Master Raṭṭhapāla, it's amazing,

Yāva subhāsitañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena:
how well said this was by the Buddha.

'ūno loko atitto taṇhādāso'ti.

Ūno hi, bho raṭṭhapāla, loko atitto taṇhādāso'ti.
For the world is indeed wanting, insatiable, the slave of craving."

Idamavoca āyasmā raṭṭhapālo.
This is what Venerable Raṭṭhapāla said.

Idaṃ vatvā athāparaṃ etadavoca:
Then he went on to say:

"Passāmi loke sadhane manusse,
"I see rich people in the world who,

Laddhāna vittaṃ na dadanti mohā;
because of delusion, give not the wealth they've earned.

Luddhā dhaṇaṃ sannicayaṃ karonti,
Greedily, they hoard their riches,

Bhiyyova kāme abhipatthayanti.
yearning for ever more sensual pleasures.

Rājā pasayhā pathaviṃ vijitvā,
A king who conquered the earth by force,

Sasāgarantaṃ mahimāvasanto;
ruling the land from sea to sea,

Oraṃ samuddassa atittarūpo,
unsatisfied with the near shore of the ocean,

Pāraṃ samuddassapi patthayetha.
would still yearn for the further shore.

Rājā ca aññe ca bahū manussā,
Not just the king, but others too,

Avītatanhā maraṇaṃ upenti;
reach death not rid of craving.

Ūnāva hutvāna jahanti dehaṃ,
They leave the body still wanting,

Kāmehi lokamhi na hatthi titti.
for in this world sensual pleasures never satisfy.

Kandanti naṃ nātī pakiriya kese,
Relatives lament, their hair disheveled,

Ahovatā no amarāti cāhu;
saying 'Ah! Alas! They're not immortal!'

Vatthena naṃ pārutaṃ nīharitvā,
They take out the body wrapped in a shroud,

Citaṃ samādāya tatoḍahanti.
heap up a pyre, and burn it there.

So dayhati sūlehi tujjamāno,
It's poked with stakes while being burnt,

Ekena vatthena pahāya bhoge;
in just a single cloth, all wealth gone.

Na mīyamānassa bhavanti tāṇā,
Relatives, friends, and companions

Ñātīdha mittā atha vā sahāyā.
can't help you when you're dying.

Dāyādakā tassa dhanam haranti,
Heirs take your riches,

Satto pana gacchati yena kammaṃ;
while beings fare on according to their deeds.

Na mīyamānaṃ dhanamanveti kiñci,
Riches don't follow you when you die;

Puttā ca dārā ca dhanañca raṭṭhaṃ.
nor do children, wife, wealth, nor kingdom.

Na dīghamāyuaṃ labhate dhanena,
Longevity isn't gained by riches,

Na cāpi vittena jaraṃ vihani;
nor does wealth banish old age;

Appaṃ hidaṃ jīvitamāhu dhīrā,
for the wise say this life is short,

Asassataṃ vippariṇāmadhammaṃ.
it's perishable and not eternal.

Aḍḍhā daliddā ca phusanti phassaṃ,
The rich and the poor feel its touch;

Bālo ca dhīro ca tatheva phuṭṭho;
the fool and the wise feel it too.

Bālo ca bālyā vadhītova seti,
But the fool lies stricken by their own folly,

Dhīro ca na vedhati phassaphuṭṭho.
while the wise don't tremble at the touch.

Tasmā hi paññāva dhanena seyyo,
Therefore wisdom's much better than wealth,

Yāya vosānamidhādhiḡacchati;
since by wisdom you reach consummation in this life.

Abyositattā hi bhavābhavesu,
But if because of delusion you don't reach consummation,

Pāpāni kammāni karonti mohā.
you'll do evil deeds in life after life.

Upeti gabbhañca parañca lokam,
One who enters a womb and the world beyond,

Sam̐sāramāpajja paramparāya;
will transmigrate from one life to the next.

Tassappapañño abhisaddahanto,
While someone of little wisdom, placing faith in them,

Upeti gabbhañca parañca lokam.
also enters a womb and the world beyond.

Coro yathā sandhimukhe gahito,
As a bandit caught in the door

Sakammunā haññati pāpadhammo;
is punished for his own bad deeds;

Evaṃ pajā pecca paramhi loke,
so after departing, in the world beyond,

Sakammunā haññati pāpadhammo.
people are punished for their own bad deeds.

Kāmāhi citrā madhurā manoramā,
Sensual pleasures are diverse, sweet, delightful;

Virūparūpena mathenti cittaṃ;
appearing in disguise they disturb the mind.

Ādīnavam̐ kāmagaṇesu disvā,
Seeing danger in the many kinds of sensual stimulation,

Tasmā aham̐ pabbajitomhi rāja.
I went forth, O King.

Dumapphalāneva patanti māṇavā,
As fruit falls from a tree, so people fall,

Daharā ca vuḍḍhā ca sarīrabhedā;
young and old, when the body breaks up.

Etampi disvā pabbajitomhi rāja,
Seeing this, too, I went forth, O King;

Apaṇṇakam̐ sāmāññameva seyyo”ti.
the ascetic life is guaranteed to be better.”

Raṭṭhapālasuttam̐ niṭṭhitam̐ dutiyaṃ.

Majjhima Nikāya 83

Middle Discourses 83

Maghadevasutta

About King Makhādeva

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā mithilāyaṃ viharati maghadevaambavane.

At one time the Buddha was staying near Mithilā in the Makhādeva Mango Grove.

Atha kho bhagavā aññatarasmiṃ padese sitaṃ pātvākāsi.

Then the Buddha smiled at a certain spot.

Atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya?

“What is the cause, what is the reason why the Buddha smiled?”

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti.

Realized Ones do not smile for no reason.”

Atha kho āyasmā ānando ekamsaṃ cīvaram katvā yena bhagavā tenañjalim panāmetvā bhagavantaṃ etadavoca:

So Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya?

“What is the cause, what is the reason why the Buddha smiled?”

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti.

Realized Ones do not smile for no reason.”

“Bhūtapubbaṃ, ānanda, imissāyeva mithilāyaṃ rājā ahosi maghadevo nāma dhammiko dhammarājā dhamme ṭhito mahārājā;

“Once upon a time, Ānanda, right here in Mithilā there was a just and principled king named Makhādeva, a great king who stood by his duty.

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

He justly treated brahmins and householders, and people of town and country.

uposathaṇca upavasati cātuddasiṃ pañcadasaṃ aṭṭhamiṇca pakkhassa.

And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

Atha kho, ānanda, rājā maghadevo bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi:

Then, after many years, many hundred years, many thousand years had passed, King Makhādeva addressed his barber,

‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsi’ti.

‘My dear barber, when you see grey hairs growing on my head, please tell me.’

‘Evam, devā’ti kho, ānanda, kappako rañño maghadevassa paccassosi.

‘Yes, Your Majesty,’ replied the barber.

Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa sirasmiṃ palitāni jātāni.

When many thousands of years had passed, the barber saw grey hairs growing on the king’s head.

Disvāna rājānaṃ maghadevaṃ etadavoca:

He said to the king,

‘pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni jātāni’ ti.

‘The messengers of the gods have shown themselves to you. Grey hairs can be seen growing on your head.’

‘Tena hi, samma kappaka, tāni palitāni sādhu kaṃ saṇḍāsena uddharitvā mama añjalismiṃ paṭiṭṭhāpehi’ ti.

‘Well then, my dear barber, carefully pull them out with tweezers and place them in my cupped hands.’

‘Evaṃ, devā’ ti kho, ānanda, kappako rañño maghadevassa paṭissutvā tāni palitāni sādhu kaṃ saṇḍāsena uddharitvā rañño maghadevassa añjalismiṃ paṭiṭṭhāpesi.

‘Yes, Your Majesty,’ replied the barber, and he did as the king said.

Atha kho, ānanda, rājā maghadevo kappakassa gāma varam datvā jeṭṭhaputtam kumāram āmantāpetvā etadavoca:

The king gave the barber a prize village, then summoned the crown prince and said,

‘pātubhūtā kho me, tāta kumāra, devadūtā;

‘Dear prince, the messengers of the gods have shown themselves to me.

dissanti sirasmiṃ palitāni jātāni;

Grey hairs can be seen growing on my head.

bhuttā kho pana me mānusakā kāmā;

I have enjoyed human pleasures.

samayo dibbe kāme pariyesituṃ.

Now it is time to seek heavenly pleasures.

Ehi tvam, tāta kumāra, imaṃ rajjaṃ paṭipajja.

Come, dear prince, rule the realm.

Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjissāmi.

I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāma varam datvā jeṭṭhaputtam kumāram sādhu kaṃ rajje samanūsāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi.

For dear prince, you too will one day see grey hairs growing on your head. When this happens, after giving a prize village to the barber and carefully instructing the crown prince in kingship, you should shave off your hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahosi.

Keep up this good practice that I have founded. Do not be my final man.

Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti.

Whatever generation is current when such good practice is broken, he is their final man.

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi—

Therefore I say to you,

yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahosī’ ti.

“Keep up this good practice that I have founded. Do not be my final man.”’

Atha kho, ānanda, rājā maghadevo kappakassa gāma varam datvā jeṭṭhaputtam kumāram sādhu kaṃ rajje samanūsāsitvā imasmiṃ yeva maghadeva ambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.

And so, after giving a prize village to the barber and carefully instructing the crown prince in kingship, King Makhadeva shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove.

So mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsaḥagatena cetasā ...

He meditated spreading a heart full of compassion ...

muditāsaḥagatena cetasā ...

rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Rājā kho panānanda, maghadevo caturāsītivassasahassāni kumārakīlitaṃ kīli, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmimyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari.

For 84,000 years King Makhādeva played games as a child, for 84,000 years he acted as viceroy, for 84,000 years he ruled the realm, and for 84,000 years he led the spiritual life after going forth here in this mango grove.

So cattāro brahmavihāre bhāvetvā kāyassa bhedā param maraṇā brahmalokūpago ahoṣi.

Having developed these four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

Atha kho rañño, ānanda, maghadevassa putto bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi:

Then, after many years, many hundred years, many thousand years had passed, King Makhādeva's son addressed his barber,

‘yadā me, samma kappaka, passeyyāsi sirasmim palitāni jātāni, atha kho āroceyyāsi’ti.

‘My dear barber, when you see grey hairs growing on my head, please tell me.’

‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paccassosi.

And all unfolded as in the case of his father.

Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa puttassa sirasmim palitāni jātāni.

Disvāna rañño maghadevassa puttaṃ etadavoca:

‘pātubhūtā kho devassa devadūtā;

dissanti sirasmim palitāni jātāni’ti.

‘Tena hi, samma kappaka, tāni palitāni sādhuḥkaṃ saṇḍāsena uddharitvā mama añjalismim patiṭṭhāpehi’ti.

‘Evam, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa puttassa añjalismiṃ paṭiṭṭhāpesi.

Atha kho, ānanda, rañño maghadevassa putto kappakassa gā mavaram datvā jeṭṭhaputtam kumāram āmantāpetvā etadavoca:

‘pātubhūtā kho me, tāta kumāra, devadūtā;

dissanti sirasmiṃ palitāni jātāni;

bhuttā kho pana me mānusakā kāmā;

samayo dibbe kāme pariyesitum.

Ehi tvam, tāta kumāra, imaṃ rajjam paṭipajja.

Ahaṃ pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi.

Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gā mavaram datvā jeṭṭhaputtam kumāram sādhukaṃ rajje samanūsāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi.

Yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi.

Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti.

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi—

yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi’ti.

Atha kho, ānanda, rañño maghadevassa putto kappakassa gā mavaram datvā jeṭṭhaputtam kumāram sādhukaṃ rajje samanūsāsivā imasmiṃyeva maghadevaambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

Karuṇāsahagatena cetasā ...

muditāsahagatena cetasā ...

upekkhāsahagatena cetasā ekam disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

Raṇṇo kho panānanda, maghadevassa putto caturāsītivassasahassāni kumārakīlitaṃ kīli, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari.

So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ maraṇā brahmalokūpago ahosi.

And having developed the four Brahmā meditations, when his body broke up, after death, Makhādeva's son was reborn in a good place, a Brahmā realm.

Raṇṇo kho panānanda, maghadevassa puttapaputtakā tassa paramparā caturāsītirājasahassāni imasmiṃyeva maghadevaambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajimsu.

And a lineage of 84,000 kings, sons of sons of King Makhādeva, shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove.

Te mettāsahagatena cetasā ekam disaṃ pharitvā viharimsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

They meditated spreading a heart full of love ...

Karuṇāsahagatena cetasā ...
compassion ...

muditāsahagatena cetasā ...
rejoicing ...

upekkhāsahagatena cetasā ekam disaṃ pharitvā viharimsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Caturāsītivassasahassāni kumārakīlitaṃ kīlimsu, caturāsītivassasahassāni oparajjam kāresum, caturāsītivassasahassāni rajjam kāresum, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajitā brahmacariyamacarimsu.

For 84,000 years they played games as a child, for 84,000 years they acted as viceroy, for 84,000 years they ruled the realm, and for 84,000 years they led the spiritual life after going forth here in this mango grove.

Te cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ maraṇā brahmalokūpagā hesum.

And having developed the four Brahmā meditations, when their bodies broke up, after death, they were reborn in a good place, a Brahmā realm.

Nimi tesam rājā pacchimako ahosi dhammiko dhammarājā dhamme tito mahārājā;
Nimi was the last of those kings, a just and principled king, a great king who stood by his duty.

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;
He justly treated brahmins and householders, and people of town and country.

uposathaṅca upavasati cātuddasiṃ pañcadasim atthamiṅca pakkhassa.
And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

Bhūtapubbam, ānanda, devānaṃ tāvatiṃsānaṃ sudhammāyaṃ sabhāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Once upon a time, Ānanda, while the gods of the Thirty-Three were sitting together in the Hall of Justice, this discussion came up among them:

‘lābhā vata, bho, videhānaṃ, suladdham vata, bho, videhānaṃ,

‘The people of Videha are so fortunate, so very fortunate

yesaṃ nimi rājā dhammiko dhammarājā dhamme ʾhito mahārājā;

to have Nimi as their king. He is a just and principled king, a great king who stands by his duty.

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

He justly treats brahmins and householders, and people of town and country.

uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca pakkhassā’ti.

And he observes the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.’

Atha kho, ānanda, sakko devānamindo deve tāvatiṃse āmantesi:

Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘iccheyyātha no tumhe, mārisā, nimiṃ rājānaṃ daṭṭhun’ti?

‘Good sirs, would you like to see King Nimi?’

‘Icchāma mayaṃ, mārisa, nimiṃ rājānaṃ daṭṭhun’ti.

‘We would.’

Tena kho pana, ānanda, samayena nimi rājā tadahuposathe pannarase sīsaṃnhāto uposathiko uparipāsādaragato nisīno hoti.

Now at that time it was the fifteenth day sabbath, and King Nimi had bathed his head and was sitting upstairs in the stilt longhouse to observe the sabbath.

Atha kho, ānanda, sakko devānamindo—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—devesu tāvatiṃsesu antarahito nimissa rañño pamukhe pāturahosi.

Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the Thirty-Three gods and reappeared in front of King Nimi.

Atha kho, ānanda, sakko devānamindo nimiṃ rājānaṃ etadavoca:

He said to the king,

‘lābhā te, mahārāja, suladdham te, mahārāja.

‘You’re fortunate, great king, so very fortunate.

Devā, mahārāja, tāvatiṃsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā:

The gods of the Thirty-Three were sitting together in the Hall of Justice, where they spoke very highly of you.

“lābhā vata, bho, videhānaṃ, suladdham vata, bho, videhānaṃ,

yesaṃ nimi rājā dhammiko dhammarājā dhamme ʾhito mahārājā;

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca pakkhassā”ti.

Devā te, mahārāja, tāvatiṃsā dassanakāmā.

They would like to see you.

Tassa te ahaṃ, mahārāja, saḥassayuttaṃ ājaññarathaṃ paṇiṇissāmi;

I shall send a chariot harnessed with a thousand thoroughbreds for you, great king.

abhiruheyysā, mahārāja, dibbaṃ yānaṃ avikampamāno’ti.

Mount the heavenly chariot, great king! Do not waver.’

Adhivāsesi kho, ānanda, nimi rājā tuṇhībhāvena.

King Nimi consented in silence.

Atha kho, ānanda, sakko devānamindo nimissa rañño adhivāsanam viditvā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—nimissa rañño pamukhe antarahito devesu tāvatimsesu pāturahosi.

Then, knowing that the king had consented, as easily as a strong person would extend or contract their arm, Sakka vanished from King Nimi and reappeared among the Thirty-Three gods.

Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi:

Then Sakka, lord of gods, addressed his charioteer Mātali,

‘ehi tvam, samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamtivā evaṃ vadehi—

‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds. Then go to King Nimi and say,

ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito;

“Great king, this chariot has been sent for you by Sakka, lord of gods.

abhīruheyyāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ti.

Mount the heavenly chariot, great king! Do not waver.”’

‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamtivā etadavoca:

‘Yes, lord,’ replied Mātali. He did as Sakka asked, and said to the king,

‘ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito;

‘Great king, this chariot has been sent for you by Sakka, lord of gods.

abhīruha, mahārāja, dibbaṃ yānaṃ avikampamāno.

Mount the heavenly chariot, great king! Do not waver.

Api ca, mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānaṃ vipākaṃ paṭisaṃvedenti’ti?

But which way should we go—the way of those who experience the result of bad deeds, or the way of those who experience the result of good deeds?’

‘Ubhayeneva maṃ, mātali, nehi’ti.

‘Take me both ways, Mātali.’

Sampavesesi kho, ānanda, mātali, saṅgāhako nimim rājānaṃ sudhammaṃ sabhaṃ.

Mātali brought King Nimi to the Hall of Justice.

Addasā kho, ānanda, sakko devānamindo nimim rājānaṃ dūratova āgacchantaṃ.

Sakka saw King Nimi coming off in the distance,

Disvāna nimim rājānaṃ etadavoca:

and said to him:

‘ehi kho, mahārāja.

‘Come, great king!’

Svāgataṃ, mahārāja.

Welcome, great king!

Devā te dassanakāmā, mahārāja, tāvatimsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā:

The gods of the Thirty-Three who wanted to see you were sitting together in the Hall of Justice, where they spoke very highly of you.

“lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ,

yesaṃ nimi rājā dhammiko dhammarājā dhamme ʔhito mahārājā;

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca pakkhassā”ti.

Devā te, mahārāja, tāvatimsā dassanakāmā.

The gods of the Thirty-Three would like to see you.

Abhirama, mahārāja, devesu devānubhāvenā’ti.

Enjoy divine glory among the gods!’

‘Alaṃ, mārisa, tattheva maṃ mithilaṃ paṭinetu.

‘Enough, good sir. Send me back to Mithila right away.

Tathāhaṃ dhammaṃ carissāmi brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

That way I shall justly treat brahmins and householders, and people of town and country.

uposathaṇca upavasāmi cātuddasiṃ pañcadasiṃ aṭṭhamiṇca pakkhassā’ti.

And I shall observe the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.’

Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi:

Then Sakka, lord of gods, addressed his charioteer Mātali,

‘ehi tvaṃ, samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ tattheva mithilaṃ paṭinehī’ti.

‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds and send King Nimi back to Mithila right away.’

‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ tattheva mithilaṃ paṭinesī.

‘Yes, lord,’ replied Mātali, and did as Sakka asked.

Tatra sudam, ānanda, nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca pakkhassāti.

And there King Nimi justly treated his people, and observed the sabbath.

Atha kho, ānanda, nimi rājā bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi:

Then, after many years, many hundred years, many thousand years had passed, King Nimi addressed his barber,

‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsī’ti.

‘My dear barber, when you see grey hairs growing on my head, please tell me.’

‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paccassosi.

And all unfolded as before.

Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena nimissa rañño sirasmiṃ palitāni jātāni.

Disvāna nimiṃ rājānaṃ etadavoca:

‘pātubhūtā kho devassa devadūtā;

dissanti sirasmiṃ palitāni jātāni’ti.

‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehi’ ti.

‘Evaṃ, devā’ ti kho, ānanda, kappako nimissa rañño paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā nimissa rañño añjalismiṃ patiṭṭhāpesi.

Atha kho, ānanda, nimi rājā kappakassa gāṃavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca:

‘pātubhūtā kho me, tāta kumāra, devadūtā;

dissanti sirasmiṃ palitāni jātāni;

bhuttā kho pana me mānusakā kāmā;

samayo dibbe kāme pariyesituṃ.

Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja.

Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi.

Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāṃavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsivā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi.

Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi.

Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti.

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi:

“yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi” ti.

Atha kho, ānanda, nimi rājā kappakassa gāṃavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsivā imasmiṃyeva maghadevaambāvanaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.

So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi.

Karuṇāsahagatena cetasā ...

muditāsahagatena cetasā ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

Nimi kho panānanda, rājā caturāsītivassasahassāni kumārakīlitaṃ kīli, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agāasmā anagāriyam pabbajito brahmacariyamacari.

So cattāro brahmavihāre bhāvetvā kāyassa bhedā param maraṇā brahmalokūpago ahoṣi.

And having developed the four Brahmā meditations, when his body broke up, after death, King Nimi was reborn in a good place, a Brahmā realm.

Nimissa kho panānanda, rañño kaḷārajanako nāma putto ahoṣi.

But King Nimi had a son named Kaḷārajanaka.

Na so agāasmā anagāriyam pabbaji.

He didn't go forth from the lay life to homelessness.

So taṃ kalyāṇam vattam samucchindi.

He broke that good practice.

So tesam antimapuriso ahoṣi.

He was their final man.

Siyā kho pana te, ānanda, evamassa:

Ānanda, you might think,

‘añño nūna tena samayena rājā maghadevo ahoṣi, yena taṃ kalyāṇam vattam nihitaṃ’^{ti}.

‘Surely King Makhādeva, by whom that good practice was founded, must have been someone else at that time?’

Na kho panetaṃ, ānanda, evaṃ datṭhabbam.

But you should not see it like this.

Ahaṃ tena samayena rājā maghadevo ahoṣim.

I myself was King Makhādeva at that time.

Ahaṃ taṃ kalyāṇam vattam nihiniṃ, mayā taṃ kalyāṇam vattam nihitaṃ;

I was the one who founded that good practice,

pacchimā janatā anuppavattesi.

which was kept up by those who came after.

Taṃ kho panānanda, kalyāṇam vattam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpappatiyā.

But that good practice doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm.

Idaṃ kho panānanda, etarahi mayā kalyāṇam vattam nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

But now I have founded a good practice that does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamañcānanda, etarahi mayā kalyāṇam vattam nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

And what is that good practice?

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi, sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ kho, ānanda, etarahi mayā kalyāṇaṃ vattaṃ nihiṭaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

This is the good practice I have now founded that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Taṃ vo ahaṃ, ānanda, evaṃ vadāmi:

Ānanda, I say to you:

‘yena me idaṃ kalyāṇaṃ vattaṃ nihiṭaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatṭha’.

‘You all should keep up this good practice that I have founded. Do not be my final men.’

Yasmim kho, ānanda, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti.

Whatever generation is current when such good practice is broken, he is their final man.

Taṃ vo ahaṃ, ānanda, evaṃ vadāmi:

Ānanda, I say to you:

‘yena me idaṃ kalyāṇaṃ vattaṃ nihiṭaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatṭha’”ti.

‘You all should keep up this good practice that I have founded. Do not be my final men.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Maghadevasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 84

Middle Discourses 84

Madhurasutta

At Madhurā

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā mahākaccāno madhurāyaṃ viharati gundāvane.

At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove.

Assosi kho rājā mādhuvo avantiputto:

King Avantiputta of Madhurā heard,

“samaṇo khalu, bho, kaccāno madhurāyaṃ viharati gundāvane.

“It seems the ascetic Kaccāna is staying near Madhurā, in Gunda's Grove.

Taṃ kho pana bhavantaṃ kaccānaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca’.

‘He is astute, competent, clever, learned, a brilliant speaker, eloquent, mature, a perfected one.’

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

It's good to see such perfected ones.”

Atha kho rājā mādhuvo avantiputto bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi madhurāya niyyāsī mahaccarājānubhāvena āyasmantaṃ mahākaccānaṃ dassanāya.

And then King Avantiputta had the finest carriages harnessed. He mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Madhurā to see Mahākaccāna.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhim sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho rājā mādhuvo avantiputto āyasmantaṃ mahākaccānaṃ etadavoca:

He went by carriage as far as the terrain allowed, then descended and approached Mahākaccāna on foot. They exchanged greetings, and when the greetings and polite conversation were over, the king sat down to one side and said to Mahākaccāna:

“brāhmaṇā, bho kaccāna, evamāhaṃsu:

“Master Kaccāna, the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrahmaṇā;

Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti.

Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

Idha bhavaṃ kaccāno kimakkhāyī”ti?

What does Master Kaccāna have to say about this?”

“Ghosoyeva kho eso, mahārāja, lokasmiṃ:

“Great king, that's just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

brāhmaṇāva sujjhanti, no abrāhmaṇā;

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā
brahmadāyādā’ti.

Tadamināpetam, mahārāja, pariyāyena veditabbam yathā ghosoyeveso lokasmiṃ:
And here’s a way to understand that it’s just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā’ti.

Tam kiṃ maññasi, mahārāja,
What do you think, great king?

khattiyassa cepi ijjheyya dhanena vā dhañña vā rajatena vā jātārūpena vā
khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...
*Suppose an aristocrat prospers in money, grain, silver, or gold. Wouldn’t there be aristocrats,
brahmins, merchants, and workers who would get up before him and go to bed after him, and
be obliging, behaving nicely and speaking politely?”*

brāhmaṇopissāssa ...

vessopissāssa ...

suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī’ti?

“Khattiyassa cepi, bho kaccāna, ijjheyya dhanena vā dhañña vā rajatena vā
jātārūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī
manāpacārī piyavādī ...
“There would, Master Kaccāna.”

brāhmaṇopissāssa ...

vessopissāssa ...

suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī’ti.

“Tam kiṃ maññasi, mahārāja,
“What do you think, great king?

brāhmaṇassa cepi ijjheyya dhanena vā dhañña vā rajatena vā jātārūpena vā
brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī
... *Suppose a brahmin ...*

vessopissāssa ...

suddopissāssa ...

khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī’ti?

“Brāhmaṇassa cepi, bho kaccāna, ijjheyya dhanena vā dhañña vā rajatena vā jātarūpenā vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

vessopissāssa ...

suddopissāssa ...

khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, vessassa cepi ijjheyya dhanena vā dhañña vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

a merchant ...

suddopissāssa ...

khattiyopissāssa ...

brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti?

“Vessassa cepi, bho kaccāna, ijjheyya dhanena vā dhañña vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

suddopissāssa ...

khattiyopissāssa ...

brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, suddassa cepi ijjheyya dhanena vā dhañña vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

a worker prospers in money, grain, silver, or gold. Wouldn't there be workers, aristocrats, brahmins, and merchants who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?”

khattiyopissāssa ...

brāhmaṇopissāssa ...

vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti?

“Suddassa cepi, bho kaccāna, ijjheyya dhanena vā dhañña vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādīti ...

“There would, Master Kaccāna.”

khattiyopissāssa ...

brāhmaṇopissāssa ...

vessopissāssa pubbuṭṭhāyī pacchānipātī kinkārapaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?”

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmi”ti.

I can’t see any difference between them.”

“Imināpi kho etaṃ, mahārāja, pariyaṇena veditabbaṃ yathā ghosoyeveso lokasmiṃ:

“And here’s another way to understand that the claims of the brahmins are just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idhassa khattiyo pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṇḍavāco pharusavāco samphappalāpī abhijjhālū byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjeyya no vā?

Take an aristocrat who kills living creatures, steals, and commits sexual misconduct; uses speech that’s false, divisive, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

“Khattiyopi hi, bho kaccāna, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṇḍavāco pharusavāco samphappalāpī abhijjhālū byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjeyya.

“Such an aristocrat would be reborn in a bad place.

Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutan”ti.

That’s what I think, but I’ve also heard it from the perfected ones.”

“Sādhu sādhu, mahārāja.

“Good, good, great king!

Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutan.

It’s good that you think so, and it’s good that you’ve heard it from the perfected ones.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idhassa brāhmaṇo ... pe ...

Take a brahmin ...

idhassa vesso ... pe ...

a merchant ...

idhassa suddo pānātipātī adinnādāyī ... pe ... micchādītthi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā?

a worker who kills living creatures, steals, and commits sexual misconduct; uses speech that's false, divisive, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not?

Kathaṃ vā te ettha hotī"ti?

Or how do you see this?"

"Suddopi hi, bho kaccāna, pānātipātī adinnādāyī ... pe ... micchādītthi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

"Such a brahmin, merchant, or worker would be reborn in a bad place.

Evaṃ me ettha hoti, evaṇca pana me etaṃ arahataṃ sutan"ti.

That's what I think, but I've also heard it from the perfected ones."

"Sādhū sādhū, mahārāja.

"Good, good, great king!

Sādhū kho te etaṃ, mahārāja, evaṃ hoti, sādhū ca pana te etaṃ arahataṃ sutan.

It's good that you think so, and it's good that you've heard it from the perfected ones.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī"ti?

Or how do you see this?"

"Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

"Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmi"ti.

I can't see any difference between them."

"Imināpi kho etaṃ, mahārāja, pariāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ:

"And here's another way to understand that the claims of the brahmins are just propaganda.

'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ... brahmadāyādā'"ti.

"Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idhassa khattiyo pānātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādītthi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya no vā?

Take an aristocrat who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not?

Kathaṃ vā te ettha hotī"ti?

Or how do you see this?"

"Khattiyopi hi, bho kaccāna, pānātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādītthi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya.

"Such an aristocrat would be reborn in a good place.

Evaṃ me ettha hoti, evaṇca pana me etaṃ arahataṃ sutan"ti.

That's what I think, but I've also heard it from the perfected ones."

“Sādhū sādhu, mahārāja.

“Good, good, great king!

Sādhū kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutāṃ.

It’s good that you think so, and it’s good that you’ve heard it from the perfected ones.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idhassa brāhmaṇo, idhassa vesso, idhassa suddo pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjeyya no vā?

Take a brahmin, merchant, or worker who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not?

Kathaṃ vā te ettha hoti”ti?

Or how do you see this?”

“Suddopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato ... pe ... sammādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjeyya.

“Such a brahmin, merchant, or worker would be reborn in a good place.

Evaṃ me ettha hoti, evaṃca pana me etaṃ arahataṃ sutāṃ”ti.

That’s what I think, but I’ve also heard it from the perfected ones.”

“Sādhū sādhu, mahārāja.

“Good, good, great king!

Sādhū kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutāṃ.

It’s good that you think so, and it’s good that you’ve heard it from the perfected ones.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hoti”ti?

Or how do you see this?”

“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmi”ti.

I can’t see any difference between them.”

“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ:

“And here’s another way to understand that the claims of the brahmins are just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ... brahmadāyādā”ti.

“Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idha khattiyo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripantho vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuṃ:

Take an aristocrat who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying:

‘ayaṃ te, deva, coro āgucārī.

‘Your Majesty, this man is a bandit, a criminal.

Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī'ti.

Punish him as you will.'

Kinti naṃ kareyyāsi'ti?

What would you do to him?"

"Ghāṭeyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma.

"I would have him executed, fined, or banished, or dealt with as befits the crime.

Taṃ kissa hetu?

Why is that?

Yā hissa, bho kaccāna, pubbe 'khattiyo'ti samaññā sāssa antarahitā; corotveva saṅkhyāṃ gacchati'ti.

Because he's lost his former status as an aristocrat, and is just reckoned as a bandit."

"Taṃ kiṃ maññasi, mahārāja,

"What do you think, great king?

idha brāhmaṇo, idha vesso, idha suddo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripantho vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuṃ:

Take a brahmin, merchant, or worker who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying:

'ayaṃ te, deva, coro āgucārī.

'Your Majesty, this man is a bandit, a criminal.

Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī'ti.

Punish him as you will.'

Kinti naṃ kareyyāsi'ti?

What would you do to him?"

"Ghāṭeyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma.

"I would have him executed, fined, or banished, or dealt with as befits the crime.

Taṃ kissa hetu?

Why is that?

Yā hissa, bho kaccāna, pubbe 'suddo'ti samaññā sāssa antarahitā; corotveva saṅkhyāṃ gacchati'ti.

Because he's lost his former status as a brahmin, merchant, or worker, and is just reckoned as a bandit."

"Taṃ kiṃ maññasi, mahārāja,

"What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī'ti?

Or how do you see this?"

"Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

"Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmi'ti.

I can't see any difference between them."

"Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ:

"And here's another way to understand that the claims of the brahmins are just propaganda.

'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ... brahmadāyādā'ti.

“Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

idha khattiyo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā, virato musāvādā,
rattūparato, ekabhaddiko, brahmacārī, sīlavā, kalyāṇadhammo.

Take an aristocrat who shaves off their hair and beard, dresses in ochre robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character.

Kinti naṃ kareyyāsi”ti?
How would you treat them?”

“Abhivādeyyāma vā, bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma
abhinimanteyyāma vā naṃ
cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi dhammikaṃ vā assa
rakkhāvaraṇaguttiṃ saṃvidaheyyāma.

I would bow to them, rise in their presence, or offer them a seat. I’d invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for their lawful guarding and protection.

Taṃ kissa hetu?
Why is that?

Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samaññā sassa antarahitā; samaṇotveva
saṅkhyāṃ gacchatī”ti.

Because they’ve lost their former status as an aristocrat, and are just reckoned as an ascetic.”

“Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

idha brāhmaṇo, idha vesso, idha suddo kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā
virato musāvādā, rattūparato, ekabhaddiko, brahmacārī, sīlavā, kalyāṇadhammo.

Take a brahmin, merchant, or worker who shaves off their hair and beard, dresses in ochre robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character.

Kinti naṃ kareyyāsi”ti?
How would you treat them?”

“Abhivādeyyāma vā, bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma
abhinimanteyyāma vā naṃ
cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi dhammikaṃ vā assa
rakkhāvaraṇaguttiṃ saṃvidaheyyāma.

I would bow to them, rise in their presence, or offer them a seat. I’d invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for their lawful guarding and protection.

Taṃ kissa hetu?
Why is that?

Yā hissa, bho kaccāna, pubbe ‘suddo’ti samaññā sassa antarahitā; samaṇotveva
saṅkhyāṃ gacchatī”ti.

Because they’ve lost their former status as a brahmin, merchant, or worker, and are just reckoned as an ascetic.”

“Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?
If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī”ti?
Or how do you see this?”

“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmi”ti.

I can't see any difference between them.”

“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ:

“This is another way to understand that this is just propaganda:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrahmaṇā;

Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti.

Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”

Evaṃ vutte, rājā mādhuvo avantiputto āyasmantaṃ mahākaccānaṃ etadavoca:

When he had spoken, King Avantiputta of Madhurā said to Mahākaccāna,

“abhikkantaṃ, bho kaccāna, abhikkantaṃ, bho kaccāna.

“Excellent, Master Kaccāna! Excellent!

Seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā kaccānena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kaccāna has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ kaccānaṃ saraṇaṃ gacchāmi dhammañca bhikkhusamghañca.

I go for refuge to Master Kaccāna, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

“Mā kho maṃ tvaṃ, mahārāja, saraṇaṃ agamāsi.

“Great king, don't go for refuge to me.

Tameva tvaṃ bhagavantaṃ saraṇaṃ gaccha yamaṃ saraṇaṃ gato”ti.

You should go for refuge to that same Blessed One to whom I have gone for refuge.”

“Kahaṃ pana, bho kaccāna, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti?

“But where is that Blessed One at present, the perfected one, the fully awakened Buddha?”

“Parinibbuto kho, mahārāja, etarahi so bhagavā arahaṃ sammāsambuddho”ti.

“Great king, the Buddha has already become fully extinguished.”

“Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

“Master Kaccāna, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I'd go a hundred leagues to see him.

Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ vīsatiyā yojanesu, tiṃsāya yojanesu, cattārīsāya yojanesu, paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

Yojanasate cepi mayaṃ bho kaccāna, suṇeyyāma taṃ bhagavantam, yojanasatampi
mayaṃ gaccheyyāma taṃ bhagavantam dassanāya arahantaṃ sammāsambuddhaṃ.

Yato ca, bho kaccāna, parinibbuto so bhagavā, parinibbutampi mayaṃ bhagavantam
saraṇam gacchāma dhammaṇca bhikkhusaṃghaṇca.

*But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished
Buddha, to the teaching, and to the Saṅgha.*

Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇam gatan”ti.

*From this day forth, may Master Kaccāna remember me as a lay follower who has gone for
refuge for life.”*

Madhurasuttaṃ niṭṭhitaṃ catutthaṃ.

Bodhirājakumārasutta

With Prince Bodhi

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tena kho pana samayena bodhissa rājakumārassa kokanado nāma pāsādo acirakārīto hoti anajjhāvuttho samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

Now at that time a new stilt longhouse named Pink Lotus had recently been constructed for Prince Bodhi. It had not yet been occupied by an ascetic or brahmin or any person at all.

Atha kho bodhi rājakumāro sañjikāputtaṃ māṇavaṃ āmantesi:

Then Prince Bodhi addressed the brahmin student Sañjikāputta,

“ehi tvaṃ, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:

“Please, dear Sañjikāputta, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘bodhi, bhante, rājakumāro bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’^{ti}.

Evañca vadehi:

And then ask him whether he

‘adhivāsetu kira, bhante, bhagavā bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā’^{ti}.

might accept tomorrow's meal from me together with the mendicant Saṅgha.”

“Evaṃ, bho”^{ti} kho sañjikāputto māṇavo bodhissa rājakumārassa patissutvā yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

“Yes, sir,” Sañjikāputta replied. He did as Prince Bodhi asked, and

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sañjikāputto māṇavo bhagavantaṃ etadavoca:

“bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.

Evañca vadeti:

‘adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā’^{ti}.

Adhivāsesi bhagavā tuṇhībhāvena.

the Buddha consented in silence.

Atha kho sañjikāputto māṇavo bhagavato adhivāsaṇaṃ veditvā utthāyāsanaṃ yena bodhi rājakumāro tenupasaṅkama; upasaṅkamitvā bodhiṃ rājakumāraṃ etadavoca:

Then, knowing that the Buddha had consented, Sañjikāputta got up from his seat, went to Prince Bodhi, and said,

“avocumha bhoto vacanena taṃ bhavantaṃ gotamaṃ:

“I gave the ascetic Gotama your message,

‘bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ
appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.

Evañca vadeti—

adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ
bhikkhusaṅghenā”ti.

Adhivuṭṭhañca pana samaṇena gotamenā”ti.
and he accepted.”

Atha kho bodhi rājakumāro tassā rattiyā accayena sake nivesane pañītaṃ
khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, kokanadañca pāsādaṃ odātehi dussehi
santharāpetvā yāva pacchimasopānakaḷevārā, sañjikāputtaṃ māṇavaṃ āmantesi:
*And when the night had passed Prince Bodhi had a variety of delicious foods prepared in his
own home. He also had the Pink Lotus longhouse spread with white cloth down to the last step
of the staircase. Then he said to Sañjikāputta,*

“ehi tvam, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā
bhagavato kālāṃ ārocehi:

“Please, dear Sañjikāputta, go to the Buddha, and announce the time, saying,

‘kālo, bhante, niṭṭhitaṃ bhattaṃ””ti.

‘Sir, it’s time. The meal is ready.’”

“Evaṃ, bho”ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena
bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kālāṃ ārocesi:

“Yes, sir,” Sañjikāputta replied, and he did as he was asked.

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena bodhissa
rājakumārassa nivesanaṃ tenupasaṅkami.

*Then the Buddha robed up in the morning and, taking his bowl and robe, went to Prince
Bodhi’s home.*

Tena kho pana samayena bodhi rājakumāro bahidvārakoṭṭhake ṭhito hoti
bhagavantaṃ āgamaṃ māno.

Now at that time Prince Bodhi was standing outside the gates waiting for the Buddha.

Addasā kho bodhi rājakumāro bhagavantaṃ dūratova āgacchantaṃ.

Seeing the Buddha coming off in the distance,

Disvāna paccuggantvā bhagavantaṃ abhivādetvā purakkhatvā yena kokanado
pāsādo tenupasaṅkami.

*he went out to greet him. After bowing and inviting the Buddha to go first, he approached the
Pink Lotus longhouse.*

Atha kho bhagavā pacchimam sopānakaḷevaram nissāya aṭṭhāsi.

But the Buddha stopped by the last step of the staircase.

Atha kho bodhi rājakumāro bhagavantaṃ etadavoca:

Then Prince Bodhi said to him,

“abhiruhatu, bhante, bhagavā dussāni, abhiruhatu sugato dussāni;

“Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth!

yaṃ mama assa dīgharattaṃ hitāya sukhāyā”ti.

It will be for my lasting welfare and happiness.”

Evaṃ vutte, bhagavā tuṇhī ahosi.

But when he said this, the Buddha kept silent.

Dutiyampi kho ... pe ...

For a second time ...

tatiyampi kho bodhi rājakumāro bhagavantam etadavoca:

and a third time, Prince Bodhi said to him,

“abhiruhatu, bhante, bhagavā dussāni, abhiruhatu sugato dussāni;

“Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth!

yaṃ mama assa dīgharattam hitāya sukhāyā”ti.

It will be for my lasting welfare and happiness.”

Atha kho bhagavā āyasmantaṃ ānandaṃ apalokesi.

Then the Buddha glanced at Venerable Ānanda.

Atha kho āyasmā ānando bodhiṃ rājakumāraṃ etadavoca:

So Ānanda said to Prince Bodhi,

“saṃharatu, rājakumāra, dussāni;

“Fold up the cloth, Prince.

na bhagavā celapaṭikaṃ akkamissati.

The Buddha will not step upon white cloth.

Pacchimam janataṃ tathāgato anukampatī”ti.

The Realized One has compassion for future generations.”

Atha kho bodhi rājakumāro dussāni saṃharāpetvā uparikokanadapāsāde āsanāni paññāpesi.

So Prince Bodhi had the cloth folded up and the seats spread out upstairs in the longhouse.

Atha kho bhagavā kokanadam pāsadam abhiruhitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena.

Then the Buddha ascended the longhouse and sat on the seats spread out together with the Saṅgha of mendicants.

Atha kho bodhi rājakumāro buddhappamukhaṃ bhikkhusaṃghaṃ paññitena khādaniyena bhojanīyena sahatthā santappesi sampavāresi.

Then Prince Bodhi served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho bodhi rājakumāro bhagavantam bhuttāvaṃ onītapattapāṇiṃ aññataraṃ nīcam āsanaṃ gahetvā ekamantaṃ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Prince Bodhi took a low seat, sat to one side,

Ekamantaṃ nisinna kho bodhi rājakumāro bhagavantam etadavoca:

and said to him,

“mayhaṃ kho, bhante, evaṃ hoti:

“Sir, this is what I think:

‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ’”ti.

‘Pleasure is not gained through pleasure; pleasure is gained through pain.’”

“Mayhampi kho, rājakumāra, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Prince, before my awakening—when I was still unawakened but intent on awakening—I too thought:

‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ’”ti.

‘Pleasure is not gained through pleasure; pleasure is gained through pain.’”

So kho ahaṃ, rājakumāra, aparena samayena daharova samāno susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ:

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Ālāra Kālāma and said to him,

‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.
‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evaṃ vutte, rājakumāra, ālāro kālāmo maṃ etadavoca:

Ālāra Kālāma replied,

‘viharatāyasmā,
‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.
I quickly memorized that teaching.

So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nāṇavaḍaṇca vadāmi, theravaḍaṇca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāhattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

‘It is not solely by mere faith that Ālāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

Surely he meditates knowing and seeing this teaching.’

Atha khvāhaṃ, rājakumāra, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him,

‘kittavatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’

Evaṃ vutte, rājakumāra, ālāro kālāmo ākiñcaññāyatanam pavedesi.

When I said this, he declared the dimension of nothingness.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

‘It’s not just Ālāra Kālāma who has faith,

na kho ālārasseva kālāmassa atthi vīriyaṃ ... pe ...
energy;

sati ...
mindfulness,

samādhi ...
immersion,

paññā, mayhampatthi paññā.
and wisdom; I too have these things.

Yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmi pavedeti tassa dhammassa sacchikiriyāya padaheyyan'ti.
Why don't I make an effort to realize the same teaching that Ālāra Kālāma says he has realized with his own insight?'

So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.
I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, rājakumāra, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtvā ālāraṃ kālāmaṃ etadavocaṃ:
So I approached Ālāra Kālāma and said to him,

‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedeṣī'ti?
'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi'ti.
'I have, reverend.'

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti.
'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,
'We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!'

Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi.
So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and live having achieved it.

Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.
The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.
So the teaching that I know, you know, and the teaching you know, I know.

Iti yādiso ahaṃ, tādiso tvaṃ; yādiso tvaṃ tādiso ahaṃ.
I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāma'ti.
Come now, reverend! We should both lead this community together.'

Iti kho, rājakumāra, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ thapesi, uḷārāya ca maṃ pūjāya pūjesi.

And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, rājakumāra, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evam vutte, rājakumāra, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā,

‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariāpuṇiṃ.

I quickly memorized that teaching.

So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nāṇavādaṅca vadāmi, theravādaṅca jānāmi passāmīti ca paṭijānāmi, ahaṅceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi;

‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.”

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

Surely he meditated knowing and seeing this teaching.’

Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

Evam vutte, rājakumāra, udako rāmaputto nevasaññānāsaññāyatanam pavedesi.
When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Tassa mayham, rājakumāra, etadahosi:
Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;
‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyam ... pe ...
energy,

sati ...
mindfulness,

samādhi ...
immersion,

paññā, mayhampatthi paññā.
and wisdom; I too have these things.

Yannūnāham yaṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja viharāmiṭi pavedeti tassa dhammassa sacchikiriyāya padaheyyan’ti.
Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’

So kho aham, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmi.
I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāham, rājakumāra, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakam rāmaputtam etadavocaṃ:
So I approached Uddaka, son of Rāma, and said to him,

‘ettāvataṃ no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesi’ti?
‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘Ettāvataṃ kho, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesi’ti.
‘He had, reverend.’

‘Ahampi kho, āvuso, ettāvataṃ imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmi’ti.
‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdham no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!’

Iti yaṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi.
So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and live having achieved it.

Yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja pavedesi.
The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.
So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi.

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti.

Come now, reverend! You should lead this community.'

Iti kho, rājakumāra, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya'ti.

'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.'

So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, rājakumāra, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno, magadhesu anupubbena cārikaṃ caramāno, yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇiyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ, ramaṇiyaṃ samantā ca gocaraḡāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'ramaṇiyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā, ramaṇiyā samantā ca gocaraḡāmo.

'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks. And nearby there's a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya'ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.'

So kho ahaṃ, rājakumāra, tattheva nisīdim:

So I sat down right there, thinking,

'alamidaṃ padhānāya'ti.

'This is good enough for meditation.'

Apiṣṣu maṃ, rājakumāra, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ udae nikkhittaṃ.

Suppose there was a green, sappy log, and it was lying in water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

'aggim abhinibbattessāmi, tejo pātukarissāmi'ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, rājakumāra,
What do you think, Prince?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udae nikkhittaṃ uttarāraṇiṃ
ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti?
*By drilling the stick against that green, sappy log lying in water, could they light a fire and
produce heat?”*

“No hidaṃ, bhante.
“No, sir.

Taṃ kissa hetu?
Why is that?

Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ tañca pana udae nikkhittaṃ,
Because it's a green, sappy log, and it's lying in the water.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That person will eventually get weary and frustrated.”

“Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa
ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho
kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na supphāṇo hoti, na
suppatippassaddho.
*“In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind
from sensual pleasures. They haven't internally given up or stilled desire, affection,
infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel
painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge
and vision, of supreme awakening.*

Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā
vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā
vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, rājakumāra, paṭhamā upamā paṭibhāsi anacchariyā pubbe
assutapubbā.
This was the first example that occurred to me.

Aparāpi kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe
assutapubbā.
Then a second example occurred to me.

Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ.
Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:
Then a person comes along with a drill-stick, thinking

‘aggiṃ abhinibbattessāmi, tejo pātukarissāmi’ti.
to light a fire and produce heat.

Taṃ kiṃ maññasi, rājakumāra,
What do you think, Prince?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ
uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti?
*By drilling the stick against that green, sappy log on dry land far from water, could they light a
fire and produce heat?”*

“No hidaṃ, bhante.
“No, sir.

Taṃ kissa hetu?

Why is that?

Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ kiñcāpi ārakā udakā thale nikkhattaṃ,
Because it's still a green, sappy log, despite the fact that it's lying on dry land far from water.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

That person will eventually get weary and frustrated.”

“Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇā kāmapiṇṇāso ca ajjhataṃ na supphāṇo hoti, na suppaṭippassaddho.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening.

Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutaṭṭhā.

This was the second example that occurred to me.

Aparāpi kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutaṭṭhā.

Then a third example occurred to me.

Seyyathāpi, rājakumāra, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhattaṃ.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi”ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, Prince?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyya”ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bhante.

“Yes, sir.

Taṃ kissa hetu?

Why is that?

Aduñhi, bhante, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, taṇca pana ārakā udakā thale nikkhattaṃ”ti.

Because it's a dried up, withered log, and it's lying on dry land far from water.”

“Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakatthā viharanti, yo ca nesaṃ kāmesu kāmaccchando kāmasneho kāmamucchā kāmāpīṇā kāmāpariḷāho so ca ajjhataṃ suppahīno hoti suppaṭippassaddho.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are capable of knowledge and vision, of supreme awakening.

Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the third example that occurred to me.

Imā kho maṃ, rājakumāra, tisso upamā paṭibhamsu anacchariyā pubbe assutapubbā.

These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ’ti.

‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.’

So kho ahaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.

So that’s what I did,

Tassa mayhaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

until sweat ran from my armpits.

Seyyathāpi, rājakumāra, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho me, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, tēneva dukkhappaḍhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I practice the breathless absorption?’

So kho ahaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

But then winds came out my ears making a loud noise,

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

like the puffing of a blacksmith's bellows.

evameva kho me, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, tēneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamīyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

But then strong winds ground my head,

Seyyathāpi, rājakumāra, balavā puriso tiṇhena sikharena muddhani abhimattheyya;

like a strong man was drilling into my head with a sharp point.

evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, tēneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamīyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.

But then I got a severe headache,

Seyyathāpi, rājakumāra, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya;

like a strong man was tightening a tough leather strap around my head.

evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati
asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, teneva
dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but
my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyya’^{ti}.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse
uparundhim.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu
uparuddhesu adhimattā vātā kucchiṃ parikantanti.

But then strong winds carved up my belly,

Seyyathāpi, rājakumāra, dakkho goghātako vā goghātakantevāsī vā tiṇhena
govikantanena kucchiṃ parikanteyya;

like a deft butcher or their apprentice was slicing my belly open with a meat cleaver.

evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu
uparuddhesu adhimattā, vātā kucchiṃ parikantanti.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati
asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, teneva
dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but
my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyya’^{ti}.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse
uparundhim.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu
uparuddhesu adhimatto kāyasmim ḍāho hoti.

But then there was an intense burning in my body,

Seyyathāpi, rājakumāra, dve balavanto purisā dubbalataram purisaṃ nānābhāsu
gahetvā āṅārakāsuyā santāpeyyuṃ samparitāpeyyuṃ;

*like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of
glowing coals.*

evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu
uparuddhesu adhimatto kāyasmim ḍāho hoti.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati
asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, teneva
dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but
my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Apissu maṃ, rājakumāra, devatā disvā evamāhaṃsu:

Then some deities saw me and said,

‘kālaṅkato samaṇo gotamo’ti.

‘The ascetic Gotama is dead.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karotī’ti.

‘He’s not dead, but he’s dying.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, nāpi kālaṃ karoti. Arahaṃ samaṇo gotamo. Vihāro tveva so arahato evarūpo hotī’ti.

‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’ti.

‘Why don’t I practice completely cutting off food?’

Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavocum:

But deities came to me and said,

‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.

‘Good sir, don’t practice totally cutting off food.’

Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma, tāya tvaṃ yāpessasi’ti.

‘If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘ahañceva kho pana sabbaso ajajjitam paṭijāneyyaṃ. Imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyuṃ, tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ti.

‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’

So kho ahaṃ, rājakumāra, tā devatā paccācikkhāmi. ‘Halan’ti vadāmi.

So I dismissed those deities, saying, ‘There’s no need.’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ’ti.

‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’

So kho ahaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ.

So that’s what I did,

Tassa mayhaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.

until my body became extremely emaciated.

Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā; evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,

Seyyathāpi nāma oṭṭhapadam; evamevassu me ānisaḍaṃ hoti tāyevappāhāratāya.
my bottom became like a camel's hoof,

Seyyathāpi nāma vaṭṭanāvaḷi; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.
my vertebrae stuck out like beads on a string,

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phasuliyo oluggaviluggā bhavanti tāyevappāhāratāya.
and my ribs were as gaunt as the broken-down rafters on an old barn.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; tāyevappāhāratāya.
Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphutito hoti sammilāto; evamevassu me sīsacchavi samphutitā hoti sammilātā tāyevappāhāratāya.
Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

So kho ahaṃ, rājakumāra, ‘udaracchaviṃ parimasissāmī’ ti piṭṭhikaṇṭakameva pariggaṇhāmi, ‘piṭṭhikaṇṭakam parimasissāmī’ ti udaracchaviṃveva pariggaṇhāmi. Yāvassu me, rājakumāra, udaracchavi piṭṭhikaṇṭakam allinā hoti tāyevappāhāratāya.
Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

So kho ahaṃ, rājakumāra, ‘vaccam vā muttam vā karissāmī’ ti tattheva avakujjo papatāmi tāyevappāhāratāya.
Due to eating so little, when I tried to urinate or defecate I fell face down right there.

So kho ahaṃ, rājakumāra, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, rājakumāra, pāṇinā gattāni anumajjato pūtimulāni lomāni kāyasmā papatanti tāyevappāhāratāya.
Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Apissu maṃ, rājakumāra, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ ti,
Then some people saw me and said, ‘The ascetic Gotama is black.’

ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ ti.
Some said, ‘He’s not black, he’s brown.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ ti.
Some said, ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’

Yāvassu me, rājakumāra, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.
That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ nayito bhiyyo.
Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ nayito bhiyyo.

Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyaññadassanavisesaṃ;

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, gruelling work.

siyā nu kho añño maggo bodhāyā'ti.

Could there be another path to awakening?'

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā;

'I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

siyā nu kho eso maggo bodhāyā'ti.

Could that be the path to awakening?'

Tassa mayhaṃ, rājakumāra, satānusāri viññāṇaṃ ahoṣi:

Stemming from that memory came the realization:

'eseva maggo bodhāyā'ti.

'That is the path to awakening!'*

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti?

'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti.

'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'na kho taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena. Yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ'ti.

'I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?'

So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

So I ate some solid food.

Tena kho pana maṃ, rājakumāra, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti:

Now at that time the five mendicants were attending on me, thinking,

'yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī'ti.

'The ascetic Gotama will tell us of any truth that he realizes.'

Yato kho ahaṃ, rājakumāra, olārikam āhāraṃ āhāresim odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja pakkamimsu:

But when I ate some solid food, they left disappointed in me, saying,

‘bāhulliko samaṇo gotamo padhānavibbhanto, āvatto bāhullāyā’ti.

‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

So kho ahaṃ, rājakumāra, olārikam āhāraṃ āhāretvā balaṃ gahetvā vivicca kāmehi ... pe ... pathamaṃ jhānaṃ upasampajja vihāsim.

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ...

Vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ ...

second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja vihāsim.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiṇāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

Ayaṃ kho me, rājakumāra, rattiyā paṭhame yāme paṭhamā

This was the first knowledge, which I achieved in the first watch of the night.

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno—yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte sattānaṃ cutūpapātaṇāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ... pe ...

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

ayaṃ kho me, rājakumāra, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno—yathā taṃ appamattassa ātāpino pahitattassa viharato.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe viḡatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhan’ti yathābhūtaṃ abbhaññāsim ... pe ... ‘ayaṃ dukkhanirodhagāmiṇi paṭipadā’ti yathābhūtaṃ abbhaññāsim;

I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ abbhaññāsim ... pe ... ‘ayaṃ āsavanirodhagāmiṇi paṭipadā’ti yathābhūtaṃ abbhaññāsim.

I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñānaṃ ahosi.

When it was freed, I knew it was freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṃ kho me, rājakumāra, rattiyaṃ pacchime yāme tatiyā

This was the third knowledge, which I achieved in the last watch of the night.

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno—yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

But people like attachment, they love it and enjoy it.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ—idappaccayatāpaṭiccasamuppādo.

It’s hard for them to see this thing; that is, specific conditionality, dependent origination.

Idampi kho thānaṃ duddasaṃ—yadidaṃ sabbasaṅkhārasamatho sabbūpādhipatinissaggo tanhākkhaya virāgo nirodho nibbānaṃ.

It’s also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mamassa kilamatho, sā mamassa vihesā’ti.

And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.’

Apissu maṃ, rājakumāra, imā anacchariyā gāthāyo paṭibhamsu pubbe assutapubbā:

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

‘Kicchena me adhigatam,
I’ve struggled hard to realize this,

halaṃ dāni pakāsitum;
enough with trying to explain it!

Rāgadosaparetehi,
This teaching is not easily understood

nāyaṃ dhammo susambudho.
by those mired in greed and hate.

Paṭisotagāmiṃ nipuṇaṃ,
Those caught up in greed can’t see

gambhīraṃ duddasaṃ aṇuṃ;
what’s subtle, going against the stream,

Rāgarattā na dakkhanti,
deep, hard to see, and very fine,

tamokhandhena āvuṭṭā’ti.
for they’re shrouded in a mass of darkness.’

Itiha me, rājakumāra, paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya.
And as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho, rājakumāra, brahmuno sahampatissa mama cetasā
cetoparivitakkamaññāya etadahosi:
Then Brahmā Sahampati, knowing what I was thinking, thought,

‘nassati vata bho loko; vinassati vata bho loko. Yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati no dhammadesanāyā’ti.
‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Atha kho, rājakumāra, brahmā sahampati—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.
Then Brahmā Sahampati, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho, rājakumāra, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca:
He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said,

‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.
‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!’

Santi sattā apparajakkhajātikā assavanatāya dhammassa parihāyanti;
There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhaviṣṣanti dhammassa aññātāro’ti.
There will be those who understand the teaching!’

Idamavoca, rājakumāra, brahmā sahampati;
That’s what Brahmā Sahampati said.

idaṃ vatvā athāparaṃ etadavoca:
Then he went on to say:

‘Pāturahosi magadhesu pubbe,
‘Among the Magadhans there appeared in the past

Dhammo asuddho samalehi cintito;
an impure teaching thought up by those still stained.

Apāpuretaṃ amatassa dvāraṃ,
Fling open the door to the deathless!

Sunantu dhammaṃ vimalenānubuddhaṃ.
Let them hear the teaching the immaculate one discovered.

Sele yathā pabbatamuddhaniṭṭhito,
Standing high on a rocky mountain,

Yathāpi passe janataṃ samantato;
you can see the people all around.

Tathūpamaṃ dhammamayaṃ sumedha,
In just the same way, all-seer, wise one,

Pāsādamāruyha samantacakkhu.
ascend the palace built of Dhamma!

Sokāvatiṇṇaṃ janatamapetasoko,
You're free of sorrow; but look at these people

Avekkhassu jātijarābhībhūtaṃ;
overwhelmed with sorrow, oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasāṅgāma,
Rise, hero! Victor in battle, leader of the caravan,

Satthavāha aṇaṇa vicara loke;
wander the world without obligation.

Desassu bhagavā dhammaṃ,
Let the Blessed One teach the Dhamma!

Aññātāro bhavissanti'ti.
There will be those who understand!'

Atha khvāhaṃ, rājakumāra, brahmuno ca ajjheseṇaṃ veditvā sattesu ca kāruṇṇīyaṃ
paṭicca buddhacakkhunā lokaṃ volokesiṃ.
*Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha,
because of my compassion for sentient beings.*

Addasaṃ kho ahaṃ, rājakumāra, buddhacakkhunā lokaṃ volokento satte
apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye
duviññāpaye appekacce paralokavajjabhayadassāvīne viharante, appekacce na
paralokavajjabhayadassāvīne viharante.
*And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes;
with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to
teach and hard to teach. And some of them lived seeing the danger in the fault to do with the
next world, while others did not.*

Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā appekaccāni
uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni
udakānuggatāni antonimuggaposini, appekaccāni uppalāni vā padumāni vā
puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni udakānuggatāni samodakāṃ
ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake
saṃvaddhāni udakā accuggamma ṭhitāni anupalittāni udakena;
*It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in
the water without rising above it, thriving underwater. Some of them sprout and grow in the
water reaching the water's surface. And some of them sprout and grow in the water but rise up
above the water and stand with no water clinging to them.*

evameva kho ahaṃ, rājakumāra; buddhacakkhunā lokam volokento addasaṃ satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

Atha khvāhaṃ, rājakumāra, brahmānaṃ sahampatiṃ gāthāya paccabhāsim:
Then I replied in verse to Brahmā Sahampati:

‘Apārutā tesam amatassa dvārā,
‘Flung open are the doors to the deathless!

Ye sotavanto pamuñcantu saddhaṃ;
Let those with ears to hear decide their faith.

Vihimsasaññī paṇaṇaṃ na bhāsim,
Thinking it would be troublesome, Brahmā, I did not teach

Dhammaṃ paṇītaṃ manujesu brahme’ti.
the sophisticated, sublime Dhamma among humans.’

Atha kho, rājakumāra, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.
Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ?
‘Who should I teach first of all?

Ko imaṃ dhammaṃ khippameva ājānissatī’ti?
Who will quickly understand the teaching?’

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘ayaṃ kho ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.
‘That Ālāra Kālāma is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ ālārassa kālāmassa paṭhamam dhammaṃ deseyyaṃ;
Why don’t I teach him first of all?

so imaṃ dhammaṃ khippameva ājānissatī’ti.
He’ll quickly understand the teaching.’

Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavoca:
But a deity came to me and said,

‘sattāhakālāṅkato, bhante, ālāro kālāmo’ti.
‘Sir, Ālāra Kālāma passed away seven days ago.’

Ñāṇaṅca pana me dassanaṃ udapādi:
And knowledge and vision arose in me,

‘sattāhakālāṅkato ālāro kālāmo’ti.
‘Ālāra Kālāma passed away seven days ago.’

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘mahājāniyo kho ālāro kālāmo.
‘This is a great loss for Ālāra Kālāma.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.
If he had heard the teaching, he would have understood it quickly.

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam?
‘Who should I teach first of all?

Ko imaṃ dhammaṃ khippameva ājānissatī'ti?
Who will quickly understand the teaching?’

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ
apparajakkhajātiko.
‘That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ udakassa rāmaputtassa paṭhamam dhammaṃ deseyyam;
Why don't I teach him first of all?

so imaṃ dhammaṃ khippameva ājānissatī'ti.
He'll quickly understand the teaching.'

Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavoca:
But a deity came to me and said,

‘abhidosakālaṅkato, bhante, udako rāmaputto'ti.
‘Sir, Uddaka, son of Rāma, passed away just last night.'

Ñāṇaṅca pana me dassanaṃ udapādi:
And knowledge and vision arose in me,

‘abhidosakālaṅkato udako rāmaputto'ti.
‘Uddaka, son of Rāma, passed away just last night.'

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘mahājāniyo kho udako rāmaputto.
‘This is a great loss for Uddaka.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.
If he had heard the teaching, he would have understood it quickly.'

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam?
‘Who should I teach first of all?

Ko imaṃ dhammaṃ khippameva ājānissatī'ti?
Who will quickly understand the teaching?’

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘bahukārā kho me pañcavaggiyā bhikkhū ye maṃ padhānapahitattaṃ upatṭhahimsu.
‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving.

Yannūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyyan'ti.
Why don't I teach them first of all?’

Tassa mayhaṃ, rājakumāra, etadahosi:
Then it occurred to me,

‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti.

‘Where are the group of five mendicants staying these days?’

Addasaṃ khvāhaṃ, rājakumāra, dibbena cakkhunā visuddhena
atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane
migadāye.

*With clairvoyance that is purified and superhuman I saw that the group of five mendicants were
staying near Benares, in the deer park at Isipatana.*

Atha khvāhaṃ, rājakumāra, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī
tena cārikaṃ pakkamim.

So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

Addasā kho maṃ, rājakumāra, upako ājīvako antarā ca gayaṃ antarā ca bodhiṃ
addhānamaggappaṭipannaṃ.

*While I was traveling along the road between Gaya and Bodhgaya, the <i>Ājīvaka</i> ascetic
Upaka saw me*

Disvāna maṃ etadavoca:

and said,

‘vipassannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto.

‘Reverend, your faculties are so very clear, and your complexion is pure and bright.

Kaṃsi tvaṃ, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ
rocesī’ti?

*In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you
believe in?’*

Evam vutte, ahaṃ, rājakumāra, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsim:

I replied to Upaka in verse:

‘Sabbābhibhū sabbavidūhamasmi,

‘I am the champion, the knower of all,

Sabbesu dhammesu anūpalitto;

unsullied in the midst of all things.

Sabbañjaho tanhākkhaye vimutto,

I’ve given up all, freed in the ending of craving.

Sayaṃ abhiññāya kamuddiseyyaṃ.

When I know for myself, who should I follow?

Na me ācariyo atthi,

I have no teacher.

sadiso me na vijjati;

There is no-one like me.

Sadevakasmiṃ lokasmiṃ,

In the world with its gods,

natthi me paṭipuggalo.

I have no counterpart.

Ahañhi arahā loke,

For in this world, I am the perfected one;

ahaṃ satthā anuttaro;

I am the supreme Teacher.

Ekamhi sammāsambuddho,

I alone am fully awakened,

sītibhūtosmi nibbuto.

cooled, extinguished.

Dhammacakkaṃ pavattetuṃ,
I am going to the city of Kāśi

Gacchāmi kāsinaṃ puraṃ;
to roll forth the Wheel of Dhamma.

Andhībhūtaṃ lokasmiṃ,
In this world that is so blind,

Āhañchaṃ amatadundubhin'ti.
I'll beat the deathless drum!'

'Yathā kho tvaṃ, āvuso, paṭijānāsi arahasi anantaḥjino'ti.
'According to what you claim, reverend, you ought to be the Infinite Victor.'

'Mādisā ve jinā honti,
'The victors are those who, like me,

ye pattā āsavakkhayaṃ;
have reached the ending of defilements.

Jitā me pāpakā dhammā,
I have conquered bad qualities, Upaka—

tasmāhamupaka jino'ti.
that's why I'm a victor.'

Evam vutte, rājakumāra, upako ājīvako 'hupeyyapāvuso'ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.
When I had spoken, Upaka said: 'If you say so, reverend.' Shaking his head, he took a wrong turn and left.

Atha khvāhaṃ, rājakumāra, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim.
Traveling stage by stage, I arrived at Benares, and went to see the group of five mendicants in the deer park at Isipatana.

Addasaṃsu kho maṃ, rājakumāra, pañcavaggiyā bhikkhū dūratova āgacchantaṃ.
The group of five mendicants saw me coming off in the distance

Disvāna aññamaññaṃ saṇṭhapesuṃ:
and stopped each other, saying,

'ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya.
'Here comes the ascetic Gotama. He's so indulgent; he strayed from the struggle and returned to indulgence.

So neva abhivādetabbo, na paccutthātabbo, nāssa pattacīvaraṃ paṭiggahetabbam;
We shouldn't bow to him or rise for him or receive his bowl and robe.

api ca kho āsanaṃ ṭhapetabbam—sace so ākaṅkhissati nisīdissati'ti.
But we can set out a seat; he can sit if he likes.'

Yathā yathā kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū upasaṅkamim tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṇṭhātuṃ.
Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed.

Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ. Appekacce āsanaṃ paññapesuṃ. Appekacce pādodakaṃ upaṭṭhapesuṃ.
Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet.

Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.
But they still addressed me by name and as 'reverend'.

Evam vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘mā, bhikkhave, tathāgataṃ nāmena ca āvuso vādena ca samudācaratha;

‘Mendicants, don’t address me by name and as “reverend”.

arahaṃ, bhikkhave, tathāgato sammāsambuddho.

The Realized One is Perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā ānagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Evam vutte, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ:

But they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañānadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesan’ti?

‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and fallen into indulgence?’

Evam vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya.

‘The Realized One has not become indulgent, strayed from the struggle and fallen into indulgence.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

The Realized One is Perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā ānagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Dutiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ:

But for a second time they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañānadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesan’ti?

‘Reverend Gotama ... you’ve fallen into indulgence.’

Dutiyampi kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:

So for a second time I said to them,

‘na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya.
‘The Realized One has not become indulgent ...’

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

Odahatha, bhikkhave, sotam. Amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

Tatiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ:
But for a third time they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañānadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesaṃ’ti?
‘Reverend Gotama ... you’ve fallen into indulgence.’

Evam vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:
So I said to them,

‘abhiñānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametaṃ’ti?
‘Mendicants, have you ever known me to speak like this before?’

‘No hetam, bhante’.
‘No, sir.’

‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho.
‘The Realized One is Perfected, a fully awakened Buddha.’

Odahatha, bhikkhave, sotam. Amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi.
Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.
By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Asakkhiṃ kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū saññāpetuṃ.
I was able to persuade the group of five mendicants.

Dvepi sudam, rājakumāra, bhikkhū ovaḍāmi. Tayo bhikkhū piṇḍāya caranti.
Then sometimes I advised two mendicants, while the other three went for alms.

Yam tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggiyā yāpema.
Then those three would feed all six of us with what they brought back.

Tayopi sudam, rājakumāra, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti.
Sometimes I advised three mendicants, while the other two went for alms.

Yam dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.
Then those two would feed all six of us with what they brought back.

Atha kho, rājakumāra, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihariṃsū”ti.

As the group of five mendicants were being advised and instructed by me like this, they soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca:

When he had spoken, Prince Bodhi said to the Buddha,

“kīva cirena nu kho, bhante, bhikkhu tathāgataṃ vināyakaṃ labhamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyā”ti?

“Sir, when a mendicant has the Realized One as trainer, how long would it take for them to realize the supreme end of the spiritual path in this very life?”

“Tena hi, rājakumāra, taṃyevettha paṭipucchissāmi. Yathā te khomeyya, tathā naṃ byākareyyāsi.

“Well then, prince, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

kusalo tvaṃ hatthārūlhe aṅkusagayhe sippe”ti?

Are you skilled in the art of wielding a hooked goad while riding an elephant?”

“Evaṃ, bhante, kusalo ahaṃ hatthārūlhe aṅkusagayhe sippe”ti.

“Yes, sir.”

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

idha puriso āgaccheyya:

Suppose a man were to come along thinking,

‘bodhi rājakumāro hatthārūlhaṃ aṅkusagayhaṃ sippaṃ jānāti;

‘Prince Bodhi knows the art of wielding a hooked goad while riding an elephant.

tassāhaṃ santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmi”ti.

I’ll train in that art under him.’

So cassa assaddho;

If he’s faithless,

yāvatakaṃ saddhena pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with faith.

So cassa bahvābādhō;

If he’s unhealthy,

yāvatakaṃ appābādhena pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with good health.

So cassa saṭṭho māyāvī;

If he’s devious or deceitful,

yāvatakaṃ asaṭṭhena amāyāvinā pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with honesty and integrity.

So cassa kusīto;

If he’s lazy,

yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with energy.

So cassa duppañño;

If he's stupid,

yāvatakaṃ paññavatā pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn't achieve what he could with wisdom.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

api nu so puriso tava santike hatthārūlhaṃ aṅkusagayaṃ sippaṃ sikkheyyā"ti?

Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

"Ekamekenāpi, bhante, aṅgena samannāgato so puriso na mama santike hatthārūlhaṃ aṅkusagayaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehī"ti.

"Sir, if he had even a single one of these factors he couldn't train under me, let alone all five."

"Taṃ kiṃ maññasi, rājakumāra,

"What do you think, prince?

idha puriso āgaccheyya:

Suppose a man were to come along thinking,

'bodhi rājakumāro hatthārūlhaṃ aṅkusagayaṃ sippaṃ jānāti;

'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant.

tassāhaṃ santike hatthārūlhaṃ aṅkusagayaṃ sippaṃ sikkhissāmi"ti.

I'll train in that art under him.'

So cassa saddho;

If he's faithful,

yāvatakaṃ saddhena pattabbaṃ taṃ sampāpuṇeyya.

he'd achieve what he could with faith.

So cassa appābādho;

If he's healthy,

yāvatakaṃ appābādhena pattabbaṃ taṃ sampāpuṇeyya.

he'd achieve what he could with good health.

So cassa asaṭho amāyāvī;

If he's honest and has integrity,

yāvatakaṃ asathena amāyāvinā pattabbaṃ taṃ sampāpuṇeyya.

he'd achieve what he could with honesty and integrity.

So cassa āraddhavīriyo;

If he's energetic,

yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ sampāpuṇeyya.

he'd achieve what he could with energy.

So cassa paññavā;

If he's wise,

yāvatakaṃ paññavatā pattabbaṃ taṃ sampāpuṇeyya.

he'd achieve what he could with wisdom.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

api nu so puriso tava santike hatthārūlhaṃ aṅkusagayaṃ sippaṃ sikkheyyā"ti?

Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

“Ekamekenāpi, bhante, aṅgena samannāgato so puriso mama santike hatthārūlhaṃ aṅkusagayaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehi”ti.

“Sir, if he had even a single one of these factors he could train under me, let alone all five.”

“Evameva kho, rājakumāra, pañcimāni padhāniyaṅgāni.

“In the same way, prince, there are these five factors that support meditation.

Katamāni pañca?

What five?

Idha, rājakumāra, bhikkhu saddho hoti; saddahati tathāgatassa bodhiṃ:

It's when a noble disciple has faith in the Realized One's awakening:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti;

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

appābādho hoti appātānko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya;

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārisu;

They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu;

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Imāni kho, rājakumāra, pañca padhāniyaṅgāni.

These are the five factors that support meditation.

Imehi, rājakumāra, pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno—

When a mendicant with these five factors that support meditation has the Realized One as trainer, they could

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya satta vassāni.

realize the supreme end of the spiritual path in seven years.

Tiṭṭhantu, rājakumāra, satta vassāni.

Let alone seven years,

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno—

they could

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya chabbassāni ...

realize the supreme end of the spiritual path in six years,

pañca vassāni ...

cattāri vassāni ...

tīṇi vassāni ...

dve vassāni ...

ekaṃ vassaṃ.
or as little as one year.

Tiṭṭhatu, rājakumāra, ekaṃ vassaṃ.
Let alone one year,

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ
labhamāno—
*when a mendicant with these five factors that support meditation has the Realized One as
trainer, they could*

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihareyya satta māsāni.
realize the supreme end of the spiritual path in seven months,

Tiṭṭhantu, rājakumāra, satta māsāni.

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ
labhamāno—

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—

brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja vihareyya cha māsāni ...

pañca māsāni ...

cattāri māsāni ...

tīṇi māsāni ...

dve māsāni ...

ekaṃ māsaṃ ...

aḍḍhamāsaṃ.

Tiṭṭhatu, rājakumāra, aḍḍhamāso.

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ
labhamāno—

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—

brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja vihareyya satta rattindivāni.

Tiṭṭhantu, rājakumāra, satta rattindivāni.

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakam
labhamāno—

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaram—

brahmacariyapariyosānaṃ dittheva dhamme sayam abhiññā sacchikatvā
upasampajja vihareyya cha rattindivāni ...

pañca rattindivāni ...

cattāri rattindivāni ...

tīṇi rattindivāni ...

dve rattindivāni ...

ekam rattindivam.
or as little as one day.

Tiṭṭhatu, rājakumāra, eko rattindivo.
Let alone one day,

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakam
labhamāno sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ
visesaṃ adhigamissati”ti.
*when a mendicant with these five factors that support meditation has the Realized One as
trainer, they could be instructed in the evening and achieve distinction in the morning, or be
instructed in the morning and achieve distinction in the evening.”*

Evam vutte, bodhi rājakumāro bhagavantam etadavoca:
When he had spoken, Prince Bodhi said to the Buddha,

“aho buddho, aho dhammo, aho dhammassa svākkhātata.
“Oh, the Buddha! Oh, the teaching! Oh, how well explained is the teaching!

Yatra hi nāma sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ
visesaṃ adhigamissati”ti.
*For someone could be instructed in the evening and achieve distinction in the morning, or be
instructed in the morning and achieve distinction in the evening.”*

Evam vutte, saṅjīkāputto māṇavo bodhiṃ rājakumāram etadavoca:
When he said this, Saṅjīkāputta said to Prince Bodhi,

“evameva panāyaṃ bhavaṃ bodhi:
“Though Master Bodhi speaks like this,

‘aho buddho, aho dhammo, aho dhammassa svākkhātata’ti ca vadeti;

atha ca pana na taṃ bhavantam gotamaṃ saraṇaṃ gacchati dhammañca
bhikkhusaṃghañcā”ti.
you don’t go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.”

“Mā hevaṃ, samma saṅjīkāputta, avaca; mā hevaṃ, samma saṅjīkāputta, avaca.
“Don’t say that, dear Saṅjīkāputta, don’t say that!

Sammukhā metaṃ, samma saṅjīkāputta, ayyāya sutam, sammukhā paṭiggahitaṃ”.
I have heard and learned this in the presence of the lady, my mother.

“Ekamidaṃ, samma saṅjīkāputta, samayaṃ bhagavā kosambiyaṃ viharati
ghosītārāme.
This one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.

Atha kho me ayyā kucchimaṭī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho me ayyā bhagavantam etadavoca:

Then my pregnant mother went up to the Buddha, bowed, sat down to one side, and said to him,

‘yo me ayaṃ, bhante, kucchigato kumārako vā kumārikā vā so bhagavantam saraṇam gacchati dhammaṇca bhikkhusaṃghaṇca.

‘Sir, the prince or princess in my womb goes for refuge to the Buddha, the teaching, and the mendicant Saṅgha.

Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatan’ti.

From this day forth, may the Buddha remember them as a lay follower who has gone for refuge for life.’

Ekamidaṃ, samma saṅjikāputta, samayaṃ bhagavā idheva bhaggesu viharati usumāragire bhesakaḷāvaṇe migadāye.

Another time the Buddha was staying here in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā’s Wood.

Atha kho maṃ dhāti aṅkena haritvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho maṃ dhāti bhagavantam etadavoca:

Then my nurse, carrying me on her hip, went to the Buddha, bowed, stood to one side, and said to him,

‘ayaṃ, bhante, bodhi rājakumāro bhagavantam saraṇam gacchati dhammaṇca bhikkhusaṃghaṇca.

‘Sir, this Prince Bodhi goes for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatan’ti.

From this day forth, may the Buddha remember him as a lay follower who has gone for refuge for life.’

Esāhaṃ, samma saṅjikāputta, tatiyakampi bhagavantam saraṇam gacchāmi dhammaṇca bhikkhusaṃghaṇca.

Now for a third time I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatan’ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Bodhirājakumārasuttaṃ niṭṭhitaṃ pañcamaṃ.

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Majjhima Nikāya 86

Middle Discourses 86

Āṅgulimālasutta

With Āṅgulimāla

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena rañño pasenadissa kosalassa vijite coro āṅgulimālo nāma hoti luddo lohitapāṇi hatapahate nivittho adayāpanno pāṇabhūtesu.

Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Āṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

He laid waste to villages, towns, and countries.

So manusse vadhivā vadhivā āṅgulīnaṃ mālaṃ dhāreti.

He was constantly murdering people, and he wore their fingers as a necklace.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya yena coro āṅgulimālo tenaddhānamaggaṃ paṭipajji.

Then, after the meal, on his return from alms-round, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Āṅgulimāla.

Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ yena coro āṅgulimālo tenaddhānamaggaṃ paṭipannaṃ.

The cowherds, shepherds, farmers, and travelers saw him on the road,

Disvāna bhagavantaṃ etadavocuṃ:

and said to him,

“mā, samaṇa, etaṃ maggaṃ paṭipajji.

“Don't take this road, ascetic.

Etasmiṃ, samaṇa, magge coro āṅgulimālo nāma luddo lohitapāṇi hatapahate nivittho adayāpanno pāṇabhūtesu.

On this road there is a bandit named Āṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

He has laid waste to villages, towns, and countries.

So manusse vadhivā vadhivā āṅgulīnaṃ mālaṃ dhāreti.

He is constantly murdering people, and he wears their fingers as a necklace.

Etañhi, samaṇa, maggaṃ dasapi purisā vīsampi purisā timsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti.

People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty.

Tepi corassa āṅgulimālassa hatthathaṃ gacchantī”ti.

Still they meet their end by Āṅgulimāla's hand.”

Evam vutte, bhagavā tuṇhībhūto agamāsi.

But when they said this, the Buddha went on in silence.

Dutiyampi kho gopālakā ... pe ...

For a second time ...

tatiyampi kho gopālakā pasupālakā kassakā pathāvino bhagavantam etadavocum:
and a third time, they urged the Buddha to turn back.

“mā, samaṇa, etaṃ maggaṃ paṭipajji, etasmim samaṇa magge coro aṅgulimālo
nāma luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi
agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti.

Etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi
purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti.

Tepi corassa aṅgulimālassa hatthatthaṃ gacchanti”ti.

Atha kho bhagavā tuṇhībhūto agamāsi.
But when they said this, the Buddha went on in silence.

Addasā kho coro aṅgulimālo bhagavantam dūratova āgacchantaṃ.
The bandit Aṅgulimāla saw the Buddha coming off in the distance,

Disvānassa etadahosi:
and thought,

“acchariyaṃ vata bho, abbhutaṃ vata bho.
“It's incredible, it's amazing!

Imañhi maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā
paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti.
*People travel along this road only after banding closely together in groups of ten, twenty,
thirty, forty, or fifty.*

Tepi mama hatthatthaṃ gacchanti.
Still they meet their end by my hand.

Atha ca panāyaṃ samaṇo eko adutiyo pasayha maññe āgacchati.
But still this ascetic comes along alone and unaccompanied, like he had beaten me already.

Yannūnāhaṃ imaṃ samaṇaṃ jīvitaṃ voropeyyan”ti.
Why don't I take his life?”

Atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā
bhagavantam piṭṭhito piṭṭhito anubandhi.
*Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed
behind the Buddha.*

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāsi yathā coro
aṅgulimālo bhagavantam pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkoti
sampāpunitum.
*But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no
matter how hard he tried, even though the Buddha kept walking at a normal speed.*

Atha kho corassa aṅgulimālassa etadahosi:
Then Aṅgulimāla thought,

“acchariyaṃ vata bho, abbhutaṃ vata bho.
“It's incredible, it's amazing!

Ahañhi pubbe hatthimpi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ
anupatitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ
anupatitvā gaṇhāmi;
*Previously, even when I've chased a speeding elephant, horse, chariot or deer, I've always
caught up with them.*

atha ca paṇāhaṃ imaṃ samaṇaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkomi sampāpuṇitun”ti.

But I can't catch up with this ascetic no matter how hard I try, even though he's walking at a normal speed.”

Ṭhitova bhagavantaṃ etadavoca:

He stood still and said,

“tiṭṭha, tiṭṭha, samaṇā”ti.

“Stop, stop, ascetic!”

“Ṭhito ahaṃ, aṅgulimāla, tvaṇca tiṭṭhā”ti.

“I've stopped, Aṅgulimāla—now you stop.”

Atha kho corassa aṅgulimālassa etadahosi:

Then Aṅgulimāla thought,

“ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiñṇā.

“These Sakyan ascetics speak the truth.

Atha paṇāyaṃ samaṇo gacchaṃ yevāha:

Yet while walking the ascetic Gotama says:

‘ṭhito ahaṃ, aṅgulimāla, tvaṇca tiṭṭhā’ti.

‘I've stopped, Aṅgulimāla—now you stop.’

Yannūnāhaṃ imaṃ samaṇaṃ puccheyyan”ti.

Why don't I ask him about this?”

Atha kho coro aṅgulimālo bhagavantaṃ gāthāya ajjhabhāsi:

Then he addressed the Buddha in verse:

“Gacchaṃ vadesi samaṇa ṭhitomhi,

“While walking, ascetic, you say ‘I've stopped.’

Mamaṇca brūsi ṭhitamatṭhitoti;

And I have stopped, but you tell me I've not.

Pucchāmi taṃ samaṇa etamatthaṃ,

I'm asking you this, ascetic:

Kathaṃ ṭhito tvaṃ ahamatṭhitomhī”ti.

how is it you've stopped and I have not?”

“Ṭhito ahaṃ aṅgulimāla sabbadā,

“Aṅgulimāla, I have forever stopped—

Sabbesu bhūtesu nidhāya daṇḍaṃ;

I've cast off violence towards all creatures.

Tuvaṇca pānesu asaṇṇatosi,

But you can't stop yourself from harming living creatures;

Tasmā ṭhitohaṃ tuvamattṭhitosī”ti.

that's why I've stopped, but you have not.”

“Cirassaṃ vata me mahito mahesī,

“Oh, at long last a hermit,

Mahāvanaṃ pāpuṇi saccavādī;

a great sage who I honor, has entered this great forest.

Sohaṃ carissāmi pahāya pāpaṃ,

Now that I've heard your verse on Dhamma,

Sutvāna gāthaṃ tava dhammayuttaṃ”.

I shall live without evil.”

Itveva coro asimāvudhañca,
With these words, the bandit hurled his sword and weapons

Sobbhe papāte narake akiri;
down a cliff into a chasm.

Avandi coro sugatassa pāde,
He venerated the Holy One's feet,

Tattheva naṃ pabbajjaṃ ayāci.
and asked him for the going forth right away.

Buddho ca kho kāruniko mahesi,
Then the Buddha, the compassionate great hermit,

Yo satthā lokassa sadevakassa;
the teacher of the world with its gods,

“Tamehi bhikkhū”ti tadā avoca,
said to him, “Come, monk!”

Eseva tassa ahu bhikkhubhāvoti.
And with that he became a monk.

Atha kho bhagavā āyasmatā aṅgulimālena pacchāsamaṇena yena sāvatti tena cārikaṃ pakkāmi.
Then the Buddha set out for Sāvatti with Venerable Aṅgulimāla as his second monk.

Anupubbena cārikaṃ caramāno yena sāvatti tadavasari.
Traveling stage by stage, he arrived at Sāvatti,

Tatra sudam bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena rañño pasenadissa kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti:
Now at that time a crowd had gathered by the gate of King Pasenadi's royal compound making a dreadful racket,

“coro te, deva, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivittṭho adayāpanno paṇabhūtesu.
“In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.
He has laid waste to villages, towns, and countries.

So manusse vadhivā vadhivā aṅgulīnaṃ mālaṃ dhāreti.
He is constantly murdering people, and he wears their fingers as a necklace.

Taṃ devo paṭisedhetū”ti.
Your Majesty must put a stop to him!”

Atha kho rājā pasenadi kosalo pañcamattehi assasatehi sāvattiya nikkhami divā divassa.
Then King Pasenadi drove out from Sāvatti in the middle of the day with around five hundred horses,

Yena ārāmo tena pāvisi.
heading for the monastery.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:
He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. He bowed and sat down to one side. The Buddha said to him,

“kim nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito vesālikā vā licchavī aññe vā paṭirājāno”ti?

“What is it, great king? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?”

“Na kho me, bhante, rājā māgadho seniyo bimbisāro kupito, nāpi vesālikā licchavī, nāpi aññe paṭirājāno.

“No, sir.

Coro me, bhante, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu.

In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. ...

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhivā vadhivā aṅgulīnaṃ mālāṃ dhāreti.

Tāhaṃ, bhante, paṭisedhissāmī”ti.

I shall put a stop to him.”

“Sace pana tvaṃ, mahārāja, aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, virataṃ pāpātipātā, virataṃ adinnādānā, virataṃ musāvādā, ekabhattikaṃ, brahmacāriṃ, sīlavantaṃ, kalyāṇadhammaṃ, kinti naṃ kareyyāsi”ti?

“But great king, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was celibate, ethical, and of good character. What would you do to him?”

“Abhivādeyyāma vā, bhante, paccuṭṭheyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā naṃ cīvarapaṇḍapātasenāsanagīlānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaranaguttiṃ saṃvidaheyyāma.

“I would bow to him, rise in his presence, or offer him a seat. I’d invite him to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for his lawful guarding and protection.

Kuto panassa, bhante, dussīlassa pāpadhammassa evarūpo sīlasaṃyamo bhavissatī”ti?

But sir, how could such an immoral, evil man ever have such virtue and restraint?”

Tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti.

Now, at that time Venerable Aṅgulimāla was sitting not far from the Buddha.

Atha kho bhagavā dakkhiṇaṃ bāhuṃ paggaḥetvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Then the Buddha pointed with his right arm and said to the king,

“eso, mahārāja, aṅgulimālo”ti.

“Great king, this is Aṅgulimāla.”

Atha kho rañño pasenadissa kosalassa ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso.

Then the king became frightened, scared, his hair standing on end.

Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhītaṃ saṃviggamaṃ lomahaṭṭhajātaṃ viditvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Knowing this, the Buddha said to him,

“mā bhāyi, mahārāja, natthi te ito bhayaṃ”ti.

“Do not fear, great king. You have nothing to fear from him.”

Atha kho rañño pasenadissa kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so paṭippassambhi.

Then the king's fear died down.

Atha kho rājā pasenadi kosalo yenāyasmā aṅgulimālo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ aṅgulimālaṃ etadavoca:

Then the king went over to Aṅgulimāla and said,

“ayyo no, bhante, aṅgulimālo”ti?

“Sir, is the venerable really Aṅgulimāla?”

“Evaṃ, mahārāja”ti.

“Yes, great king.”

“Kathaṅgotto ayyassa pitā, kathaṅgotā mātā”ti?

“What clans were your father and mother from?”

“Gaggo kho, mahārāja, pitā, mantāṇī mātā”ti.

“My father was a Gagga, and my mother a Mantāṇī.”

“Abhiramatu, bhante, ayyo gaggo mantāṇiputto.

“May the venerable Gagga Mantāṇiputta be happy.

Ahamayyassa gaggassa mantāṇiputtassa ussukkaṃ karissāmi cīvarapiṇḍapātasenaṣanagilānappaccayabhesajjaparikkhāraṇaṃ”ti.

I'll make sure that you're provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

Tena kho pana samayena āyasmā aṅgulimālo ārañṇiko hoti piṇḍapātiko pamsukūliko tecīvariko.

But at that time Venerable Aṅgulimāla lived in the wilderness, ate only alms-food, and owned just three robes.

Atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ etadavoca:

So he said to the king,

“alam, mahārāja, paripuṇṇaṃ me cīvaraṃ”ti.

“Enough, great king. My robes are complete.”

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Then the king went back to the Buddha, bowed, sat down to one side, and said to him,

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It's incredible, sir, it's amazing!

Yāvañcidaṃ, bhante, bhagavā adantānaṃ dametā, asantānaṃ sametā, aparinibbutānaṃ parinibbāpetā.

How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unextinguished!

Yañhi mayaṃ, bhante, nāsakkhimhā daṇḍenapi satthenapi dametuṃ so bhagavatā adaḍḍena asattheneva danto.

For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni, mahārāja, kālaṃ maññaṣī”ti.

“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā āṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi.

Then Venerable Āṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Addasā kho āyasmā āṅgulimālo sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūlhaḡabbhaṃ vighātagabbhaṃ.

Then as he was wandering indiscriminately for alms-food he saw a woman undergoing a painful obstructed labor.

Disvānassa etadahosi:

Seeing this, it occurred to him,

“kilissanti vata, bho, sattā;

“Oh, beings suffer such filth!”

kilissanti vata, bho, sattā”ti.

Oh, beings suffer such filth!”

Atha kho āyasmā āṅgulimālo sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṇikantaṃ yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā āṅgulimālo bhagavantaṃ etadavoca:

Then after wandering for alms in Sāvatthī, after the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him,

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisiṃ.

Addasaṃ kho ahaṃ, bhante, sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūlhaḡabbhaṃ vighātagabbhaṃ.

Disvāna mayhaṃ etadahosi:

“kilissanti vata bho sattā, kilissanti vata bho sattā”ti.

“Tena hi tvaṃ, āṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

“Well then, Āṅgulimāla, go to that woman and say this:

‘yatohaṃ, bhagini, jāto nābhijānāmi sañcicca pāṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”ti.

‘Ever since I was born, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

“So hi nūna me, bhante, sampajānamusāvādo bhavissati.

“But sir, wouldn’t that be telling a deliberate lie?

Mayā hi, bhante, bahū sañcicca pāṇā jīvitaṃ voropitā”ti.

For I have intentionally killed many living creatures.”

“Tena hi tvaṃ, āṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

“In that case, Āṅgulimāla, go to that woman and say this:

‘yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā’”ti.

‘Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

“Evaṃ, bhante”ti kho āyasmā aṅgulimālo bhagavato paṭissutvā yena sā itthi tenupasaṅkami; upasaṅkamitvā taṃ itthiṃ etadavoca:

“Yes, sir,” replied Aṅgulimāla. He went to that woman and said:

“yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā’”ti.

“Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.”

Atha khvāssā itthiyā sotthi ahosi, sotthi gabbhassa.

Then that woman was safe, and so was her baby.

Atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññatara kho paṇāyasmā aṅgulimālo arahataṃ ahosi.

And Venerable Aṅgulimāla became one of the perfected.

Atha kho āyasmā aṅgulimālo pubbaṇhasamayāṃ nivāsetvā pattaṭṭhāya sāvattṭhiṃ piṇḍāya pāvisi.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattṭhi for alms.

Tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi daṇḍo khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkharā khittā āyasmato aṅgulimālassa kāye nipatati.

Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel.

Atha kho āyasmā aṅgulimālo bhinnena sīsenā, lohitenā gaḷantena, bhinnena pattena, vipphālītāya saṅghātiyā yena bhagavā tenupasaṅkami.

Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha.

Addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantaṃ.

The Buddha saw him coming off in the distance,

Disvāna āyasmantaṃ aṅgulimālaṃ etadavoca:

and said to him,

“adhivāsehi tvāṃ, brāhmaṇa, adhiyāsehi tvāṃ, brāhmaṇa.

“Endure it, brahmin! Endure it, brahmin!

Yassa kho tvāṃ, brāhmaṇa, kammaṃsa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi tassa tvāṃ, brāhmaṇa, kammaṃsa vipākaṃ diṭṭheva dhamme paṭisaṃvedesi”ti.

You’re experiencing in this life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years.”

Atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ paṭisaṃvedī;

Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat.

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

On that occasion he was inspired to exclaim:

“Yo pubbeva pamajjitvā,

“Someone who was heedless before,

pacchā so nappamajjati;

and afterwards is not,

Somaṃ lokaṃ pabhāseti,

lights up the world,

abbhā muttova candimā.

like the moon freed from a cloud.

Yassa pāpaṃ kataṃ kammaṃ,

Someone who, with skillful deeds,

kusalena pidhīyati;

shuts the door on bad things they’ve done,

Somaṃ lokaṃ pabhāseti,

lights up the world,

abbhā muttova candimā.

like the moon freed from a cloud.

Yo have daharo bhikkhu,

A young mendicant,

yuñjati buddhasāsane;

devoted to the teaching of the Buddha,

Somaṃ lokaṃ pabhāseti,

lights up the world,

abbhā muttova candimā.

like the moon freed from a cloud.

Disā hi me dhammakathaṃ suṇantu,

May even my enemies hear a Dhamma talk!

Disā hi me yuñjantu buddhasāsane;

May even my enemies devote themselves to the Buddha’s teaching!

Disā hi me te manujā bhajantu,

May even my enemies associate with those good people

Ye dhammamevādapayanti santo.

who establish others in the Dhamma!

Disā hi me khantivādānaṃ,

May even my enemies hear Dhamma at the right time,

avirodhappasaṃsīnaṃ;

from those who speak on acceptance,

Suṇantu dhammaṃ kālena,

praising acquiescence;

tañca anuvīdhīyantu.

and may they follow that path!

Na hi jātu so mamaṃ hiṃse,

For then they’d surely wish no harm

aññaṃ vā pana kiñci naṃ;

upon myself or others.

Pappuyya paramaṃ santiṃ,
Having arrived at ultimate peace,

rakkheyya tasathāvare.
they'd look after creatures firm and frail.

Udakañhi nayanti nettikā,
For irrigators guide the water,

Usukārā namayanti tejanaṃ;
and fletchers straighten arrows;

Dāruṃ namayanti tacchakā,
carpenters carve timber—

Attānaṃ damayanti paṇḍitā.
but the astute tame themselves.

Daṇḍeneke damayanti,
Some tame by using the rod,

aṅkusehi kasāhi ca;
some with goads, and some with whips.

Adaṇḍena asatthena,
But the poised one tamed me

ahaṃ dantomhi tādinaṃ.
without rod or sword.

Ahimsakoti me nāmaṃ,
My name is 'Harmless',

hiṃsakassa pure sato;
though I used to be harmful.

Ajjāhaṃ saccaṇāmomhi,
The name I bear today is true,

na naṃ hiṃsāmi kiñci naṃ.
for I do no harm to anyone.

Coro ahaṃ pure āsiṃ,
I used to be a bandit,

aṅgulimālotaṃ vissutaṃ;
the notorious Aṅgulimāla.

Vuyhamāno mahoghena,
Swept away in a great flood,

buddhaṃ saraṇamāgamaṃ.
I went to the Buddha as a refuge.

Lohitaṇḍaṇḍaṃ pure āsiṃ,
I used to have blood on my hands,

aṅgulimālotaṃ vissutaṃ;
the notorious Aṅgulimāla.

Saraṇagamaṇaṃ passa,
See the refuge I've found—

bhavaṇetti samūhatā.
the attachment to rebirth is eradicated.

Tādisaṃ kammaṃ katvāna,
I've done many of the sort of deeds

bahuṃ duggatigāmināṃ;
that lead to a bad destination.

Phuttho kammavipākena,
The result of my deeds has already hit me,

aṇaṇo bhuñjāmi bhojanaṃ.
so I enjoy my food free of debt.

Pamādamanuyuñjanti,
Fools and unintelligent people

bālā dummedhino janā;
devote themselves to negligence.

Appamādañca medhāvī,
But the intelligent protect diligence

dhanaṃ seṭṭhaṃva rakkhati.
as their best treasure.

Mā pamādamanuyuñjetha,
Don't devote yourself to negligence,

mā kāmarati santhavaṃ;
or delight in sexual intimacy.

Appamatto hi jhāyanto,
For if you're diligent and practice absorption,

pappoti vipulaṃ sukhaṃ.
you'll attain abundant happiness.

Svāgataṃ nāpagataṃ,
It was welcome, not unwelcome,

nayidaṃ dummantitaṃ mama;
the advice I got was good.

Samvibhassetu dhammesu,
Of teachings that are shared,

yaṃ seṭṭhaṃ tadupāgamaṃ.
I encountered the best.

Svāgataṃ nāpagataṃ,
It was welcome, not unwelcome,

nayidaṃ dummantitaṃ mama;
the advice I got was good.

Tisso vijjā anuppattā,
I've attained the three knowledges

katam buddhassa sāsanā"ti.
and fulfilled the Buddha's instructions."

Aṅgulimālasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Piyajātikasutta

Born From the Beloved

Evam me sutam—

So I have heard.

ekam samayam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena aññatarassa gahapatissa ekaputtako piyo manāpo kālaṅkato hoti.

Now at that time a certain householder's dear and beloved only child passed away.

Tassa kālaṃkiriyyāya neva kammantā paṭibhanti na bhattaṃ paṭibhāti.

After their death he didn't feel like working or eating.

So ālāhanam gantvā kandati:

He would go to the cemetery and wail,

“kahaṃ, ekaputtaka, kahaṃ, ekaputtakā”ti.

“Where are you, my only child? Where are you, my only child?”

Atha kho so gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ gahapatiṃ bhagavā etadavoca:

Then he went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“na kho te, gahapati, sake citte ʈitassa indriyāni, atthi te indriyānaṃ aññathattan”ti.

“Householder, you look like someone who's not in their right mind; your faculties have deteriorated.”

“Kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati;

“And how, sir, could my faculties not have deteriorated?”

mayhañhi, bhante, ekaputto piyo manāpo kālaṅkato.

For my dear and beloved only child has passed away.

Tassa kālaṃkiriyyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti.

Since their death I haven't felt like working or eating.

Sohaṃ ālāhanam gantvā kandāmi:

I go to the cemetery and wail:

“kahaṃ, ekaputtaka, kahaṃ, ekaputtakā”ti.

“Where are you, my only child? Where are you, my only child?”

“Evametaṃ, gahapati, evametaṃ, gahapati.

“That's so true, householder! That's so true, householder!”

Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

“Kassa kho nāmetaṃ, bhante, evaṃ bhavissati:

“Sir, who on earth could ever think such a thing!

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti?

Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā”ti.

For our loved ones are a source of joy and happiness.”

Atha kho so gahapati bhagavato bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanaṃ pakkāmi.

Disagreeing with the Buddha's statement, rejecting it, he got up from his seat and left.

Tena kho pana samayena sambahulā akkhadhuttā bhagavato avidūre akkhehi dibbanti.

Now at that time several gamblers were playing dice not far from the Buddha.

Atha kho so gahapati yena te akkhadhuttā tenupasaṅkami; upasaṅkamitvā akkhadhutte etadavoca:

That householder approached them and told them what had happened.

“idhāhaṃ, bhonto, yena samaṇo gotamo tenupasaṅkami; upasaṅkamitvā samaṇaṃ gotamaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhonto, samaṇo gotamo etadavoca:

‘na kho te, gahapati, sake citte ʈitassa indriyāni, atthi te indriyānaṃ aññathattan’ti.

Evaṃ vutte, ahaṃ, bhonto, samaṇaṃ gotamaṃ etadavocaṃ:

‘kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati;

mayhañhi, bhante, ekaputtako piyo manāpo kālaṅkato.

Tassa kālaṅkiriyyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti.

Sohaṃ ālāhanaṃ gantvā kandāmi—

kaḥaṃ, ekaputtaka, kaḥaṃ, ekaputtakā’ti.

‘Evametam, gahapati, evametam, gahapati.

Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Kassa kho nāmetam, bhante, evaṃ bhavissati—

piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā?

Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā’ti.

Atha khvāhaṃ, bhonto, samaṇassa gotamassa bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanā pakkamin’ti.

“Evametam, gahapati, evametam, gahapati.

“That’s so true, householder! That’s so true, householder!”

Piyajātikā hi, gahapati, ānandasomanassā piyappabhavikā”ti.

For our loved ones are a source of joy and happiness.”

Atha kho so gahapati “sameti me akkhadhuttehi”ti pakkāmi.

Thinking, “The gamblers and I are in agreement,” the householder left.

Atha kho idaṃ kathāvatthu anupubbena rājantepuraṃ pāvisi.

Eventually that topic of discussion reached the royal compound.

Atha kho rājā pasenadi kosalo mallikaṃ devīṃ āmantesi:

Then King Pasenadi addressed Queen Mallikā,

“idaṃ te, mallike, samaṇena gotamena bhāsitaṃ:

“Mallika, your ascetic Gotama said this:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’”ti.
“Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

“Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ, evametan”ti.
“If that’s what the Buddha said, great king, then that’s how it is.”

“Evameva panāyaṃ mallikā yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhānumodati:
“No matter what the ascetic Gotama says, Mallikā agrees with him:

‘Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametan’ti.
‘If that’s what the Buddha said, great king, then that’s how it is.’

Seyyathāpi nāma, yaññadeva ācariyo antevāsissa bhāsati taṃ tadevassa antevāsī abbhānumodati:
You’re just like a student who agrees with everything their teacher says.

‘evametaṃ, ācariya, evametaṃ, ācariyā’ti.

Evameva kho tvaṃ, mallike, yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhānumodasi:

‘Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametan’ti.

Cara pire, mallike, vinassā”ti.
Go away, Mallikā, get out of here!”

Atha kho mallikā devī nālījaṅghaṃ brāhmaṇaṃ āmantesi:
Then Queen Mallikā addressed the brahmin Nālījaṅgha,

“ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:
“Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘mallikā, bhante, devī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’ti;

evaṇca vadehi:
And then say:

‘bhāsitaṃ nu kho, bhante, bhagavatā esā vācā—
‘Sir, did the Buddha make this statement:

piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.
“Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress”?’

Yathā te bhagavā byākaroti taṃ sādhukaṃ uggahetvā mama āroceyyāsi.
Remember well how the Buddha answers and tell it to me.

Na hi tathāgatā vitathaṃ bhaṇanti”ti.
For Realized Ones say nothing that is not so.”

“Evaṃ, bhoṭi”ti kho nālījaṅgho brāhmaṇo mallikāya deviyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.
“Yes, ma’am,” he replied. He went to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nālījaṅgho brāhmaṇo bhagavantaṃ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“mallikā, bho gotama, devī bhoto gotamassa pāde sirasā vandati; appābādham
appātāṇkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;

*“Master Gotama, Queen Mallikā bows with her head to your feet. She asks if you are healthy
and well, nimble, strong, and living comfortably.*

evañca vadeti:

And she asks whether

‘bhāsitaṃ nu kho, bhante, bhagavatā esā vācā—

the Buddha made this statement:

piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”’ti.

“Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”’

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

“That’s right, brahmin, that’s right!

Piyajātikā hi, brāhmaṇa, sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Tadamināpetam, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā

sokaparidevadukkhadomanassupāyāsā piyappabhavikā.

*And here’s a way to understand how our loved ones are a source of sorrow, lamentation, pain,
sadness, and distress.*

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā mātā kālamakāsi.

Once upon a time right here in Sāvattihī a certain woman’s mother passed away.

Sā tassā kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ siṅghāṭakena
siṅghāṭakaṃ upasaṅkamitvā evamāha:

*And because of that she went mad and lost her mind. She went from street to street and from
square to square saying,*

‘api me mātaraṃ addassatha, api me mātaraṃ addassathā’ti?

‘Has anyone seen my mother? Has anyone seen my mother?’

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā

sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

*And here’s another way to understand how our loved ones are a source of sorrow, lamentation,
pain, sadness, and distress.*

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā pitā kālamakāsi

... *Once upon a time right here in Sāvattihī a certain woman’s father ...*

bhātā kālamakāsi ...

brother ...

bhaginī kālamakāsi ...

sister ...

putto kālamakāsi ...

son ...

dhītā kālamakāsi ...

daughter ...

sāmiko kālamakāsi.

husband passed away.

Sā tassa kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ siṅghāṭakena
siṅghāṭakaṃ upasaṅkamitvā evamāha:

*And because of that she went mad and lost her mind. She went from street to street and from
square to square saying,*

‘api me sāmikaṃ addassatha, api me sāmikaṃ addassathā’ti?

‘Has anyone seen my husband? Has anyone seen my husband?’

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā
sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

*And here's another way to understand how our loved ones are a source of sorrow, lamentation,
pain, sadness, and distress.*

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa mātā
kālamakāsi.

Once upon a time right here in Sāvattihī a certain man's mother ...

So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ singhāṭakena
singhāṭakaṃ upasaṅkamitvā evamāha:

‘api me mātaraṃ addassatha, api me mātaraṃ addassathā’ti?

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā
sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa pitā
kālamakāsi ...

father ...

bhātā kālamakāsi ...

brother ...

bhaginī kālamakāsi ...

sister ...

putto kālamakāsi ...

son ...

dhītā kālamakāsi ...

daughter ...

pajāpati kālamakāsi.

wife passed away.

So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ singhāṭakena
singhāṭakaṃ upasaṅkamitvā evamāha:

*And because of that he went mad and lost his mind. He went from street to street and from
square to square saying,*

‘api me pajāpatiṃ addassatha, api me pajāpatiṃ addassathā’ti?

‘Has anyone seen my wife? Has anyone seen my wife?’

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā
sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

*And here's another way to understand how our loved ones are a source of sorrow, lamentation,
pain, sadness, and distress.*

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarā itthī nātikulāṃ agamāsi.

Once upon a time right here in Sāvattihī a certain woman went to live with her relative's family.

Tassā te nātakā sāmikaṃ acchinditvā aññassa dātukāmā.

But her relatives wanted to divorce her from her husband and give her to another,

Sā ca taṃ na icchati.

who she didn't want.

Atha kho sā itthī sāmikaṃ etadavoca:

So she told her husband about this.

‘ime, maṃ, ayyaputta, nātakā tvaṃ acchinditvā aññassa dātukāmā.

Ahañca taṃ na icchāmī’ti.

Atha kho so puriso taṃ itthiṃ dvidhā chetvā attānaṃ upphālesi:

But he cut her in two and disemboweled himself, thinking,

‘ubho pecca bhavissāmā’ti.

‘We shall be together after death.’

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

That’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

Atha kho nālijaṅgho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ yena mallikā devī tenupasaṅkami; upasaṅkamitvā yāvatako ahosi bhāgavatā saddhiṃ kathāsallāpo taṃ sabbaṃ mallikāya deviā ārocesi. Atha kho mallikā devī yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Then Nālijaṅgha the brahmin, having approved and agreed with what the Buddha said, got up from his seat, went to Queen Mallikā, and told her of all they had discussed. Then Queen Mallikā approached King Pasenadi and said to him,

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?”

piyā te vajirī kumārī”ti?

Do you love Princess Vajirī?”

“Evaṃ, mallike, piyā me vajirī kumārī”ti.

“Indeed I do, Mallikā.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?”

vajiriyā te kumāriyā vipariṇāmaññathābhāvā uppajjeyyūṃ

sokaparidevadukkhadomanassupāyāsā”ti?

If she were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“Vajiriyā me, mallike, kumāriyā vipariṇāmaññathābhāvā jīvītassapi siyā

aññathattaṃ, kiṃ pana me na uppajjissanti

sokaparidevadukkhadomanassupāyāsā”ti?

“If she were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā

sammāsambuddhena sandhāya bhāsitaṃ:

“This is what the Buddha was referring to when he said:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

piyā te vāsabhā khattiyā”ti?

Do you love Lady Vāsabhā? ...

“Evaṃ, mallike, piyā me vāsabhā khattiyā”ti.

“Taṃ kiṃ maññasi, mahārāja, vāsabhāya te khattiyāya vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?

“Vāsabhāya me, mallike, khattiyāya vipariṇāmaññathābhāvā jīvītassapi siyā

aññathattaṃ, kiṃ pana me na uppajjissanti

sokaparidevadukkhadomanassupāyāsā”ti?

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

Taṃ kiṃ maññasi, mahārāja, piyo te viṭaṭubho senāpatī’ti?

Do you love your son, General Viṭṭhābha? ...

“Evaṃ, mallike, piyo me viṭaṭubho senāpatī’ti.

“Taṃ kiṃ maññasi, mahārāja, viṭaṭubhassa te senāpatissa vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti?

“Viṭaṭubhassa me, mallike, senāpatissa vipariṇāmaññathābhāvā jīvitaṃ siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’ti?

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

Taṃ kiṃ maññasi, mahārāja, piyā te ahan’ti?

Do you love me?”

“Evaṃ, mallike, piyā mesi tvaṃ’ti.

“Indeed I do love you, Mallikā.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?”

mayhaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti?

If I were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“Tuyhañhi me, mallike, vipariṇāmaññathābhāvā jīvitaṃ siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’ti?

“If you were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

“This is what the Buddha was referring to when he said:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

piyā te kāsikosalā’ti?

Do you love the realms of Kāsi and Kosala?”

“Evaṃ, mallike, piyā me kāsikosalā.

“Indeed I do, Mallikā.

Kāsikosalanāṃ, mallike, ānubhāvena kāsikacandanāṃ paccanubhoma, mālāgandhavilepanāṃ dhāremā’ti.

It’s due to the bounty of Kāsi and Kosala that we use sandalwood imported from Kāsi and wear garlands, perfumes, and makeup.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?”

kāśikosalānaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ
soka-pari-deva-dukkha-domanassupāyāsā”ti?
If these realms were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“Kāśikosalānañhi, mallike, vipariṇāmaññathābhāvā jīvita-sapi siyā aññathattaṃ,
kiṃ pana me na uppajjissanti soka-pari-deva-dukkha-domanassupāyāsā”ti?
“If they were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena sandhāya bhāsitaṃ:
“This is what the Buddha was referring to when he said:

‘piyajātikā soka-pari-deva-dukkha-domanassupāyāsā piyappabhavikā’”ti.
“Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

“Acchariyaṃ, mallike, abbhutaṃ, mallike.
“It’s incredible, Mallikā, it’s amazing,

Yāvaṇa so bhagavā paññāya ativijja maññe passati.
how far the Buddha sees with penetrating wisdom, it seems to me.

Ehi, mallike, ācamehī”ti.
Come, Mallikā, rinse my hands.”

Atha kho rājā pasenadi kosalo utthāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena
bhagavā tenañjalim paṇāmetvā tiṃkhattum udānaṃ udānesi:
Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.
“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā”ti.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Piyajātikasuttaṃ niṭṭhitaṃ sattamaṃ.

Bāhitikasutta

The Imported Cloth

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto yena pubbārāmo migāramātipasādo tenupasaṅkami divāvihārāya.

He wandered for alms in Sāvattthī. After the meal, on his return from alms-round, he went to the Eastern Monastery, the stilt longhouse of Migāra's mother, for the day's meditation.

Tena kho pana samayena rājā pasenadi kosalo ekapuṇḍarīkaṃ nāgaṃ abhiruhitvā sāvattthiā niyyāti divā divassa.

Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvattthī in the middle of the day.

Addasā kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ dūratova āgacchantaṃ.

He saw Ānanda coming off in the distance

Disvāna sirivaḍḍhaṃ mahāmattaṃ āmantesi:

and said to the minister Sirivaḍḍha,

“āyasmā no eso, samma sirivaḍḍha, ānando”ti.

“My dear Sirivaḍḍha, isn't that Venerable Ānanda?”

“Evam, mahārāja, āyasmā eso ānando”ti.

“Indeed it is, great king.”

Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi:

Then King Pasenadi addressed a man,

“ehi tvam, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato ānandassa pāde sirasā vandāhi:

“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

‘rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandatī’ti;

‘Sir, King Pasenadi of Kosala bows with his head at your feet.’

evaṇca vadehi:

And then say:

‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgmetu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā”ti.

‘Sir, if you have no urgent business, please wait a moment out of compassion.’”

“Evam, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho so puriso āyasmantaṃ ānandaṃ etadavoca:

“Yes, Your Majesty,” that man replied. He did as the king asked.

“rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandati;

evañca vadeti:

‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karanīyaṃ, āgometu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā”’ti.

Adhivāsesi kho āyasmā ānando tuṇhībhāvena.

Ānanda consented in silence.

Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca:

Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda,

“sace, bhante, āyasmato ānandassa na kiñci accāyikaṃ karanīyaṃ, sādhu, bhante, āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkamatu anukampaṃ upādāyā”’ti.

“Sir, if you have no urgent business, it would be nice of you to go to the bank of the Aciravati river out of compassion.”

Adhivāsesi kho āyasmā ānando tuṇhībhāvena.

Ānanda consented in silence.

Atha kho āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamaṇe paññatte āsane nisīdi.

He went to the river bank and sat at the root of a certain tree on a seat spread out.

Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca:

Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda,

“idha, bhante, āyasmā ānando hatthathare nisīdatū”’ti.

“Here, Venerable Ānanda, sit on this elephant rug.”

“Alaṃ, mahārāja.

“Enough, great king,

Nisīda tvam;

you sit on it.

nisinno ahaṃ sake āsane”’ti.

I’m sitting on my own seat.”

Nisīdi kho rājā pasenadi kosalo paññatte āsane.

So the king sat down on the seat spread out,

Nisajja kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca:

and said,

“kiṃ nu kho, bhante ānanda, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi”’ti?

“Sir, might the Buddha engage in the sort of behavior—by way of body, speech, or mind—that is faulted by ascetics and brahmins?”

“Na kho, mahārāja, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhi”’ti.

“No, great king, the Buddha would not engage in the sort of behavior that is faulted by sensible ascetics and brahmins.”

“Kiṃ pana, bhante ānanda, so bhagavā tathārūpaṃ vacīsamācāraṃ ... pe ...

manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi”ti?

“Na kho, mahārāja, so bhagavā tathārūpaṃ manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Acchariyam, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!”

Yañhi mayam, bhante, nāsakkhimbhā pañhena paripūretuṃ taṃ, bhante, āyasmatā ānandena pañhassa veyyākaraṇena paripūritaṃ.

For I couldn’t fully express the question, but Ānanda’s answer completed it for me.

Ye te, bhante, bālā abyattā ananuvicca apariyogāhetvā paresaṃ vaṇṇaṃ vā avañṇaṃ vā bhāsanti, na mayam taṃ sārato paccāgacchāma;

I don’t believe that praise or criticism of others spoken by incompetent fools, without examining or scrutinizing, is the most important thing.

ye pana te, bhante, paṇḍitā viyattā medhāvino anuvicca pariyogāhetvā paresaṃ vaṇṇaṃ vā avañṇaṃ vā bhāsanti, mayam taṃ sārato paccāgacchāma.

Rather, I believe that praise or criticism of others spoken by competent and intelligent people after examining and scrutinizing is the most important thing.

Katamo pana, bhante ānanda, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti?

But sir, what kind of bodily behavior is faulted by sensible ascetics and brahmins?”

“Yo kho, mahārāja, kāyasamācāro akusalo”.

“Unskillful behavior.”

“Katamo pana, bhante, kāyasamācāro akusalo”?

“But what kind of bodily behavior is unskillful?”

“Yo kho, mahārāja, kāyasamācāro sāvajjo”.

“Blameworthy behavior.”

“Katamo pana, bhante, kāyasamācāro sāvajjo”?

“But what kind of bodily behavior is blameworthy?”

“Yo kho, mahārāja, kāyasamācāro sabyābajjo”.

“Hurtful behavior.”

“Katamo pana, bhante, kāyasamācāro sabyābajjo”?

“But what kind of bodily behavior is hurtful?”

“Yo kho, mahārāja, kāyasamācāro dukkhavipāko”.

“Behavior that results in suffering.”

“Katamo pana, bhante, kāyasamācāro dukkhavipāko”?

“But what kind of bodily behavior results in suffering?”

“Yo kho, mahārāja, kāyasamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati.

“Bodily behavior that leads to hurting yourself, hurting others, and hurting both,

Tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;
and which makes unskillful qualities grow while skillful qualities decline.

evarūpo kho, mahārāja, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of bodily behavior is faulted by sensible ascetics and brahmins.”

“Katamo pana, bhante ānanda, vacīsamācāro ... pe ...

“But what kind of verbal behavior ...

manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti?
mental behavior is faulted by sensible ascetics and brahmins?” ...

“Yo kho, mahārāja, manosamācāro akusalo”.

“Katamo pana, bhante, manosamācāro akusalo”?

“Yo kho, mahārāja, manosamācāro sāvajjo”.

“Katamo pana, bhante, manosamācāro sāvajjo”?

“Yo kho, mahārāja, manosamācāro sabyābajjo”.

“Katamo pana, bhante, manosamācāro sabyābajjo”?

“Yo kho, mahārāja, manosamācāro dukkhavipāko”.

“Katamo pana, bhante, manosamācāro dukkhavipāko”?

“Yo kho, mahārāja, manosamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati.

“Mental behavior that leads to hurting yourself, hurting others, and hurting both,

Tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;
and which makes unskillful qualities grow while skillful qualities decline.

evarūpo kho, mahārāja, manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of mental behavior is faulted by sensible ascetics and brahmins.”

“Kiṃ nu kho, bhante ānanda, so bhagavā sabbesaṃyeva akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti”ti?

“Sir, does the Buddha praise giving up all these unskillful things?”

“Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

“Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“Katamo pana, bhante ānanda, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti?

“But sir, what kind of bodily behavior is not faulted by sensible ascetics and brahmins?”

“Yo kho, mahārāja, kāyasamācāro kusalo”.

“Skillful behavior.”

“Katamo pana, bhante, kāyasamācāro kusalo”?

“But what kind of bodily behavior is skillful?”

“Yo kho, mahārāja, kāyasamācāro anavajjo”.

“Blameless behavior.”

“Katamo pana, bhante, kāyasamācāro anavajjo”?

“But what kind of bodily behavior is blameless?”

“Yo kho, mahārāja, kāyasamācāro abyābajjo”.

“Pleasing behavior.”

“Katamo pana, bhante, kāyasamācāro abyābajjo”?

“But what kind of bodily behavior is pleasing?”

“Yo kho, mahārāja, kāyasamācāro sukhavipāko”.

“Behavior that results in happiness.”

“Katamo pana, bhante, kāyasamācāro sukhavipāko”?

“But what kind of bodily behavior results in happiness?”

“Yo kho, mahārāja, kāyasamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati.

“Bodily behavior that leads to pleasing yourself, pleasing others, and pleasing both,

Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

and which makes unskillful qualities decline while skillful qualities grow.

Evarūpo kho, mahārāja, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of bodily behavior is not faulted by sensible ascetics and brahmins.”

“Katamo pana, bhante ānanda, vacīsamācāro ... pe ...

“But what kind of verbal behavior ...

manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti?

mental behavior is not faulted by sensible ascetics and brahmins?” ...

“Yo kho, mahārāja, manosamācāro kusalo”.

“Katamo pana, bhante, manosamācāro kusalo”?

“Yo kho, mahārāja, manosamācāro anavajjo”.

“Katamo pana, bhante, manosamācāro anavajjo”?

“Yo kho, mahārāja, manosamācāro abyābajjho”.

“Katamo pana, bhante, manosamācāro abyābajjho”?

“Yo kho, mahārāja, manosamācāro sukhavipāko”.

“Katamo pana, bhante, manosamācāro sukhavipāko”?

“Yo kho, mahārāja, manosamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati.

“Mental behavior that leads to pleasing yourself, pleasing others, and pleasing both,

Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

and which makes unskillful qualities decline while skillful qualities grow.

Evarūpo kho, mahārāja, manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of mental behavior is not faulted by sensible ascetics and brahmins.”

“Kiṃ pana, bhante ānanda, so bhagavā sabbesaṃyeva kusalānaṃ dhammānaṃ upasampadaṃ vanṇeti”ti?

“Sir, does the Buddha praise embracing all these skillful things?”

“Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

“Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

Yāva subhāsitañcidaṃ, bhante, āyasmatā ānandena.

How well this was said by Venerable Ānanda!

Iminā ca mayaṃ, bhante, āyasmato ānandassa subhāsitenā attamanābhīraddhā.
I'm delighted and satisfied with what you've expressed so well.

Evam attamanābhīraddhā ca mayaṃ, bhante, āyasmato ānandassa subhāsitenā.
So much so that

Sace, bhante, āyasmato ānandassa hatthiratanam kappeyya, hatthiratanampi mayaṃ
āyasmato ānandassa dadeyyāma.
if an elephant treasure was suitable for you, I would give you one.

Sace, bhante, āyasmato ānandassa assaratanam kappeyya, assaratanampi mayaṃ
āyasmato ānandassa dadeyyāma.
If a horse treasure was suitable for you, I would give you one.

Sace, bhante, āyasmato ānandassa gāṃavaram kappeyya, gāṃavarampi mayaṃ
āyasmato ānandassa dadeyyāma.
If a prize village was suitable for you, I would give you one.

Api ca, bhante, mayampetaṃ jānāma:
But, sir, I know that

‘netam āyasmato ānandassa kappatī’ti.
these things are not suitable for you.

Ayaṃ me, bhante, bāhitikā raññā māgadhenā ajātasattunā vedehiputtēna
vatthanāliyā pakkhipitvā pahitā solasasamā āyāmena, aṭṭhasamā vitthārena.
*This imported cloth was sent to me by King Ajātasattu Vedehiputtā of Magadha packed in a
parasol case. It's exactly sixteen measures long and eight wide.*

Taṃ, bhante, āyasmā ānando paṭiggaṇhātu anukampaṃ upādāyā’ti.
May Venerable Ānanda please accept it out of compassion.”

“Alaṃ, mahārāja, paripuṇṇaṃ me ticīvaraṃ”ti.
“Enough, great king. My three robes are complete.”

“Ayaṃ, bhante, aciravatī nadī ditṭhā āyasmatā ceva ānandena amhehi ca.
“Sir, we have both seen this river Aciravatī

Yadā uparipabbate mahāmegho abhippavutṭho hoti, athāyaṃ aciravatī nadī ubhato
kūlāni saṃvissandantī gacchati;
when it has rained heavily in the mountains, and the river overflows both its banks.

evameva kho, bhante, āyasmā ānando imāya bāhitikāya attano ticīvaraṃ karissati.
*In the same way, Venerable Ānanda can make a set of three robes for himself from this
imported cloak.*

Yaṃ panāyasmato ānandassa purāṇaṃ ticīvaraṃ taṃ sabrahmacārīhi
saṃvibhajissati.
And you can share your old robes with your fellow monks.

Evāyaṃ amhākaṃ dakkhiṇā saṃvissandantī maññe gamissati.
In this way my religious donation will come to overflow, it seems to me.

Paṭiggaṇhātu, bhante, āyasmā ānando bāhitikaṃ”ti.
Please accept the imported cloth.”

Paṭiggahehi kho āyasmā ānando bāhitikaṃ.
So Ānanda accepted it.

Atha kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca:
Then King Pasenadi said to him,

“handa ca dāni mayaṃ, bhante ānanda, gacchāma;
“Well, now, sir, I must go.

bahukiccā mayam bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ āyasmantaṃ ānandaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then King Pasenadi approved and agreed with what Ānanda said. He got up from his seat, bowed, and respectfully circled Ānanda, keeping him on his right, before leaving.

Atha kho āyasmā ānando acirapakkantassa rañño pasenadissa kosalassa yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Soon after he left, Ānanda went to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinna kho āyasmā ānando yāvatako ahosi raññā pasenadinā kosalena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and told him what had happened.

Taṅca bāhitikaṃ bhagavato pādāsi.

He presented the cloth to the Buddha.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“lābhā, bhikkhave, rañño pasenadissa kosalassa, suladdhalābhā, bhikkhave, rañño pasenadissa kosalassa;

“Mendicants, King Pasenadi is lucky, so very lucky,

yam rājā pasenadi kosalo labhati ānandaṃ dassanāya, labhati payirupāsanaṃ”ti.

to get to see Ānanda and pay homage to him.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Bāhitikasuttaṃ niṭṭhitaṃ aṭṭhamam.

Dhammacetiyaṣutta

Shrines to the Teaching

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati medālupaṃ nāma sakyānaṃ nigamo.

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medelumpa.

Tena kho pana samayena rājā pasenadi kosalo nagarakam anuppatto hoti kenacideva karaṇīyena.

Now at that time King Pasenadi of Kosala had arrived at Nagaraka on some business.

Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi:

Then he addressed Dīgha Kārāyana,

“yojehi, samma kārāyana, bhadraṇi bhadraṇi yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā”ti.

“My good Kārāyana, harness the finest chariots. We will go to a park and see the scenery.”

“Evam, devā”ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadraṇi bhadraṇi yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi:

“Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king,

“yuttāni kho te, deva, bhadraṇi bhadraṇi yānāni.

“Sire, the finest chariots are harnessed.

Yassadāni kālaṃ maññasī”ti.

Please go at your convenience.”

Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā niyyāsi mahaccā rājānubhāvena.

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Nagaraka,

Yena ārāmo tena pāyāsi.

heading for the park grounds.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvisi.

He went by carriage as far as the terrain allowed, then descended and entered the park on foot.

Addasā kho rājā pasenadi kosalo ārāme jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno rukkhāmūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni.

As he was going for a walk in the park he saw roots of trees that were impressive and inspiring, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

Disvāna bhagavantamyeva ārabha sati udapādi:

The sight reminded him right away of the Buddha:

“imāni kho tāni rukkhāmūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni, yattha sudam mayam taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhaṃ”ti.

“These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha.”

Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi:

He addressed Dīgha Kārāyana,

“imāni kho, samma kārāyana, tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, yattha sudaṃ mayam taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhaṃ.

“These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha.

Kahaṃ nu kho, samma kārāyana, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti?

My good Kārāyana, where is that Buddha at present?”

“Atthi, mahārāja, medālupaṃ nāma sakyānaṃ nigamo.

“Great king, there is a Sakyan town named Medālumpa.

Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti.

That’s where the Buddha is now staying.”

“Kīvadūre pana, samma kārāyana, nagarakamhā medālupaṃ nāma sakyānaṃ nigamo hoti”ti?

“But how far away is that town?”

“Na dūre, mahārāja;

“Not far, great king,

tīṇi yojanāni;

it’s three leagues.

sakkā divasāvesesena gantun”ti.

We can get there while it’s still light.”

“Tena hi, samma kārāyana, yojehi bhadrāni bhadrāni yānāni, gamissāma mayam taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ”ti.

“Well then, harness the chariots, and we shall go to see the Buddha.”

“Evaṃ, deva”ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi:

“Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king,

“yuttāni kho te, deva, bhadrāni bhadrāni yānāni.

“Sire, the finest chariots are harnessed.

Yassadāni kālaṃ maññas”ti.

Please go at your convenience.”

Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā yena medālupaṃ nāma sakyānaṃ nigamo tena pāyāsi.

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Nagaraka to Medālumpa.

Teneva divasāvesesena medālupaṃ nāma sakyānaṃ nigamaṃ sampāpuṇi.

He reached the town while it was still light

Yena ārāmo tena pāyāsi.

and headed for the park grounds.

Yāvaticā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvisi.

He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.

At that time several mendicants were walking meditation in the open air.

Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

King Pasenadi of Kosala went up to them and said,

“kahaṃ nu kho, bhante, etarahi so bhagavā viharati araham sammāsambuddho?
“Sir, where is the Blessed One at present, the perfected one, the fully awakened Buddha?

Dassanakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhan”ti.
For I want to see him.”

“Eso, mahārāja, vihāro saṃvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno
ālandaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi. Vivarissati bhagavā te dvāraṇ”ti.
“Great king, that’s his dwelling, with the door closed. Approach it quietly, without hurrying;
go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”

Atha kho rājā pasenadi kosalo tattheva khaggañca uṇḥisañca dīghassa kārāyanassa
pādāsi.
The king right away presented his sword and turban to Dīgha Kārāyana,

Atha kho dīghassa kārāyanassa etadahosi:
who thought,

“rahāyati kho dāni rājā, idheva dāni mayā thātabban”ti.
“Now the king seeks privacy. I should wait here.”

Atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro tena appasaddo
upasaṅkamitvā ataramāno ālandaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari
bhagavā dvāraṃ.
Then the king approached the Buddha’s dwelling and knocked, and the Buddha opened the
door.

Atha kho rājā pasenadi kosalo vihāraṃ pavisitvā bhagavato pādesu sirasā nipatitvā
bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca
sāveti:
King Pasenadi entered the dwelling, and bowed with his head to the Buddha’s feet, caressing
them and covering them with kisses, and pronounced his name:

“rājāham, bhante, pasenadi kosalo;
“Sir, I am Pasenadi, king of Kosala!

rājāham, bhante, pasenadi kosalo”ti.
I am Pasenadi, king of Kosala!”

“Kiṃ pana tvaṃ, mahārāja, atthavasam sampassamāno imasmiṃ sarīre evarūpaṃ
paramanipaccakāraṃ karosi, mittūpahāraṃ upadaṃsesī”ti?
“But great king, for what reason do you demonstrate such utmost devotion for this body,
conveying your manifest love?”

“Atthi kho me, bhante, bhagavati dhammanvayo hoti:
“Sir, I infer about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno
bhagavato sāvakasaṃgho”ti.
‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is
practicing well.’

Idhāham, bhante, passāmi eke samaṇabrāhmaṇe pariyantakatam brahmacariyaṃ
carante dasapi vassāni, vīsampi vassāni, tiṃsampi vassāni, cattārīsampi vassāni.
It happens, sir, that I see some ascetics and brahmins leading the spiritual life only for a
limited period: ten, twenty, thirty, or forty years.

Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmaguṇehi
samappitā samaṅgībhūtā paricārenti.
Some time later—nicely bathed and anointed, with hair and beard dressed—they amuse
themselves, supplied and provided with the five kinds of sensual stimulation.

Idha panāham, bhante, bhikkhū passāmi yāvajīvaṃ āpāṇakoṭikaṃ paripuṇṇaṃ
parisuddhaṃ brahmacariyaṃ carante.
But here I see the mendicants leading the spiritual life entirely full and pure as long as they
live, to their last breath.

Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ samanupassāmi.

I don't see any other spiritual life elsewhere so full and pure.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

That's why I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṃgho’ ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparaṃ, bhante, rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatayopi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātārā vivadati, sahāyopi sahāyena vivadati.

Furthermore, kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

Idha panāhaṃ, bhante, bhikkhū passāmi samagge sammodamāne avivadamāne khīrodakibhūte aññaṃaññaṃ piyacakkhūhi sampassante viharante.

But here I see the mendicants living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ samaggaṃ parisāṃ samanupassāmi.

I don't see any other assembly elsewhere so harmonious.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṃgho’ ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bhante, ārāmena ārāmaṃ, uyyānena uyyānaṃ anucaṅkamāmi anuvicārāmi.

Furthermore, I have walked and wandered from monastery to monastery and from park to park.

Sohaṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na viya maññe cakkhuṃ bandhante janassa dassanāya.

There I've seen some ascetics and brahmins who are thin, haggard, pale, and veiny—hardly a captivating sight, you'd think.

Tassa mayhaṃ, bhante, etadahosi:

It occurred to me:

‘addhā ime āyasmanto anabhiratā vā brahmacariyaṃ caranti, atthi vā tesam kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ;

‘Clearly these venerables lead the spiritual life dissatisfied, or they're hiding some bad deed they've done.

tathā hi ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṃ bandhanti janassa dassanāya’ ti.

That's why they're thin, haggard, pale, and veiny—hardly a captivating sight, you'd think.’

Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

I went up to them and said:

‘kiṃ nu kho tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajāta dhamanisanthatagattā, na viya maññe cakkhuṃ bandhatha janassa dassanāyā’ti?

‘Venerables, why are you so thin, haggard, pale, and veiny—hardly a captivating sight, you’d think?’

Te evamāhaṃsu:

They say:

‘bandhukarogo no, mahārājā’ti.

‘We have jaundice, great king.’

Idha panāhaṃ, bhante, bhikkhū passāmi haṭṭhapahaṭṭhe udaggudagge abhiratarūpe piṇḍindriye appossukke pannalome paraḍattāvutte miḡabhūtena cetasā viharante.

But here I see mendicants always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

Tassa mayhaṃ, bhante, etadahosi:

It occurred to me:

‘addhā ime āyasmanto tassa bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ jānanti;

‘Clearly these venerables have realized a higher distinction in the Buddha’s instructions than they had before.

tathā hi ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā piṇḍindriyā appossukkā pannalomā paraḍattavuttā miḡabhūtena cetasā viharanti’ti.

That’s why these venerables are always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.’

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṃgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bhante, rājā khattiyo muddhāvasitto;

Furthermore, as an anointed king

pahomi ghātetāyaṃ vā ghātetaṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ.

I am able to execute, fine, or banish those who are guilty.

Tassa mayhaṃ, bhante, aḍḍakaraṇe nisinnassa antaranarā kathaṃ opātentī.

Yet when I’m sitting in judgment they interrupt me.

Sohaṃ na labhāmi:

And I can’t get them

‘mā me bhonto aḍḍakaraṇe nisinnassa antaranarā kathaṃ opātetha, kathāpariyosānaṃ me bhonto āgamentū’ti.

to stop interrupting me and wait until I’ve finished speaking.

Tassa mayhaṃ, bhante, antaranarā kathaṃ opātentī.

Idha panāhaṃ, bhante, bhikkhū passāmi;

But here I’ve seen the mendicants

yasmiṃ samaye bhagavā anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye bhagavato sāvakanāṃ khipitasaddo vā hoti ukkāśitasaddo vā.

while the Buddha is teaching an assembly of many hundreds, and there is no sound of his disciples coughing or clearing their throats.

Bhūtapubbaṃ, bhante, bhagavā anekasatāya parisāya dhammaṃ deseti.

Once it so happened that the Buddha was teaching an assembly of many hundreds.

Tatraññataro bhagavato sāvako ukkāsi.

Then one of his disciples cleared their throat.

Tamenam aññataro sabrahmacārī jaṇṇukena ghaṭṭesi:

And one of their spiritual companions nudged them with their knee, to indicate:

‘appasaddo āyasmā hotu, māyasmā saddamakāsi; satthā no bhagavā dhammaṃ desetī’ ti.

‘Hush, venerable, don’t make a sound! Our teacher, the Blessed One, is teaching!’

Tassa mayham, bhante, etadahosi:

It occurred to me:

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing,

Adaḍḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissatī’ ti.

how an assembly can be so well trained without rod or sword!’

Na kho panāham, bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisam samanupassāmi.

I don’t see any other assembly elsewhere so well trained.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasamgho’ ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāham, bhante, passāmi idhekacce khattiyapaṇḍite nipune kataparappavāde vālavedhirūpe. Te bhindantā maññe carānti paññāgatena ditthigatāni.

Furthermore, I’ve seen some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

Te suṇanti:

They hear:

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ ti.

‘So, gentlemen, that ascetic Gotama will come down to such and such village or town.’

Te pañham abhisankharonti:

They formulate a question, thinking:

‘imaṃ mayaṃ pañham samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

‘We’ll approach the ascetic Gotama and ask him this question.

Evañce no puttḥo evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma;

If he answers like this, we’ll refute him like that;

evañcepi no puttḥo evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ ti.

and if he answers like that, we’ll refute him like this.’

Te suṇanti:

When they hear that

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭṭo’ ti.

he has come down

Te yena bhagavā tenupasaṅkamanti.

they approach him.

Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

The Buddha educates, encourages, fires up, and inspires them with a Dhamma talk.

Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantam pañham pucchanti, kuto vādam āropessanti?

They don't even get around to asking their question to the Buddha, so how could they refute his answer?

Aññadatthu bhagavato sāvakā sampajjanti.

Invariably, they become his disciples.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṃgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāham, bhante, passāmi idhekacce brāhmaṇapaṇḍite ... pe ...

Furthermore, I see some clever brahmins ...

gahapatipaṇḍite ... pe ...

some clever householders ...

samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe. Te bhindantā maññe caranti paññāgatenā ditthigatāni.

some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. ...

Te suṇanti:

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti.

Te pañham abhisañkharonti:

‘imaṃ mayaṃ pañham samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

Evañce no putṭho evaṃ byākarissati, evamassa mayaṃ vādam āropessāma;

evañcepi no putṭho evaṃ byākarissati, evampissa mayaṃ vādam āropessāmā’ti.

Te suṇanti:

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti.

Te yena bhagavā tenupasaṅkamanti.

Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantam pañham pucchanti, kuto vādam āropessanti?

They don't even get around to asking their question to the Buddha, so how could they refute his answer?

Aññadatthu bhagavantamyeva okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya.

Invariably, they ask the ascetic Gotama for the chance to go forth.

Te bhagavā pabbājeti.

And he gives them the going-forth.

Te tathāpabbajitā samānā ekā vūpakatṭhā appamattā ātāpino pahitattā viharantā nacirasseva—yassatṭhāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Te evamāhaṃsu:

They say:

‘manāṃ vata, bho, anassāma; manāṃ vata, bho, panassāma’.

‘We were almost lost! We almost perished!’

Mayaṃhi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrahmaṇāva samānā brāhmaṇāmhāti paṭijānimhā, anarahantova samānā arahantāmhāti paṭijānimhā.

For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things.

‘Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti.

But now we really are ascetics, brahmins, and perfected ones!’

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bhante, ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvīkāya dātā, yasassa āhattā;

Furthermore, these chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown.

atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati.

And yet they don’t show me the same level of devotion that they show to the Buddha.

Bhūtapubbāhaṃ, bhante, senaṃ abbhuyyāto samāno ime ca isidattapurāṇā thapatayo vīmaṃsamāno aññatarasmiṃ sambādhe āvasathe vāsaṃ upagacchimi.

Once it so happened that while I was leading a military campaign and testing Isidatta and Purāṇa I took up residence in a cramped house.

Atha kho, bhante, ime isidattapurāṇā thapatayo bahudeva rattim dhammiyā kathāya vītināmetvā, yato ahosi bhagavā tato sīsaṃ katvā maṃ pādato karitvā nipajjimsu.

They spent most of the night discussing the teaching, then they lay down with their heads towards where the Buddha was and their feet towards me.

Tassa mayhaṃ, bhante, etadahosi:

It occurred to me:

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing!’

Ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvīkāya dātā, yasassa āhattā;

These chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown.

atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati.

And yet they don’t show me the same level of devotion that they show to the Buddha.

Addhā ime āyasmanto tassa bhagavato sāsane uḷaraṃ pubbenāparaṃ visesaṃ jānanti’ti.

Clearly these venerables have realized a higher distinction in the Buddha’s instructions than they had before.’

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṃgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparaṃ, bhante, bhagavāpi khattiyo, ahampi khattiyo;

Furthermore, the Buddha is an aristocrat, and so am I.

bhagavāpi kosalo, ahampi kosalo;

The Buddha is Kosalan, and so am I.

bhagavāpi āsītiko, ahampi āsītiko.

The Buddha is eighty years old, and so am I.

Yampi, bhante, bhagavāpi khattiyo ahampi khattiyo, bhagavāpi kosalo ahampi kosalo, bhagavāpi āsītiko ahampi āsītiko;

Since this is so,

imināvārahāmevāhaṃ, bhante, bhagavati paramanipaccakāraṃ kātuṃ, mittūpahāraṃ upadaṃsetuṃ.

it’s proper for me to show the Buddha such utmost devotion and demonstrate such friendship.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvam, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkantassa rañño pasenadissa kosalassa bhikkhū āmantesi:

Soon after the king had left, the Buddha addressed the mendicants:

“eso, bhikkhave, rājā pasenadi kosalo dhammacetiyaṇi bhāsivā uṭṭhāyāsanaṃ pakkanto.

“Mendicants, before he got up and left, King Pasenadi spoke shrines to the teaching.

Uggaṇhatha, bhikkhave, dhammacetiyaṇi;

Learn these shrines to the teaching!

pariyāpuṇātha, bhikkhave, dhammacetiyaṇi;

Memorize these shrines to the teaching!

dhāretha, bhikkhave, dhammacetiyaṇi.

Remember these shrines to the teaching!

Atthasaṃhitāni, bhikkhave, dhammacetiyaṇi ādibrahmacariyakāni”ti.

These shrines to the teaching are beneficial and relate to the fundamentals of the spiritual life.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Dhammacetiyasuttaṃ niṭṭhitaṃ navamaṃ.

Kaṇṇakatthalasutta

At Kaṇṇakatthala

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā uruññāyaṃ viharati kaṇṇakatthale migadāye.

At one time the Buddha was staying near Ujuñña, in the deer park at Kaṇṇakatthala.

Tena kho pana samayena rājā pasenadi kosalo uruññam anuppatto hoti kenacideva karaṇiyena.

Now at that time King Pasenadi of Kosala had arrived at Ujuñña on some business.

Atha kho rājā pasenadi kosalo aññataram purisaṃ āmantesi:

Then he addressed a man,

“ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:

“Please, mister, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’ ti;

evaṅca vadehi:

And then say:

‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātarāso bhagavantam dassanāya upasaṅkamissati’ ti.

‘Sir, King Pasenadi of Kosala will come to see you today when he has finished breakfast.’”

“Evaṃ, devā” ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinna kho so puriso bhagavantam etadavoca:

“Yes, Your Majesty,” that man replied. He did as the king asked.

“rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;

evaṅca vadeti:

‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātarāso bhagavantam dassanāya upasaṅkamissati’ ti.

Assosum kho somā ca bhaginī sakulā ca bhaginī:

The sisters Somā and Sakulā heard this.

“ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātarāso bhagavantam dassanāya upasaṅkamissati” ti.

Atha kho somā ca bhaginī sakulā ca bhaginī rājānaṃ pasenadiṃ kosalaṃ bhattābhīhāre upasaṅkamitvā etadavocum:

While the meal was being served, they approached the king and said,

“tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:

“Great king, since you are going to the Buddha, please bow in our name with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.”

‘somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”’ti.

Atha kho rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātārāso yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantam etadavoca:

When he had finished breakfast, King Pasenadi went to the Buddha, bowed, sat down to one side, and said to him,

“somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”’ti.

“Sir, the sisters Somā and Sakulā bow with their heads to your feet. They ask if you are healthy and well, nimble, strong, and living comfortably.”

“Kiṃ pana, mahārāja, somā ca bhaginī sakulā ca bhaginī aññaṃ dūtaṃ nālatthun”’ti?

“But, great king, couldn’t they get any other messenger?”

“Assosum kho, bhante, somā ca bhaginī sakulā ca bhaginī:

So Pasenadi explained the circumstances of the message.

‘ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātārāso bhagavantam dassanāya upasaṅkamissatī”’ti.

Atha kho, bhante, somā ca bhaginī sakulā ca bhaginī maṃ bhattābhihāre upasaṅkamitvā etadavocum:

‘tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha—

somā ca bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”’ti.

“Sukhiniyo hontu tā, mahārāja, somā ca bhaginī sakulā ca bhaginī”’ti.

The Buddha said, “May the sisters Somā and Sakulā be happy, great king.”

Atha kho rājā pasenadi kosalo bhagavantam etadavoca:

Then the king said to the Buddha,

“sutaṃ metam, bhante, samaṇo gotamo evamāha:

“I have heard, sir, that the ascetic Gotama says this:

‘natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānissati, netam ṭhānaṃ vijjati”’ti.

‘There is no ascetic or brahmin who will claim to be all-knowing and all-seeing, to know and see everything without exception: that is not possible.’

Ye te, bhante, evamāhaṃsu: ‘samaṇo gotamo evamāha—natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānissati, netam ṭhānaṃ vijjati”’ti; kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammam byākaronti, na ca koci sahadhammiko vādānuvādo gārayham ṭhānaṃ ācchati”’ti?

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Ye te, mahārāja, evamāhaṃsu: ‘samaṇo gotamo evamāha—natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānissati, netam ṭhānaṃ vijjati”’ti; na me te vuttavādino, abbhācikkhanti ca pana maṃ te asatā abhūtenā”’ti.

“Great king, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

Atha kho rājā pasenadi kosalo viṭaṭūbhaṃ senāpatiṃ āmantesi:

Then King Pasenadi addressed General Viṭṭadabha,

“ko nu kho, senāpati, imaṃ kathāvatthuṃ rājan tepure abbhudāhāsi”ti?

“General, who introduced this topic of discussion to the royal compound?”

“Sañjaya, mahārāja, brāhmaṇo ākāśagotto”ti.

“It was Sañjaya, great king, the brahmin of the Ākāsa clan.”

Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi:

Then the king addressed a man,

“ehi tvam, ambho purisa, mama vacanena sañjayaṃ brāhmaṇaṃ ākāśagottaṃ āmantehi:

“Please, mister, in my name tell Sañjaya that

‘rājā taṃ, bhante, pasenadi kosalo āmanteti’”ti.

King Pasenadi summons him.”

“Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena sañjaya brāhmaṇo ākāśagotto tenupasaṅkami; upasaṅkamitvā sañjayaṃ brāhmaṇaṃ ākāśagottaṃ etadavoca:

“Yes, Your Majesty,” that man replied. He did as the king asked.

“rājā taṃ, bhante, pasenadi kosalo āmanteti”ti.

Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Then the king said to the Buddha,

“siyā nu kho, bhante, bhagavatā aññadeva kiñci sandhāya bhāsitaṃ, tañca jano aññathāpi paccāgaccheyya.

“Sir, might the Buddha have spoken in reference to one thing, but that person believed it was something else?”

Yathā kathaṃ pana, bhante, bhagavā abhijānāti vācaṃ bhāsitaṃ”ti?

How then do you recall making this statement?”

“Evaṃ kho ahaṃ, mahārāja, abhijānāmi vācaṃ bhāsitaṃ:

“Great king, I recall making this statement:

‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbhaṃ ñassati, sabbhaṃ dakkhiti, netam ṭhānaṃ vijjati’”ti.

‘There is no ascetic or brahmin who knows all and sees all simultaneously: that is not possible.’”

“Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha:

“What the Buddha says appears reasonable.

‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbhaṃ ñassati, sabbhaṃ dakkhiti, netam ṭhānaṃ vijjati’”ti.

Cattārome, bhante, vaṇṇā—

Sir, there are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.

aristocrats, brahmins, merchants, and workers.

Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇaṃ”ti?

Is there any difference between them?”

“Cattārome, mahārāja, vaṇṇā—

khattiyā, brāhmaṇā, vessā, suddā.

Imesaṃ kho, mahārāja, catunnaṃ vaṇṇānaṃ dve vaṇṇā aggamakkhāyanti—
“Of the four classes, two are said to be preeminent—

khattiyā ca brāhmaṇā ca—
the aristocrats and the brahmins.

yadidaṃ abhivādanapaccuṭṭhānaañjalikammasāmīcikkammānī”ti.
That is, when it comes to bowing down, rising up, greeting with joined palms, and observing proper etiquette.”

“Nāhaṃ, bhante, bhagavantaṃ dīṭṭhadhammikaṃ pucchāmi;
“Sir, I am not asking you about the present life,

samparāyikāhaṃ, bhante, bhagavantaṃ pucchāmi.
but about the life to come.”

Cattārome, bhante, vaṇṇā—

khattiyā, brāhmaṇā, vessā, suddā.

Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇaṃ”ti?

“Pañcimāni, mahārāja, padhāniyaṅgāni.
“Great king, there are these five factors that support meditation.

Katamāni pañca?
What five?

Idha, mahārāja, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ:
It's when a mendicant has faith in the Realized One's awakening:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti;
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

appābādho hoti appātānko samavepākiniyā gahaṇiyā samannāgato nātisītāya
nāccuṇhāya majjhimāya padhānakkhamāya;
They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā
sabrahmacārīsu;
They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ
upasampadāya, thāmaṃ vā dāḷhaparakkamo anikkhittadhuro kusalesu dhammesu;
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya
sammādukkhakkhayagāminiyā—
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

imāni kho, mahārāja, pañca padhāniyaṅgāni.
These are the five factors that support meditation.

Cattārome, mahārāja, vaṇṇā—
There are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.
aristocrats, brahmins, merchants, and workers.

Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā;
If they had these five factors that support meditation,

ettha pana nesam assa dīgharattam hitāya sukhāya”ti.
that would be for their lasting welfare and happiness.”

“Cattārome, bhante, vaṇṇā—
“Sir, there are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.
aristocrats, brahmins, merchants, and workers.

Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā;
If they had these five factors that support meditation,

ettha pana nesam, bhante, siyā viseso siyā nānākaraṇaṇ”ti?
would there be any difference between them?”

“Ettha kho nesāhaṃ, mahārāja, padhānavemattataṃ vadāmi.
“In that case, I say it is the diversity of their efforts in meditation.

Seyyathāpissu, mahārāja, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā.
Suppose there was a pair of elephants or horses or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained.

Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyūṃ”ti?
Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed, and reach the level of the tamed?”

“Evaṃ, bhante”.
“Yes, sir.”

“Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyūṃ, adantāva dantabhūmiṃ sampāpuṇeyyūṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti?
“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”

“No hetam, bhante”.
“No, sir.”

“Evameva kho, mahārāja, yaṃ taṃ saddhena pattabbam appābādheṇa asathena amāyāvinā āradhaviṇiyeṇa pañṇavatā, taṃ vata assaddho bahvābādho saṭho māyāvī kuṣīto duppañño pāpuṇissatī—netam thānaṃ vijjati”ti.
“In the same way, there are things that must be attained by someone with faith, health, integrity, energy, and wisdom. It’s not possible for a faithless, unhealthy, deceitful, lazy, witless person to attain them.”

“Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha.
“What the Buddha says appears reasonable.

Cattārome, bhante, vaṇṇā—
Sir, there are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.
aristocrats, brahmins, merchants, and workers.

Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā te cassu sammappadhānā;
If they had these five factors that support meditation, and if they practiced rightly,

ettha pana nesam, bhante, siyā viseso siyā nānākaraṇaṇ”ti?
would there be any difference between them?”

“Ettha kho nesāhaṃ, mahārāja, na kiñci nānākaraṇaṃ vadāmi—yadidaṃ vimuttiyā vimuttim.

“In that case, I say that there is no difference between the freedom of one and the freedom of the other.

Seyyathāpi, mahārāja, puriso sukkhaṃ sākakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya;

Suppose a person took dry teak wood and lit a fire and produced heat.

athāparo puriso sukkhaṃ sālakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya;

Then another person did the same using sāl wood,

athāparo puriso sukkhaṃ ambakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya;

another used mango wood,

athāparo puriso sukkhaṃ udumbarakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya.

while another used wood of the cluster fig.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

siyā nu kho tesam agginaṃ nānādāruto abhinibbattānaṃ kiñci nānākaraṇaṃ acciyā vā accim, vaṇṇena vā vaṇṇaṃ, ābhāya vā ābhaṇ”ti?

Would there be any difference between the fires produced by these different kinds of wood, that is, in the flame, color, or light?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, mahārāja, yaṃ taṃ tejaṃ vīriyā nimmathitaṃ padhānābhinibbattaṃ, nāhaṃ tattha kiñci nānākaraṇaṃ vadāmi—yadidaṃ vimuttiyā vimuttin”ti.

“In the same way, when fire has been kindled by energy and produced by effort, I say that there is no difference between the freedom of one and the freedom of the other.”

“Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha.

“What the Buddha says appears reasonable.

Kiṃ pana, bhante, atthi devā”ti?

But sir, do gods absolutely exist?”

“Kiṃ pana tvaṃ, mahārāja, evaṃ vadesi:

“But what exactly are you asking?”

‘kiṃ pana, bhante, atthi devā”’ti?

“Yadi vā te, bhante, devā āgantāro itthattaṃ yadi vā anāgantāro itthattaṃ”?

“Whether those gods come back to this state of existence or not.”

“Ye te, mahārāja, devā sabyābajjhā te devā āgantāro itthattaṃ, ye te devā abyābajjhā te devā anāgantāro itthattaṃ”ti.

“Those gods who are subject to affliction come back to this state of existence, but those free of affliction do not come back.”

Evam vutte, viṭaṭṭubho senāpati bhagavantam etadavoca:

When he said this, General Viṭṭhambha said to the Buddha,

“ye te, bhante, devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve tamhā tṭhānā cāvessanti vā pabbājessanti vā”ti?

“Sir, will the gods subject to affliction topple or expel from their place the gods who are free of affliction?”

Atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“ayaṃ kho viṭaṭubho senāpati rañño pasenadissa kosalassa putto;

“This General Viṭṭhābha is King Pasenadi’s son,

ahaṃ bhagavato putto.

and I am the Buddha’s son.

Ayaṃ kho kālo yaṃ putto puttana manteyyā”ti.

Now is the time for one son to confer with another.”

Atha kho āyasmā ānando viṭaṭubhaṃ senāpatiṃ āmantesi:

So Ānanda addressed General Viṭṭhābha,

“tena hi, senāpati, taññevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, general, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, senāpati,

What do you think, general?

yāvataṃ rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti?

As far as the dominion of King Pasenadi of Kosala extends, where he rules as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

“Yāvataṃ, bho, rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti.

“He can, mister.”

“Taṃ kiṃ maññasi, senāpati,

“What do you think, general?

yāvataṃ rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti?

As far as the dominion of King Pasenadi does not extend, where he does not rule as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

“Yāvataṃ, bho, rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, na tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti.

“He cannot, mister.”

“Taṃ kiṃ maññasi, senāpati,

“What do you think, general?

sutā te devā tāvatimsā”ti?

Have you heard of the gods of the Thirty-Three?”

“Evaṃ, bho.

“Yes, mister,

Sutā me devā tāvatimsā.

I’ve heard of them,

Idhāpi bhotā raññā pasenadinā kosalena sutā devā tāvatimsā”ti.

and so has the good King Pasenadi.”

“Taṃ kiṃ maññasi, senāpati,

“What do you think, general?

pahoti rājā pasenadi kosalo deve tāvatimse tamhā ṭhānā cāvetum vā pabbājetum vā”ti?

Can King Pasenadi topple or expel from their place the gods of the Thirty-Three?”

“Dassanampi, bho, rājā pasenadi kosalo deve tāvatimse nappahoti, kuto pana tamhā ṭhānā cāvessati vā pabbājessati vā”ti?

“King Pasenadi can’t even see the gods of the Thirty-Three, so how could he possibly topple or expel them from their place?”

“Evameva kho, senāpati, ye te devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve dassanāyapi nappahonti; kuto pana tamhā ṭhānā cāvessanti vā pabbājessanti vā”ti?

“In the same way, general, the gods subject to affliction can’t even see the gods who are free of affliction, so how could they possibly topple or expel them from their place?”

Atha kho rājā pasenadi kosalo bhagavantam etadavoca:

Then the king said to the Buddha,

“konāmo ayam, bhante, bhikkhū”ti?

“Sir, what is this mendicant’s name?”

“Ānando nāma, mahārājā”ti.

“Ānanda, great king.”

“Ānando vata bho, ānandarūpo vata bho.

“A joy he is, and a joy he seems!”

Heturūpaṃ, bhante, āyasmā ānando āha; saheturūpaṃ, bhante, āyasmā ānando āha.

What Venerable Ānanda says seems reasonable.

Kim pana, bhante, atthi brahmā”ti?

But sir, does Brahmā absolutely exist?”

“Kim pana tvaṃ, mahārāja, evaṃ vadesi:

“But what exactly are you asking?”

‘kim pana, bhante, atthi brahmā”ti?

“Yadi vā so, bhante, brahmā āgantā itthattaṃ, yadi vā anāgantā itthattaṃ”ti?

“Whether that Brahmā comes back to this state of existence or not.”

“Yo so, mahārāja, brahmā sabyābajjho so brahmā āgantā itthattaṃ, yo so brahmā abyābajjho so brahmā anāgantā itthattaṃ”ti.

“Any Brahmā who is subject to affliction comes back to this state of existence, but those free of affliction do not come back.”

Atha kho aññataro puriso rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Then a certain man said to the king,

“sañjayo, mahārāja, brāhmaṇo ākāsagotto āgato”ti.

“Great king, Sañjaya, the brahmin of the Ākāsa clan, has come.”

Atha kho rājā pasenadi kosalo sañjayaṃ brāhmaṇaṃ ākāsagottaṃ etadavoca:

Then King Pasenadi asked Sañjaya,

“ko nu kho, brāhmaṇa, imaṃ kathāvatthum rājantepure abbhudāhās”ti?

“Brahmin, who introduced this topic of discussion to the royal compound?”

“Viṭaṭubho, mahārāja, senāpati”ti.

“It was General Viṭṭadabha, great king.”

Viṭaṭubho senāpati evamāha:

But Viṭṭadabha said,

“sañjayo, mahārāja, brāhmaṇo ākāsagotto”ti.

“It was Sañjaya, great king, the brahmin of the Ākāsa clan.”

Atha kho aññataro puriso rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Then a certain man said to the king,

“yānakālo, mahārājā”ti.

“It’s time to depart, great king.”

Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

So the king said to the Buddha,

“sabbaññutaṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, sabbaññutaṃ bhagavā byākāsi;

“Sir, I asked you about omniscience, and you answered.

tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā.

I like and accept this, and am satisfied with it.

Cātuvāṇṇisuddhiṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, cātuvāṇṇisuddhiṃ bhagavā byākāsi;

I asked you about the four classes,

tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā.

Adhideve mayaṃ, bhante, bhagavantaṃ apucchimhā, adhideve bhagavā byākāsi;

about the gods,

tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā.

Adhibrahmānaṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, adhibrahmānaṃ bhagavā byākāsi;

and about Brahmā, and you answered in each case.

tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā.

Yaṃ yadeva ca mayaṃ bhagavantaṃ apucchimhā taṃ tadeva bhagavā byākāsi;

Whatever I asked the Buddha about, he answered.

tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā.

I like and accept this, and am satisfied with it.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvam, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmīti.

Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Kaṇṇakatthalasuttaṃ niṭṭhitaṃ dasamaṃ.

Rājavaggo niṭṭhito catuttho.

Ghaṭikāro raṭṭhapālo,

maghadevo madhuriyaṃ;

Bodhi aṅgulimālo ca,

piyajātaṃ bāhitikaṃ;

Dhammacetiyasuttañca,

dasamaṃ kaṇṇakatthalaṃ.

Majjhima Nikāya 91

Middle Discourses 91

Brahmāyusutta

With Brahmāyu

Evam me sutam—

So I have heard.

ekam samayam bhagavā videhesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi.

At one time the Buddha was wandering in the land of the Videhans together with a large Saṅgha of five hundred mendicants.

Tena kho pana samayena brahmāyu brāhmaṇo mithilāyaṃ paṭivasati jinno vuḍḍho mahallako addhagato vayoanupatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Now at that time the brahmin Brahmāyu was residing in Mithilā. He was old, elderly, and senior, advanced in years, having reached the final stage of life; he was a hundred and twenty years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Assosi kho brahmāyu brāhmaṇo:

He heard:

“samano khalu bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is wandering in the land of the Videhans, together with a large Saṅgha of around five hundred mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He explains a teaching that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Tena kho pana samayena brahmāyussa brāhmaṇassa uttaro nāma māṇavo antevāsī hoti tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Now at that time the brahmin Brahmāyu had a student named Uttara. He too had mastered the Vedic curriculum.

Atha kho brahmāyu brāhmaṇo uttaram māṇavaṃ āmantesi:

Brahmāyu told Uttara of the Buddha’s presence in the land of the Videhans, and added:

“ayaṃ, tāta uttara, samaṇo gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi.

Taṃ kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

‘itipi so bhagavā araham sammāsambuddho ... pe ...

sādhū kho pana tathārūpānam arahatam dassanam hoti’ti.

Ehi tvam, tāta uttara, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇam gotamam jānāhi, yadi vā taṃ bhavantam gotamam tathā santamyeva saddo abbhuggato, yadi vā no tathā;

“Please, dear Uttara, go to the ascetic Gotama and find out whether or not he lives up to his reputation.”

yadi vā so bhavam gotamo tādiso, yadi vā na tādiso.

Tathā mayam taṃ bhavantam gotamam vedissāmā’ti.

“Through you I shall learn about Master Gotama.”

“Yathā katham paṇāham, bho, taṃ bhavantam gotamam jānissāmi yadi vā taṃ bhavantam gotamam tathā santamyeva saddo abbhuggato, yadi vā no tathā;

“But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?”

yadi vā so bhavam gotamo tādiso, yadi vā na tādiso”ti.

“Āgatāni kho, tāta uttara, amhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaññā.

“Dear Uttara, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.”

Sace agāram ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pappatto sattaratanasamannāgato.

“If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.”

Tassimāni satta ratanāni bhavanti, seyyathidaṃ—

“He has the following seven treasures:

cakkaratanam, hatthiratanam, assaratanam, maṇiratanam, itthiratanam, gahapatiratanam, pariṇāyakaratanameva sattamaṃ.

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.”

Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.

“He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.”

So imam pathaviṃ sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.

“After conquering this land girt by sea, he reigns by principle, without rod or sword.”

Sace kho pana agāasmā anagāriyam pabbajati, araham hoti sammāsambuddho loke vivattacchado.

“But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.”

Aham kho pana, tāta uttara, mantānam dātā;

“But, dear Uttara, I am the one who gives the hymns,”

tvam mantānam paṭiggahetā’ti.

“and you are the one who receives them.”

“Evam, bho”ti kho uttaro māṇavo brahmāyussa brāhmaṇassa paṭissutvā utthāyāsanaṁ brahmāyupamāṇaṁ abhivādetvā padakkhiṇaṁ katvā videhesu yena bhagavā tena cārikaṁ pakkāmi.

“Yes, sir,” replied Uttara. He got up from his seat, bowed, and respectfully circled Brahmāyu before setting out for the land of the Videhans where the Buddha was wandering.

Anupubbena cārikaṁ caramāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.

Traveling stage by stage, he came to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ saraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.

When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṁ nisinno kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi.

and scrutinized his body for the thirty-two marks of a great man.

Addasā kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve.

He saw all of them except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.

whether the private parts are retracted, and the largeness of the tongue.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“passati kho me ayaṁ uttaro māṇavo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve.

“This brahmin student Uttara sees all the marks except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.

whether the private parts are retracted, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṁ iddhābhisaṅkhāraṁ abhisāṅkhāsi yathā addasa uttaro māṇavo bhagavato kosohitaṁ vatthaguyhaṁ.

So the Buddha used his psychic power to will that Uttara would see his retracted private parts.

Atha kho bhagavā jivhaṁ ninnāmetvā ubhopi kaṇhasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi naḷātamaṇḍalaṁ jivhāya chādesi.

And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho uttarassa māṇavassa etadahosi:

Then Uttara thought,

“samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi.

“The ascetic Gotama possesses the thirty-two marks.

Yannūnāhaṁ samaṇaṁ gotamaṁ anubandheyyaṁ, iriyāpathamassa passeyyaṁ”ti.

Why don’t I follow him and observe his deportment?”

Atha kho uttaro māṇavo sattamāsāni bhagavantam anubandhi chāyāva anapāyini.

So Uttara followed the Buddha like a shadow for seven months.

Atha kho uttaro māṇavo sattannaṁ māsānaṁ accayena videhesu yena mithilā tena cārikaṁ pakkāmi.

When seven months had passed he set out wandering towards Mithilā.

Anupubbena cārikaṃ caramāno yena mithilā yena brahmāyu brāhmaṇo
tenupasaṅkami; upasaṅkamitvā brahmāyup brāhmaṇaṃ abhivādetvā ekamantaṃ
nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ brahmāyu brāhmaṇo etadavoca:
There he approached the brahmin Brahmāyu, bowed, and sat down to one side. Brahmāyu said to him,

“kacci, tāta uttara, taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, no aññathā?”

“Well, dear Uttara, does Master Gotama live up to his reputation or not?”

Kacci pana so bhavaṃ gotamo tādiso, no aññādiso”ti?

“Tathā santaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā;
“He does, sir.

tādiso va so bhavaṃ gotamo, no aññādiso.

Samannāgato ca so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi.
Master Gotama possesses the thirty-two marks.

Suppatiṭṭhitapādo kho pana bho bhavaṃ gotamo;
He has well-planted feet.

idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (1)

Heṭṭhā kho pana tassa bhoto gotamassa pādālesu cakkāni jātāni sahaṣṣārāni
sanēmikāni sanābhikāni sabbākāraparipūrāni ... (2)
On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

Āyatapaṇhi kho pana so bhavaṃ gotamo ... (3)
He has projecting heels.

Dīghaṅguli kho pana so bhavaṃ gotamo ... (4)
He has long fingers.

Mudutalunahatthapādo kho pana so bhavaṃ gotamo ... (5)
His hands and feet are tender.

Jālahatthapādo kho pana so bhavaṃ gotamo ... (6)
His hands and feet cling gracefully.

Ussaṅkhapādo kho pana so bhavaṃ gotamo ... (7)
His feet are arched.

Enījaṅgho kho pana so bhavaṃ gotamo ... (8)
His calves are like those of an antelope.

Ṭhitako kho pana so bhavaṃ gotamo anonamanto ubhohi pāṇitalehi jaṇṇukāni
parimasati parimajjati ... (9)
When standing upright and not bending over, the palms of both hands touch the knees.

Kosohitavatthaguyho kho pana so bhavaṃ gotamo ... (10)
His private parts are retracted.

Suvaṇṇavaṇṇo kho pana so bhavaṃ gotamo kañcanasannibhattaco ... (11)
He is gold colored; his skin has a golden sheen.

Sukhumacchavi kho pana so bhavaṃ gotamo. Sukhumattā chaviyā rajojallaṃ kāye
na upalimpati ... (12)
He has delicate skin, so delicate that dust and dirt don't stick to his body.

Ekekalomo kho pana so bhavaṃ gotamo; ekekāni lomāni lomakūpesu jātāni ... (13)
His hairs grow one per pore.

Uddhaggalomo kho pana so bhavaṃ gotamo; uddhaggāni lomāni jātāni nīlāni
añjanavaṇṇāni kuṇḍalāvattāni dakkhiṇāvattakajātāni ... (14)

His hairs stand up; they're blue-black and curl clockwise.

Brahmuḥjugatto kho pana so bhavaṃ gotamo ... (15)

His body is as straight as Brahmā's.

Sattussado kho pana so bhavaṃ gotamo ... (16)

He has bulging muscles in seven places.

Sīhapubbaddhakāyo kho pana so bhavaṃ gotamo ... (17)

His chest is like that of a lion.

Citantaraṃso kho pana so bhavaṃ gotamo ... (18)

The gap between the shoulder-blades is filled in.

Nigrodhapaṇiṇaṇḍalo kho pana so bhavaṃ gotamo; yāvatakvassa kāyo tāvatakvassa
byāmo, yāvatakvassa byāmo tāvatakvassa kāyo ... (19)

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

Samavattakkhandho kho pana so bhavaṃ gotamo ... (20)

His torso is cylindrical.

Rasaggasaggī kho pana so bhavaṃ gotamo ... (21)

He has an excellent sense of taste.

Sīhahanu kho pana so bhavaṃ gotamo ... (22)

His jaw is like that of a lion.

Cattālīsadanto kho pana so bhavaṃ gotamo ... (23)

He has forty teeth.

Samadanto kho pana so bhavaṃ gotamo ... (24)

His teeth are even.

Aviraḷadanto kho pana so bhavaṃ gotamo ... (25)

His teeth have no gaps.

Susukkadāṭho kho pana so bhavaṃ gotamo ... (26)

His teeth are perfectly white.

Paḥūtajivho kho pana so bhavaṃ gotamo ... (27)

He has a large tongue.

Brahmassaro kho pana so bhavaṃ gotamo karavikabhāṇī ... (28)

He has the voice of Brahmā, like a cuckoo's call.

Abhinīlanetto kho pana so bhavaṃ gotamo ... (29)

His eyes are deep blue.

Gopakhumo kho pana so bhavaṃ gotamo ... (30)

He has eyelashes like a cow's.

Unnā kho panassa bhoto gotamassa bhamukantare jātā odātā mudutūlasannibhā ...
(31)

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

Uṇḥisaṁso kho pana so bhavaṃ gotamo; idampi tassa bhoto gotamassa
mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (32)

His head is shaped like a turban.

Imehi kho, bho, so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato.

These are the thirty-two marks of a great man possessed by Master Gotama.

Gacchanto kho pana so bhavaṃ gotamo dakkhiṇeneva pādena paṭhamaṃ pakkamati.

When he's walking he takes the first step with the right foot.

So nātidūre pādaṃ uddharati, nāccāsanne pādaṃ nikkhipati;
He doesn't lift his foot too far or place it too near.

so nātisīghaṃ gacchati, nātisaṇikaṃ gacchati;
He doesn't walk too slow or too fast.

na ca adduvena adduvaṃ saṅghaṭṭento gacchati, na ca gopphakena gopphakaṃ saṅghaṭṭento gacchati.
He walks without knocking his knees or ankles together.

So gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti; na satthiṃ sannāmeti, na satthiṃ vināmeti.
When he's walking he keeps his thighs neither too straight nor too bent, neither too tight nor too loose.

Gacchato kho pana tassa bhoto gotamassa adharakāyova iñjati, na ca kāyabalena gacchati.
When he walks, only the lower half of his body moves, and he walks effortlessly.

Apalokento kho pana so bhavaṃ gotamo sabbakāyeneva apaloketi;
When he turns to look he does so with the whole body.

so na uddhaṃ ulloketi, na adho oloketi;
He doesn't look directly up or down.

na ca vipekkhamāno gacchati, yugamattañca pekkhati; tato cassa uttari anāvaṭaṃ ṇānadassanaṃ bhavati.
He doesn't look all around while walking, but focuses a plough's length in front. Beyond that he has unhindered knowledge and vision.

So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti; na kāyaṃ sannāmeti, na kāyaṃ vināmeti.
When entering an inhabited area he keeps his body neither too straight nor too bent, neither too tight nor too loose.

So nātidūre nāccāsanne āsanassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmim kāyaṃ pakkipati.
He turns around neither too far nor too close to the seat. He doesn't lean on his hand when sitting down. And he doesn't just plonk his body down on the seat.

So antaraghare nisinno samāno na hatthakukkuccaṃ āpajjati, na pādakukkuccaṃ āpajjati;
When sitting in inhabited areas he doesn't fidget with his hands or feet.

na adduvena adduvaṃ āropetvā nisīdati; na ca gopphakena gopphakaṃ āropetvā nisīdati;
He doesn't sit with his knees or ankles crossed.

na ca pāṇinā hanukaṃ upadahitvā nisīdati.
He doesn't sit with his hand holding his chin.

So antaraghare nisinno samāno na chambhati na kampati na vedhati na paritassati. So achambhī akampī avedhī aparitassī vigatalomahaṃso.
When sitting in inhabited areas he doesn't cower or shake or tremble or get anxious, and so he is not nervous at all.

Vivekavatto ca so bhavaṃ gotamo antaraghare nisinno hoti.
When sitting in inhabited areas he still practices seclusion.

So pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti.
When receiving water for rinsing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

So pattodakaṃ paṭiggaṇhāti nāthithokaṃ nātibahuṃ.
He receives neither too little nor too much water.

So na khulukhulukārakam pattam dhovati, na samparivattakam pattam dhovati, na pattam bhūmiyam nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti.

He rinses the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to rinse his hands; his hands and bowl are rinsed at the same time.

So pattodakam chaḍḍeti nātīdūre nāccāsanne, na ca vicchaḍḍayamāno.

He doesn't throw the bowl rinsing water away too far or too near, or splash it about.

So odanam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti.

When receiving rice, he holds the bowl neither too straight nor too bent, neither too close nor too loose.

So odanam paṭiggaṇhāti nātithokam nātibahum.

He receives neither too little nor too much rice.

Byañjanam kho pana bhavam gotamo byañjanamattāya āhāreti, na ca byañjanena ālopaṃ atināmeti.

He eats sauce in a moderate proportion, and doesn't spend too much time saucing his portions.

Dvattikkhattum kho bhavam gotamo mukhe ālopaṃ samparivattetvā ajjhoharati;

He chews over each portion two or three times before swallowing.

na cassa kāci odanamiñjā asambhinnā kāyam pavisati, na cassa kāci odanamiñjā mukhe avasitthā hoti;

But no grain of rice enters his body unchewed, and none remain in his mouth.

athāparam ālopaṃ upanāmeti.

Only then does he raise another portion to his lips.

Rasapaṭisaṃvedī kho pana so bhavam gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī.

He eats experiencing the taste, but without experiencing greed for the taste.

Aṭṭhaṅgasamannāgatam kho pana so bhavam gotamo āhāraṃ āhāreti—

He eats food thinking of eight reasons:

neva davāya, na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa thitīyā yāpanāya, vihiṃsūparatīyā brahmacariyānuggahāya: ‘iti purāṇaṇca vedanaṃ paṭihankhāmi navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhaviṃssati anavajjatā ca phāsuvihāro cā’ti.

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

So bhuttāvī pattodakam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti.

After eating, when receiving water for washing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

So pattodakam chaḍḍeti nātīdūre nāccāsanne, na ca vicchaḍḍayamāno.

He receives neither too little nor too much water.

So na khulukhulukārakam pattam dhovati, na samparivattakam pattam dhovati, na pattam bhūmiyam nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti.

He washes the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to wash his hands; his hands and bowl are washed at the same time.

So pattodakam chaḍḍeti nātīdūre nāccāsanne, na ca vicchaḍḍayamāno.

He doesn't throw the bowl washing water away too far or too near, or splash it about.

So bhuttāvī na pattam bhūmiyaṃ nikkhipati nātidūre nāccāsanne, na ca anattiko pattena hoti, na ca ativelānurakkhī pattasmiṃ.

After eating he doesn't put the bowl on the ground too far away or too close. He's not careless with his bowl, nor does he spend too much time on it.

So bhuttāvī muhuttaṃ tuṇhī nisīdati, na ca anumodanassa kālamatināmeti.

After eating he sits for a while in silence, but doesn't wait too long to give the verses of appreciation.

So bhuttāvī anumodati, na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ patikaṅkhati;

After eating he expresses appreciation without criticizing the meal or expecting another one.

aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejeti sampahaṃseti.

Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.

So taṃ parisam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkamati.

Then he gets up from his seat and leaves.

So nātisīghaṃ gacchati, nātisaṇikaṃ gacchati, na ca mucchitukāmo gacchati;

He walks neither too fast nor too slow, without wanting to get out of there.

na ca tassa bhoto gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti na ca accokkaṭṭhaṃ, na ca kāyasmaṃ allīnaṃ na ca kāyasmā apakaṭṭhaṃ;

He wears his robe on his body neither too high nor too low, neither too tight nor too loose.

na ca tassa bhoto gotamassa kāyamhā vāto cīvaraṃ apavahati;

The wind doesn't blow his robe off his body.

na ca tassa bhoto gotamassa kāye rajojallaṃ upalimpati.

And dust and dirt don't stick to his body.

So ārāmagato nisīdati paññatte āsane. Nisajja pāde pakkhāleti;

When he has gone to the monastery he sits on a seat spread out and washes his feet.

na ca so bhavaṃ gotamo pādamaṇḍanānuyogamanuyutto viharati.

But he doesn't waste time with pedicures.

So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

When he has washed his feet, he sits down cross-legged, with his body straight, and establishes mindfulness right there.

So neva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti;

He has no intention to hurt himself, hurt others, or hurt both.

attahitaparahitubhayahitasabbalokahitameva so bhavaṃ gotamo cintento nisinno hoti.

He only wishes for the welfare of himself, of others, of both, and of the whole world.

So ārāmagato parisati dhammaṃ deseti, na taṃ parisam ussādeti, na taṃ parisam apasādeti;

In the monastery when he teaches Dhamma to an assembly, he neither flatters them nor rebukes them.

aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejeti sampahaṃseti.

Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.

Aṭṭhaṅgasamannāgato kho panassa bhoto gotamassa mukhato ghoso niccharati—

His voice has eight qualities:

vissattho ca, viññeyyo ca, mañju ca, savaṇīyo ca, bindu ca, avisārī ca, gambhīro ca, ninnādī ca.

it is clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant.

Yathāparisaṃ kho pana so bhavaṃ gotamo sareṇa viññāpeti, na cassa bahiddhā parisāya ghoso niccharati.

He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly.

Te tena bhotā gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanaṃ pakkamanti avalokayamānāyeva avijahitattā.

And when they've been inspired with a Dhamma talk by Master Gotama they get up from their seats and leave looking back at him alone, and not forgetting their lesson.

Addasāma kho mayaṃ, bho, taṃ bhavaṃ gotamaṃ gacchantaṃ, addasāma thitaṃ, addasāma antaragharaṃ pavisantaṃ, addasāma antaraghare nisinnaṃ tuṇhībhūtaṃ, addasāma antaraghare bhuñjantaṃ, addasāma bhuttāviṃ nisinnaṃ tuṇhībhūtaṃ, addasāma bhuttāviṃ anumodantaṃ, addasāma āramaṃ gacchantaṃ, addasāma āramagataṃ nisinnaṃ tuṇhībhūtaṃ, addasāma āramagataṃ parisati dhammaṃ desentaṃ.

I have seen Master Gotama walking and standing; entering inhabited areas, and sitting and eating there; sitting silently after eating, and expressing appreciation; going to the monastery, sitting silently there, and teaching Dhamma to an assembly there.

Ediso ca ediso ca so bhavaṃ gotamo, tato ca bhiyyo"ti.

Such is Master Gotama; such he is and more than that."

Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udāneti:

When he had spoken, the brahmin Brahmāyu got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and uttered this aphorism three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassāti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena samāgaccheyyāma?

Appeva nāma siyā kocideva kathāsallāpo"ti.

Hopefully, some time or other I'll get to meet him, and we can have a discussion."

Atha kho bhagavā videhesu anupubbena cārikaṃ caramāno yena mithilā tadavasari.

And then the Buddha, traveling stage by stage in the Videhan lands, arrived at Mithilā,

Tatra sudaṃ bhagavā mithilāyaṃ viharati maghadevaambavane.

where he stayed in the Makhādeva Mango Grove.

Assosuṃ kho mithileyyakā brāhmaṇagahapatikā:

The brahmins and householders of Mithilā heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi mithilāyaṃ anupatto, mithilāyaṃ viharati maghadevaambavane.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Mithilā, where he is staying in the Makhādeva Mango Grove.

Taṃ kho pana bhavaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’ti.

It’s good to see such perfected ones.”

Atha kho mithileyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tunhībhūtā ekamantaṃ nisīdimsu.

Then the brahmins and householders of Mithilā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Assosi kho brahmāyū brāhmaṇo: “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito mithilaṃ anupatto, mithilāyaṃ viharati maghadevaambavanaṃ”ti.

The brahmin Brahmāyū also heard that the Buddha had arrived.

Atha kho brahmāyū brāhmaṇo sambahulehi sāvakehi saddhiṃ yena maghadevaambavanaṃ tenupasaṅkami.

So he went to the Makhādeva Mango Grove together with several disciples.

Atha kho brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi:

Not far from the grove he thought,

“na kho metaṃ patirūpaṃ yohaṃ pubbe appaṭisaṃvidito samaṇaṃ gotamaṃ dassanāya upasaṅkameyyan”ti.

“It wouldn’t be appropriate for me to go to see the ascetic Gotama without first letting him know.”

Atha kho brahmāyū brāhmaṇo aññataraṃ māṇavakaṃ āmantesi:

So he addressed one of his students:

“ehi tvaṃ, māṇavaka, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā mama vacanena samaṇaṃ gotamaṃ appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā:

“Here, student, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘brahmāyū, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”ti.

Evañca vadehi:

And then say:

‘brahmāyu, bho gotama, brāhmaṇo jinṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

‘Master Gotama, the brahmin Brahmāyu is old, elderly, and senior, advanced in years, having reached the final stage of life; he is a hundred and twenty years old. He has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

Yāvātā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati—

Of all the brahmins and householders residing in Mithilā, Brahmāyu is said to be the foremost in

yadidaṃ bhogehi;
wealth,

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ mantehi;
hymns,

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ āyunā ceva yasaśā ca.
lifespan, and fame.

So bhoto gotamassa dassanakāmo’’ti.
He wants to see Master Gotama.’’

‘‘Evaṃ, bho’’ti kho so māṇavako brahmāyussa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

‘‘Yes, sir,’’ that student replied. He did as he was asked, and the Buddha said,

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so māṇavako bhagavantaṃ etadavoca:

‘‘brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;

evaṇca vadeti:

‘brahmāyu, bho gotama, brāhmaṇo jinṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Yāvātā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ bhogehi;

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ mantehi;

brahmāyu tesam brāhmaṇo aggamakkhāyati—

yadidaṃ āyuna cewa yasaṣā ca.

So bhoto gotamassa dassanakāmo””ti.

“Yassadāni, māṇava, brahmāyu brāhmaṇo kālaṃ maññatī”ti.

“Please, student, let Brahmāyu come when he’s ready.”

Atha kho so māṇavako yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamtivā brahmāyuṃ brāhmaṇaṃ etadavoca:

The student went back to Brahmāyu and said to him,

“katāvakāso khomhi bhavatā samaṇena gotamena.

“Your request for an audience with the ascetic Gotama has been granted.

Yassadāni bhavaṃ kālaṃ maññatī”ti.

Please go at your convenience.”

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami.

Then the brahmin Brahmāyu went up to the Buddha.

Addasā kho sā parisā brahmāyuṃ brāhmaṇaṃ dūratova āgacchantaṃ.

The assembly saw him coming off in the distance,

Disvāna oramiya okāsamakāsi yathā taṃ ñātassa yasassino.

and made way for him, as he was well-known and famous.

Atha kho brahmāyu brāhmaṇo taṃ parisāṃ etadavoca:

Brahmāyu said to that retinue,

“alaṃ, bho.

“Enough, gentlemen.

Nisīdatha tumhe sake āsane.

Please sit on your own seats.

Idhāhaṃ samaṇassa gotamassa santike nisīdissāmī”ti.

I shall sit here by the ascetic Gotama.”

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodī.

Then the brahmin Brahmāyu went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṃ nisinno kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesī.

and scrutinized the Buddha’s body for the thirty-two marks of a great man.

Addasā kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.

He saw all of them except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.

whether the private parts are retracted, and the largeness of the tongue.

Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi:

Then Brahmāyu addressed the Buddha in verse:

“Ye me dvattiṃsāti sutā,

“I have learned of the thirty-two

mahāpurisalakkhaṇā;
marks of a great man.

Duve tesaṃ na passāmi,
There are two that I don't see

bhoto kāyasmim gotama.
on the body of the ascetic Gotama.

Kacci kosohitaṃ bhoto,
Are the private parts retracted,

vatthaguyhaṃ naruttama;
O supreme person?

Nārīsamānasavhayā,
Though called by a word of the feminine gender,

kacci jivhā na dassakā.
perhaps your tongue is a manly one?

Kacci pahūtajivhosi,
Perhaps your tongue is large,

yathā taṃ jāniyāmase;
as we have been informed.

Ninnāmayetaṃ pahūtaṃ,
Please stick it out in its full extent,

kaṅkhaṃ vinaya no ise.
and so, O hermit, dispel my doubt.

Diṭṭhadhammahitattāya,
For my welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

Katāvakāsā pucchāma,
And I ask you to grant the opportunity

yaṃ kiñci abhipatthitaṃ”ti.
to ask whatever I desire.”

Atha kho bhagavato etadahosi:
Then the Buddha thought,

“passati kho me ayaṃ brahmāyu brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni,
yebhuyyena ṭhapetvā dve.
“Brahmāyu sees all the marks except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.
whether the private parts are retracted, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhārāṃ abhisāṅkhāsi yathā addasa
brahmāyu brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ.
So the Buddha used his psychic power to will that Brahmāyu would see his retracted private parts.

Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi
nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.
And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho bhagavā brahmāyūṃ brāhmaṇaṃ gāthāhi paccabhāsi:

Then the Buddha replied to Brahmāyu in verse:

“Ye te dvattiṃsāti sutā,

“The thirty-two marks of a great man

mahāpurisalakkhaṇā;

that you have learned

Sabbe te mama kāyasmim,

are all found on my body:

mā te kaṅkhāhu brāhmaṇa.

so do not doubt, brahmin.

Abhiññeyyaṃ abhiññātaṃ,

I have known what should be known,

bhāvetabbaṇca bhāvitam;

and developed what should be developed,

Pahātabbaṃ pahīnaṃ me,

and given up what should be given up:

tasmā buddhosmi brāhmaṇa.

and so, brahmin, I am a Buddha.

Diṭṭhadhammahitatthāya,

For your welfare and benefit in this life,

samparāyasukhāya ca;

and happiness in the next:

Katāvakāso pucchassu,

I grant you the opportunity

yaṃ kiñci abhipatthitan”ti.

to ask whatever you desire.”

Atha kho brahmāyussa brāhmaṇassa etadahosi:

Then Brahmāyu thought:

“katāvakāso khomhi samanena gotamena.

“My request has been granted.

Kim nu kho ahaṃ samaṇaṃ gotamaṃ puccheyyaṃ:

Should I ask him about

‘diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ vā’”ti.

what is beneficial in this life or the next?”

Atha kho brahmāyussa brāhmaṇassa etadahosi:

Then he thought,

“kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ.

“I’m well versed in the benefits that apply to this life,

Aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti.

and others ask me about this.

Yannūnāhaṃ samaṇaṃ gotamaṃ samparāyikaṃ yeva atthaṃ puccheyyaṃ”ti.

Why don’t I ask the ascetic Gotama about the benefit that specifically applies to lives to come?”

Atha kho brahmāyū brāhmaṇo bhagavantam gāthāhi ajjhabhāsi:

So Brahmāyu addressed the Buddha in verse:

“Kathaṃ kho brāhmaṇo hoti,

“How do you become a brahmin?

kathaṃ bhavati vedagū;
And how do you become a knowledge master?

Tevijjo bho kathaṃ hoti,
How a master of the three knowledges?

sotthiyo kinti vuccati.
And how is one called a scholar?

Arahaṃ bho kathaṃ hoti,
How do you become a perfected one?

kathaṃ bhavati kevalī;
And how a consummate one?

Muni ca bho kathaṃ hoti,
How do you become a sage?

buddho kinti pavuccatī”ti.
And how is one declared to be awakened?”

Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ gāthāhi paccabhāsi:
Then the Buddha replied to Brahmāyu in verse:

“Pubbenivāsaṃ yo vedi,
“One who knows their past lives,

saggāpāyaṇca passati;
and sees heaven and places of loss,

Atho jātikkhayaṃ patto,
and has attained the end of rebirth:

abhiññā vosito muni.
that sage has perfect insight.

Cittaṃ visuddhaṃ jānāti,
They know their mind is pure,

muttaṃ rāgehi sabbaso;
completely freed from greed;

Pahīnajātimaraṇo,
they’ve given up birth and death,

brahmacariyassa kevalī;
and have completed the spiritual journey.

Pāragū sabbadhammānaṃ,
Gone beyond all things,

buddho tādi pavuccatī”ti.
such a one is declared to be awakened.”

Evaṃ vutte, brahmāyu brāhmaṇo utthāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā
bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi
ca parisambāhati, nāmaṇca sāveti:

When he said this, Brahmāyu got up from his seat and arranged his robe on one shoulder. He bowed with his head to the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name:

“brahmāyu ahaṃ, bho gotama, brāhmaṇo;
“I am the brahmin Brahmāyu, Master Gotama!

brahmāyu ahaṃ, bho gotama, brāhmaṇo”ti.
I am the brahmin Brahmāyu!”

Atha kho sā parisā acchariyabbhutamāhosi:

Then that assembly, their minds full of wonder and amazement, thought,

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It’s incredible, it’s amazing,

Yatra hi nāmāyaṃ brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ paramanipaccakāraṃ karissatī”ti.

that Brahmāyu, who is so well-known and famous, should show the Buddha such utmost devotion.”

Atha kho bhagavā brahmāyuraṃ brāhmaṇaṃ etadavoca:

Then the Buddha said to Brahmāyu,

“alaṃ, brāhmaṇa, utthaha nisīda tvaṃ sake āsane yato te mayi cittaṃ pasannaṃ”ti.

“Enough, brahmin. Get up, and sit in your own seat, since your mind has such confidence in me.”

Atha kho brahmāyu brāhmaṇo utthahitvā sake āsane nisīdi.

So Brahmāyu got up and sat in his own seat.

Atha kho bhagavā brahmāyussa brāhmaṇassa anupubbiṃ kathaṃ kathesi, seyyathidaṃ—

Then the Buddha taught him step by step, with

dānakathaṃ, sīlakathaṃ, saggākathaṃ;

a talk on giving, ethical conduct, and heaven.

kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi.

He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi brahmāyuraṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsika dhammadesanā taṃ pakāsesi—

And when the Buddha knew that Brahmāyu’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ paṭigganheyya;

Just as a clean cloth rid of stains would properly absorb dye,

evameva brahmāyussa brāhmaṇassa tasmimīyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Brahmāyu:

“yaṃ kiñci samudayadhammaṃ sabbhaṃ taṃ nirodhadhammaṃ”ti.

“Everything that has a beginning has an end.”

Atha kho brahmāyu brāhmaṇo ditthadhammo pattadhammo veditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantam etadavoca:

Then Brahmāyu saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha:

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Adhivāsetu ca me bhavaṃ gotamo svātānāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti.
Would you and the mendicant Saṅgha please accept a meal from me tomorrow?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho brahmāyu brāhmaṇo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.
Then, knowing that the Buddha had consented, Brahmāyu got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho brahmāyu brāhmaṇo tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:
And when the night had passed Brahmāyu had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena brahmāyussa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Brahmāyu, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Atha kho brahmāyu brāhmaṇo sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi.
Brahmāyu served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho bhagavā tassa sattāhassa accayena videhesu cārikaṃ pakkāmi.
A week later, the Buddha departed to wander in the Videhan lands.

Atha kho brahmāyu brāhmaṇo acirapakkantassa bhagavato kālamakāsi.
Not long after the Buddha left, Brahmāyu passed away.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“brahmāyu, bhante, brāhmaṇo kālaṅkato.
“Sir, Brahmāyu has passed away.

Tassa kā gati, ko abhisamparāyo”ti?
Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, brahmāyu brāhmaṇo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi.

“Mendicants, the brahmin Brahmāyu was astute. He practiced in line with the teachings, and did not trouble me about the teachings.”

Brahmāyu, bhikkhave, brāhmaṇo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā”ti.

With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Brahmāyusuttaṃ niṭṭhitaṃ paṭhamam.

Selasutta

With Sela

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅguttarāpesu cārikam caramāno mahatā
bhikkhusaṃghena saddhiṃ aḍḍhatejasehi bhikkhusatehi yena āpaṇaṃ nāma
aṅguttarāpānaṃ nigamo tadavāsari.

At one time the Buddha was wandering in the land of the Northern Āpaṇas together with a large
Saṅgha of 1,250 mendicants when he arrived at a town of the Northern Āpaṇas named Āpaṇa.

Assosi kho keṇiyo jaṭilo:

The matted-hair ascetic Keṇiya heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikam
caramāno mahatā bhikkhusaṃghena saddhiṃ aḍḍhatejasehi bhikkhusatehi āpaṇaṃ
anupatto.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at
Āpaṇa, together with a large Saṅgha of 1,250 mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhugato:

He has this good reputation:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and
conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods
and humans, awakened, blessed.’

So imaṃ lokam sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ
sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this
population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ
sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end,
meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’ti.

It’s good to see such perfected ones.”

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā
saddhiṃ sammodi.

So Keṇiya approached the Buddha and exchanged greetings with him.

Sammodaṇīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesi
samādapesi samuttejesi sampahaṃsesi.

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito
samuttejito sampahaṃsito bhagavantaṃ etadavoca:

Then he said to the Buddha,

“adhivāsetu me bhavaṃ gotamo svātānāya bhattaṃ saddhiṃ bhikkhusaṃghena”ti.

“Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal
from me?”

Evam vutte, bhagavā kenīyaṃ jaṭilaṃ etadavoca:

When he said this, the Buddha said to him,

“mahā kho, kenīya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno”ti.

“The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.”

Dutiyampi kho kenīyo jaṭilo bhagavantam etadavoca:

For a second time ...

“kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno;

adhivāsetu me bhavaṃ gotamo svātanāya bhattam saddhiṃ bhikkhusaṅghenā”ti.

Dutiyampi kho bhagavā kenīyaṃ jaṭilaṃ etadavoca:

“mahā kho, kenīya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno”ti.

Tatiyampi kho kenīyo jaṭilo bhagavantam etadavoca:

and a third time Keṇiya asked the Buddha to accept a meal offering.

“kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno;

adhivāsetu me bhavaṃ gotamo svātanāya bhattam saddhiṃ bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

Finally, the Buddha consented in silence.

Atha kho kenīyo jaṭilo bhagavato adhivāsanam viditvā utthāyāsanaṃ yena sako assamo tenupasaṅkami; upasaṅkamitvā mittāmacce ñātisālohithe āmantesi:

Then, knowing that the Buddha had consented, Keṇiya got up from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and family members,

“suṇantu me bhonto, mittāmaccā ñātisālohitā;

“Gentlemen, please listen.

samaṇo me gotamo nimantito svātanāya bhattam saddhiṃ bhikkhusaṃghena.

The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal.

Yena me kāyaveyyāvaṭikaṃ kareyyāthā”ti.

Please help me with the preparations.”

“Evam, bho”ti kho kenīyassa jaṭilassa mittāmaccā ñātisālohitā kenīyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phārenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ patiṭṭhāpentī, appekacce āsanāni paññāpentī.

“Yes, sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set out a water jar, and some spread out seats.

Kenīyo pana jaṭilo sāmaṃyeva maṇḍalamālaṃ paṭiyādeti.

Meanwhile, Keṇiya set up the pavilion himself.

Tena kho pana samayena selo brāhmaṇo āpaṇe pativasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkaḥarappabhedānaṃ itihāsaapañcāmānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti.

Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. And he was teaching three hundred students to recite the hymns.

Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti.

Now at that time Keṇiya was devoted to Sela.

Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami.

Then Sela, while going for a walk escorted by the three hundred students, approached Keṇiya's hermitage.

Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phālente, appekacce bhājanāni dhovante, appekacce udakamaṇikaṃ patitthāpente, appekacce āsanāni paññāpente, keṇiyaṃ pana jaṭilaṃ sāmameyeva maṇḍalāmālaṃ paṭiyādentam.

He saw the preparations going on,

Disvāna keṇiyaṃ jaṭilaṃ etadavoca:

and said to Keṇiya,

“kiṃ nu bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyañño vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātānāya saddhiṃ balakāyena”ti?

“Keṇiya, is your son or daughter being married? Or are you setting up a big sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal?”

“Na me, bho sela, āvāho bhavissati napi vivāho bhavissati napi rājā māgadho seniyo bimbisāro nimantito svātānāya saddhiṃ balakāyena;

“There is no marriage, Sela, and the king is not coming.

api ca kho me mahāyañño paccupaṭṭhito.

Rather, I am setting up a big sacrifice.

Atthi, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto.

The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So me nimantito svātānāya bhantaṃ saddhiṃ bhikkhusaṅghena”ti.

He has been invited by me for tomorrow's meal together with the mendicant Saṅgha.”

“Buddhoti—bho keṇiya, vadesi”?

“Mister Keṇiya, did you say ‘the awakened one’?”

“Buddhoti—bho sela, vadāmi”.

“I said ‘the awakened one’.”

“Buddhoti—bho keṇiya, vadesi”?

“Did you say ‘the awakened one’?”

“Buddhoti—bho sela, vadāmi”ti.

“I said ‘the awakened one’.”

Atha kho selassa brāhmaṇassa etadahosi:

Then Sela thought,

“ghosopi kho eso dullabho lokasmiṃ—yadidaṃ ‘buddho’ti.

“It’s hard to even find the word ‘awakened one’ in the world.

Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveveva gatiyo bhavanti anaññā.

The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.

Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pattaṃ sattaratanaṃ samannāgato.

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti, seyyathidaṃ—

He has the following seven treasures:

cakkaratanam, hatthiratanam, assaratanam, maṇiratanam, itthiratanam, gahapatiratanam, pariṇāyakaratanameva sattamaṃ.

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṃ pathaviṃ sāgarapariyantam adañḍena asatthena dhammena abhivijīya ajjhāvasati.

After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace pana agārasmā anagāriyaṃ pabbajati, ahaṃ hoti sammāsambuddho loke vivattaṃ chado”.

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.”

“Kahaṃ pana, bho keṇiya, etarahi so bhavaṃ gotamo viharati ahaṃ sammāsambuddho”ti?

“But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

Evam vutte, keṇiyo jaṭilo dakkhiṇam bāhuṃ paggaḥetvā selam brāhmaṇam etadavoca:

When he said this, Keṇiya pointed with his right arm and said,

“yenesā, bho sela, nīlavanarājī”ti.

“There, Mister Sela, at that line of blue forest.”

Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkami.

Then Sela, together with his students, approached the Buddha.

Atha kho selo brāhmaṇo te māṇavake āmantesi:

He said to his students,

“appasaddā bhonto āgacchantu pade padaṃ nikkhipantā;

“Come quietly, gentlemen, tread gently.

durāsadā hi te bhagavanto sīhāva ekacarā.

For the Buddhas are intimidating, like a lion living alone.

Yadā cāhaṃ, bho, samaṇena gotamena saddhiṃ manteyyaṃ, mā me bhonto antaranarā kathaṃ opāsetha.

When I’m consulting with the ascetic Gotama, don’t interrupt.

Kathāpariyosānaṃ me bhavanto āgamentū”ti.

Wait until I’ve finished speaking.”

Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Sela went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samānnesi.

and scrutinized the Buddha’s body for the thirty-two marks of a great man.

Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.

He saw all of them except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.

whether the private parts are retracted, and the largeness of the tongue.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.

“Sela sees all the marks except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.

whether the private parts are retracted, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ.

The Buddha used his psychic power to will that Sela would see his retracted private parts.

Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.

And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho selassa brāhmaṇassa etadahosi:

Then Sela thought,

“samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi;

“The ascetic Gotama possesses the thirty-two marks completely, lacking none.

no ca kho naṃ jānāmi buddho vā no vā.

But I don’t know whether or not he is an awakened one.

Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

I have heard that brahmīns of the past who were elderly and senior, the teachers of teachers, said,

‘ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe bhañṇamāne attānaṃ pātukarontī’ti.

‘Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.’

Yannūnāhaṃ samaṇaṃ gotamaṃ sammukhā sārubbāhi gāthāhi abhithaveyyan”ti.
Why don't I extoll him in his presence with fitting verses?"

Atha kho selo brāhmaṇo bhagavantam sammukhā sārubbāhi gāthāhi abhithavi:
Then Sela extolled the Buddha in his presence with fitting verses:

“Paripuṇṇakāyo suruci,
“O Blessed One, your body's perfect,

Sujāto cārudassano;
you're radiant, handsome, lovely to behold;

Suvannavaṇṇosi bhagavā,
golden colored,

Susukkadāṭhosi vīriyavā.
with teeth so white; you're strong.

Narassa hi sujātassa,
The characteristics

ye bhavanti viyañjanā;
of a handsome man,

Sabbe te tava kāyasmim,
the marks of a great man,

mahāpurisalakkhaṇā.
are all in your body.

Pasannanetto sumukho,
Your eyes are clear, your face is fair,

brahā uju patāpavā;
you're formidable, upright, majestic.

Majjhe samaṇasamghassa,
In the midst of the Saṅgha of ascetics,

ādiccova virocasi.
you shine like the sun.

Kalyāṇadassano bhikkhu,
You're a mendicant fine to see,

kañcanasannibhattaco;
with skin of golden sheen.

Kim te samanabhāvena,
But with such excellent appearance,

evaṃ uttamavaṇṇino.
what do you want with the ascetic life?

Rājā arahasi bhavitum,
You're fit to be a king,

cakkavattī rathesabho;
a wheel-turning monarch, chief of charioteers,

Cāturato vijitāvī,
victorious in the four directions,

jambusandassa issaro.
lord of all India.

Khattiyā bhogirājāno,
Aristocrats, nobles, and kings

anuyantā bhavantu te;
follow your rule.

Rājābhirājā manuḥjindo,
Gotama, you should reign

rajjam kārehi gotama”.
as king of kings, lord of men!”

“Rājāhamasmi selāti,
“I am a king, Sela—

dhhammarājā anuttaro;
the supreme king of the teaching.

Dhammena cakkam vattemi,
By the teaching I roll forth the wheel

cakkam appativattiyam”.
which cannot be rolled back.”

“Sambuddho paṭijānāsi,
“You claim to be awakened,

dhhammarājā anuttaro;
the supreme king of the teaching.

‘Dhammena cakkam vattemi’,
‘I roll forth the teaching’:

iti bhāsasi gotama.
so you say, Gotama.

Ko nu senāpati bhoṭo,
Then who is your general,

sāvako satthuranvayo;
the disciple who follows the Teacher’s way?

Ko tetamanuvatteti,
Who keeps rolling the wheel

dhmmacakkam pavattitam”.
of teaching you rolled forth?”

“Mayā pavattitam cakkam,
“By me the wheel was rolled forth,”

(selāti bhagavā)
said the Buddha,

Dhammacakkam anuttaram;
“the supreme wheel of teaching.

Sāriputto anuvatteti,
Sāriputta, taking after the Realized One,

Anujāto tathāgataṃ.
keeps it rolling on.

Abhiññeyyam abhiññātaṃ,
I have known what should be known,

bhāvetabbañca bhāvitam;
and developed what should be developed,

Pahātabbam pahīnaṃ me,
and given up what should be given up:

tas mā buddhosmi brāhmaṇa.
and so, brahmin, I am a Buddha.

Vinayassu mayi kaṅkhaṃ,
Dispel your doubt in me—

adhimuccassu brāhmaṇa;
make up your mind, brahmin!

Dullabhaṃ dassanaṃ hoti,
The sight of a Buddha

sambuddhānaṃ abhiṇhaso.
is hard to find again.

Yesaṃ ve dullabho loke,
I am a Buddha, brahmin,

pātubhāvo abhiṇhaso;
the supreme surgeon,

Sohaṃ brāhmaṇa sambuddho,
one of those whose appearance in the world

sallakatto anuttaro.
is hard to find again.

Brahmabhūto atitulo,
Holy, unequalled,

mārasenappamaddano;
crusher of Māra's army;

Sabbāmitte vasī katvā,
having subdued all my opponents,

modāmi akutobhaya”.
I rejoice, fearing nothing from any quarter.”

“Imaṃ bhonto nisāmetha,
“Pay heed, sirs, to what

yathā bhāsati cakkhumā;
is spoken by the seer.

Sallakatto mahāvīro,
The surgeon, the great hero,

sīhova nadatī vane.
roars like a lion in the jungle.

Brahmabhūtaṃ atitulaṃ,
Holy, unequalled,

mārasenappamaddanaṃ;
crusher of Māra's army;

Ko disvā nappasīdeyya,
who would not be inspired by him,

api kaṇhābhijātiko.
even one whose nature is dark?

Yo maṃ icchati anvetu,
Those who wish may follow me;

yo vā nicchati gacchatu;
those who don't may go.

Idhāhaṃ pabbajissāmi,
Right here, I'll go forth in the presence of him,
varapaññassa santike".
this man of such splendid wisdom."

"Etañce ruccati bhoto,
"Sir, if you like
sammāsambuddhasāsanam;
the teaching of the Buddha,

Mayampi pabbajissāma,
we'll also go forth in the presence of him,
varapaññassa santike".
this man of such splendid wisdom."

Brāhmaṇā tisatā ime,
"These three hundred brahmins

yācanti pañjalīkatā;
with joined palms held up, ask:

"Brahmacariyaṃ carissāma,
'May we lead the spiritual life

bhagavā tava santike".
in your presence, Blessed One?"

"Svākkhātaṃ brahmacariyaṃ,
"The spiritual life is well explained,"

(selāti bhagavā)
said the Buddha,

Sanditthikamakālikam;
"visible in this very life, immediately effective.

Yattha amoghā pabbajjā,
Here the going forth isn't in vain

Appamattassa sikkhato"ti.
for one who trains with diligence."

Alattha kho selo brāhmaṇo sapaṇiso bhagavato santike pabbajjaṃ, alattha
upasampadaṃ.
*And the brahmin Sela together with his assembly received the going forth, the ordination in the
Buddha's presence.*

Atha kho keṇiyo jaṭilo tassā rattiyā accayena sake assame pañītaṃ khādanīyaṃ
bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:
*And when the night had passed Keṇiya had a variety of delicious foods prepared in his own
home. Then he had the Buddha informed of the time, saying,*

"kālo, bho gotama, niṭṭhitaṃ bhattaṇ"ti.
"It s time, Master Gotama, the meal is ready."

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena keṇiyassa
jaṭilassa assamo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ
bhikkhusaṅghena.
*Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya's
hermitage, where he sat on the seat spread out, together with the Saṅgha of mendicants.*

Atha kho keṇiyo jaṭilo buddhappamukhaṃ bhikkhusaṅghaṃ paṇṭena khādanīyena bojanīyena sahatthā santappesi, sampavāresi.

Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho keṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekāantaṃ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi:

The Buddha expressed his appreciation with these verses:

“Aggihuttamukhā yaññā,

“The foremost of sacrifices is offering to the sacred flame;

sāvittī chandaso mukhaṃ;

the Sāvittī is the foremost of poetic meters;

Rājā mukhaṃ manussānaṃ,

of humans, the king is the foremost;

nadīnaṃ sāgaro mukhaṃ.

the ocean’s the foremost of rivers;

Nakkhattānaṃ mukhaṃ cando,

the foremost of stars is the moon;

ādicco tapataṃ mukhaṃ;

the sun is the foremost of lights;

Puññaṃ ākaṅkhamānānaṃ,

for those who sacrifice seeking merit,

saṅgho ve yajataṃ mukhaṃ”ti.

the Saṅgha is the foremost.”

Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi.

When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he got up from his seat and left.

Atha kho āyasmā selo sapaṛiso eko vūpakaṭṭho appamatto ātāpī pahitto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

They understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā selo sapaṛiso arahataṃ ahoṣi.

And Venerable Sela together with his assembly became perfected.

Atha kho āyasmā selo sapaṛiso yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ gāthāhi ajjhabhāsi:

Then Sela with his assembly went to see the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“Yaṃ taṃ saraṇamāgama,

“This is the eighth day since

ito aṭṭhami cakkhumā;
we went for refuge, O seer.

Sattarattena bhagavā,
In these seven days, Blessed One,

dantamha tava sāsane.
we've become tamed in your teaching.

Tuvaṃ buddho tuvaṃ satthā,
You are the Buddha, you are the Teacher,

tuvaṃ mārābhibhū muni;
you are the sage who has overcome Māra;

Tuvaṃ anusaye chetvā,
you have cut off the underlying tendencies,

tiṇṇo tāresimaṃ pajaṃ.
you've crossed over, and you bring humanity across.

Upadhī te samatikkantā,
You have transcended attachments,

āsavā te padālītā;
your defilements are shattered;

Sīhova anupādāno,
by not grasping, like a lion,

pahīnabhayaḥheravo.
you've given up fear and dread.

Bhikkhavo tisatā ime,
These three hundred mendicants

tiṭṭhanti pañjalīkatā;
stand with joined palms raised.

Pāde vīra pasārehi,
Stretch out your feet, great hero:

nāgā vandantu satthuno”ti.
let these giants worship the Teacher.”

Selasuttaṃ niṭṭhitam dutiyaṃ.

Assalāyanasutta

With Assalāyana

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni
brāhmaṇasatāni sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena.

Now at that time around five hundred brahmins from abroad were residing in Sāvattihī on some business.

Atha kho tesam brāhmaṇānaṃ etadahosi:

Then those brahmins thought,

“ayaṃ kho samaṇo gotamo cātuvāṇṇiṃ suddhiṃ paññāpeti.

“This ascetic Gotama advocates purification for all four classes.

Ko nu kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti?

Who is capable of having a dialogue with him about this?”

Tena kho pana samayena assalāyano nāma māṇavo sāvatthiyaṃ paṭivasati daharo,
vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū
sanighaṇḍuketubhānaṃ sākkharappabhedaṇaṃ itihāsapañcamānaṃ, padako,
veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Now at that time the brahmin student Assalāyana was residing in Sāvattihī. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Atha kho tesam brāhmaṇānaṃ etadahosi:

Then those brahmins thought,

“ayaṃ kho assalāyano māṇavo sāvatthiyaṃ paṭivasati daharo, vuttasiro,

soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū ... pe ... anavayo.

So kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

“This Assalāyana is capable of having a dialogue with the ascetic Gotama about this.”

Atha kho te brāhmaṇā yena assalāyano māṇavo tenupasaṅkamimṣu; upasaṅkamitvā
assalāyanaṃ māṇavaṃ etadavocum:

So they approached Assalāyana and said to him,

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvāṇṇiṃ suddhiṃ paññāpeti.

“This ascetic Gotama advocates purification for all four classes.

Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.”

Evam vutte, assalāyano māṇavo te brāhmaṇe etadavoca:

When they said this, Assalāyana said to them,

“samaṇo khalu, bho, gotamo dhammavādī;

“They say that the ascetic Gotama is a speaker of principle.

dhammavādino ca pana duppaṭimantiyā bhavanti.

But speakers of principle are hard to have a dialogue with.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

I'm not capable of having a dialogue with the ascetic Gotama about this.”

Dutiyampi kho te brāhmaṇā assalāyaṇaṃ māṇavaṃ etadavocum:

For a second time, those brahmins said to him

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvannaṃ saddhiṃ paññāpeti.

“This ascetic Gotama advocates purification for all four classes.

Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu.

Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.

Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ”ti.

For you have lived as a wanderer.”

Dutiyampi kho assalāyano māṇavo te brāhmaṇe etadavoca:

And for a second time, Assalāyana refused.

“samaṇo khalu, bho, gotamo dhammavādī;

dhammavādino ca pana duppaṭimantiyā bhavanti.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

Tatiyampi kho te brāhmaṇā assalāyaṇaṃ māṇavaṃ etadavocum:

For a third time, those brahmins said to him,

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvannaṃ saddhiṃ paññāpeti.

“This ascetic Gotama advocates purification for all four classes.

Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu.

Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.

Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ.

For you have lived as a wanderer.

Mā bhavaṃ assalāyano ayuddhaparājitaṃ parājayī”ti.

Don’t admit defeat before going into battle!”

Evam vutte, assalāyano māṇavo te brāhmaṇe etadavoca:

When they said this, Assalāyana said to them,

“addhā kho ahaṃ bhavanto na labhāmi.

“Clearly, gentlemen, I’m not getting through to you when I say:

Samaṇo khalu, bho, gotamo dhammavādī;

They say that the ascetic Gotama is a speaker of principle.

dhammavādino ca pana duppaṭimantiyā bhavanti.

But speakers of principle are hard to have a dialogue with.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti.

I’m not capable of having a dialogue with the ascetic Gotama about this.’

Api cāhaṃ bhavantānaṃ vacanena gamissāmi”ti.

Nevertheless, I shall go at your bidding.”

Atha kho assalāyano māṇavo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Assalāyana together with a large group of brahmins went to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho assalāyano māṇavo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“brāhmaṇā, bho gotama, evamāhaṃsu:

“Master Gotama, the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;
‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;
Only brahmins are the light caste; other castes are dark.

brāhmaṇova sujjhanti, no abrāhmaṇā;
Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā
brahmadāyādā”ti.
Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.

Idha bhavaṃ gotamo kimāhā”ti?
What do you say about this?”

“Dissanti kho pana, assalāyana, brāhmaṇānaṃ brāhmaṇiyo utuniyopi gabbhiniyopi
vijāyamānāpi pāyamānāpi.
“But Assalāyana, brahmin women are seen menstruating, being pregnant, giving birth, and breastfeeding.

Te ca brāhmaṇiyonijāva samānā evamāhaṃsu:
Yet even though they’re born from a brahmin womb they say:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;
‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;
Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrāhmaṇā;
Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā
brahmadāyādā”ti.
Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,
“What do you think, Assalāyana?

sutaṃ te: ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā—ayyo
ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti?
Have you heard that in Greece and Persia and other foreign lands there are only two classes, masters and bonded servants; and that masters may become servants, and servants masters?”

“Evaṃ, bho, sutaṃ taṃ me: ‘yonakambojesu aññesu ca paccantimesu janapadesu
dveva vaṇṇā—ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti.
“Yes, I have heard that.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā
evamāhaṃsu:
“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,
“What do you think, Assalāyana?

khattiyova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo?

Suppose an aristocrat were to kill living creatures, steal, and commit sexual misconduct; to use speech that’s false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view. When their body breaks up, after death, they’d be reborn in a place of loss, a bad place, the underworld, hell. Would this happen only to an aristocrat, and not to a brahmin?

Vessova nu kho ... pe ...
Or suppose a merchant,

suddova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo”ti?
or a worker were to act in the same way. Would that result befall only a merchant or a worker, and not to a brahmin?”

“No hidaṃ, bho gotama.
“No, Master Gotama.

Khattiyopi hi, bho gotama, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.
If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker.

Brāhmaṇopi hi, bho gotama ... pe ...

vessopi hi, bho gotama ... pe ...

suddopi hi, bho gotama ... pe ...

sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino piṣuṇavācā pharusavācā samphappalāpino abhijjhālu byāpannacittā micchādītṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyuntīti.
For if any of the four classes were to kill living creatures, steal, and commit sexual misconduct; to use speech that’s false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view, then, when their body breaks up, after death, they’d be reborn in a place of loss, a bad place, the underworld, hell.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu:
“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”’ti.

“Taṃ kiṃ maññasi, assalāyana,
“What do you think, Assalāyana?

brāhmaṇova nu kho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā
paṭivirato musāvādā paṭivirato piṣuṇāya vācāya paṭivirato pharusāya vācāya
paṭivirato samphappalāpā paṭivirato anabhijjhālū abyāpannacitto sammāditṭhi
kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya, no khattiyo, no
vesso, no suddo”’ti?

Suppose a brahmin were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that’s false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view. When their body breaks up, after death, they’d be reborn in a good place, a heavenly realm. Would this happen only to an brahmin, and not to an aristocrat, a merchant, or a worker?”

“No hidam, bho gotama.
“No, Master Gotama.

Khattiyopi hi, bho gotama, pāṇātipātā paṭivirato adinnādānā paṭivirato
kāmesumicchācārā paṭivirato musāvādā paṭivirato piṣuṇāya vācāya paṭivirato
pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālū abyāpannacitto
sammāditṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya.
If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker.

Brāhmaṇopi hi, bho gotama ... pe ...

vessopi hi, bho gotama ... pe ...

suddopi hi, bho gotama ... pe ...

sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātā paṭiviratā adinnādānā paṭiviratā
kāmesumicchācārā paṭiviratā musāvādā paṭiviratā piṣuṇāya vācāya paṭiviratā
pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā
sammāditṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjeyyun”’ti.
For if any of the four classes were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that’s false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view, then, when their body breaks up, after death, they’d be reborn in a good place, a heavenly realm.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā
evamāhaṃsu:
“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”’ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,
“What do you think, Assalāyana?

brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ
bhāvetuṃ, no khattiyo, no vesso, no suddo”ti?

Is only a brahmin capable of developing a heart of love, free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?”

“No hidaṃ, bho gotama.
“No, Master Gotama.

Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ
bhāvetuṃ;

Aristocrats, brahmins, merchants, and workers can all do so.

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ
mettacittaṃ bhāvetuṃ”ti.

For all four classes are capable of developing a heart of love, free of enmity and ill will for this region.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā
evamāhaṃsu:

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:
“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,
“What do you think, Assalāyana?

brāhmaṇova nu kho pahoti suttisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ,
no khattiyo, no vesso, no suddo”ti?

Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?”

“No hidaṃ, bho gotama.
“No, Master Gotama.

Khattiyopi hi, bho gotama, pahoti suttisināniṃ ādāya nadiṃ gantvā rajojallaṃ
pavāhetuṃ, brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisināṇiṃ ādāya naḍiṃ gantvā rajojallāṃ pavāhetuṃ”ti.

All four classes are capable of doing this.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhamsu:

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā””ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:

“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā””ti.

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

idha rājā khattiyo muddhāvasitto nāṇajaccānaṃ purisānaṃ purisasataṃ sannipāteyya:

Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them:

‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā, sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya, aggiṃ abhinibbattentu, tejo pātukarontu.

‘Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat.

Āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannā, sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya, aggiṃ abhinibbattentu, tejo pātukarontū”ti.

And let anyone here who was born in a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’

Taṃ kiṃ maññasi, assalāyana,

What do you think, Assalāyana?

yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ;

Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire,

yo pana so caṇḍālakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇiyaṃ kātuṃ”ti?

and not the fire produced by the low class people with poor quality wood?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salālassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum;

The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire,

yopi so caṇḍalakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannehi sāpānadoṇīyā vā sūkaradoṇīyā vā rajakadoṇīyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātum.

and so would the fire produced by the low class people with poor quality wood.

Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca, sabbenapi sakkā agginā aggikaraṇīyaṃ kātun”ti.

For all fire has flames, color, and radiance, and is usable as fire.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu:

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

brāhmaṇāva sujjhanti, no abrahmaṇā;

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametam maññanti:

“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsam kappeyya, tesam saṃvāsamanvāya putto jāyetha;

Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a child.

yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti?

Would that child be called an aristocrat after the father or a brahmin after the mother?”

“Yo so, bho gotama, khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti.

“They could be called either.”

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsam kappeyya, tesam saṃvāsamanvāya putto jāyetha;

Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a child.

yo so brāhmaṇakumāreṇa khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti?

Would that child be called an aristocrat after the mother or a brahmin after the father?”

“Yo so, bho gotama, brāhmaṇakumāreṇa khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti.

“They could be called either.”

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?”

idha vaḷavaṃ gadrabhena sampayojeyyuṃ, tesam sampayogamanvāya kisoro jāyetha;

Suppose a mare were to mate with a donkey, and she gave birth to a mule.

yo so vaḷavāya gadrabhena kisoro uppanno, siyā so mātupi sadiso pitupi sadiso, ‘asso’tipi vattabbo ‘gadrabho’tipi vattabbo”ti?

Would that mule be called a horse after the mother or a donkey after the father?”

“Kuṇḍaṇhi so, bho gotama, assataro hoti.

“It’s a mule, as it is a crossbreed.

Idaṃ hissa, bho gotama, nānākaraṇaṃ passāmi;

I see the difference in this case,

amutra ca panesānaṃ na kiñci nānākaraṇaṃ passāmi”ti.

but not in the previous cases.”

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?”

idhāssu dve māṇavakā bhātaro sodariyā, eko ajjhāyako upanīto eko anajjhāyako anupanīto.

Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, while the other was uneducated and not a reciter.

Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?

Who would the brahmins feed first at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Yo so, bho gotama, māṇavako ajjhāyako upanīto tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā.

“They’d first feed the student who was educated, a reciter.

Kiñhi, bho gotama, anajjhāyake anupanīte dinnaṃ mahapphalaṃ bhavissatī”ti?

For how could an offering to someone who is uneducated and not a reciter be very fruitful?”

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?”

idhāssu dve māṇavakā bhātaro sodariyā, eko ajjhāyako upanīto dussīlo pāpadhammo, eko anajjhāyako anupanīto sīlavā kalyāṇadhammo.

Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, but was unethical, of bad character, while the other was uneducated and not a reciter, but was ethical and of good character.

Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?

Who would the brahmins feed first?”

“Yo so, bho gotama, māṇavako anajjhāyako anupanīto sīlavā kalyāṇadhammo tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā.

“They’d first feed the student who was uneducated and not a reciter, but was ethical and of good character.

Kiñhi, bho gotama, dussīle pāpadhamme dinnam mahapphalaṃ bhavissatī”ti?
For how could an offering to someone who is unethical and of bad character be very fruitful?”

“Pubbe kho tvam, assalāyana, jātiṃ agamāsi;
“Firstly you relied on birth, Assalāyana,

jātiṃ gantvā mante agamāsi;
then you switched to education,

mante gantvā tape agamāsi;
then you switched to abstemious behavior.

tape gantvā cātuvattiṃ suddhiṃ paccāgato, yamaṃ paññapemī”ti.
Now you’ve come around to believing in purification for the four classes, just as I advocate.”

Evam vutte, assalāyano māṇavo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho
pajjhāyanto appaṭibhāno nisīdi.
*When he said this, Assalāyana sat silent, embarrassed, shoulders drooping, downcast,
depressed, with nothing to say.*

Atha kho bhagavā assalāyanaṃ māṇavaṃ tuṇhībhūtaṃ maṅkubhūtaṃ
pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā assalāyanaṃ
māṇavaṃ etadavoca:
Knowing this, the Buddha said to him:

“bhūtapubbaṃ, assalāyana, sattannaṃ brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu
sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:
*“Once upon a time, Assalāyana, seven brahmin hermits settled in leaf huts in a wilderness
region. They had the following harmful misconception:*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...
‘Only brahmins are the highest caste; other castes are inferior.

pe ...
*Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not
others.*

brahmadāyādā”ti.
*Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by
Brahmā, heirs of Brahmā.’*

Assosi kho, assalāyana, asito devalo isi:
The hermit Devala the Dark heard about this.

‘sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ
pāpakaṃ diṭṭhigataṃ uppannaṃ—

brāhmaṇova seṭṭho vaṇṇo ... pe ...

brahmadāyādā”ti.

Atha kho, assalāyana, asito devalo isi kesamassuṃ kappetvā mañjittavaṇṇāni
dussāni nivāsetvā paṭaliyo upāhanā āruhitvā jātārūpamaṃ daṇḍaṃ gaḥetvā
sattannaṃ brāhmaṇisīnaṃ patthaṇḍile pāturaḥosi.
*So he did up his hair and beard, dressed in magenta robes, put on his boots, grasped a golden
staff, and appeared in the courtyard of the seven brahmin hermits.*

Atha kho, assalāyana, asito devalo isi sattannaṃ brāhmaṇisīnaṃ patthaṇḍile
caṅkamamāno evamāha:
Then he wandered about the yard saying,

‘handa ko nu kho ime bhavanto brāhmaṇisayo gatā;
‘Where, oh where have those brahmin hermits gone?

handa ko nu kho ime bhavanto brāhmaṇisayo gatā'ti?

Where, oh where have those brahmin hermits gone?'

Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi:

Then those brahmin hermits said,

'ko nāyaṃ gāmaṇḍalarūpo viya sattannaṃ brāhmaṇisīnaṃ patthaṇḍile
caṅkaṃamāno evamāha:

'Who's this wandering about our courtyard like a cowpoke?

“handa ko nu kho ime bhavanto brāhmaṇisayo gatā;

handa ko nu kho ime bhavanto brāhmaṇisayo gatāti?

Handa naṃ abhisapāma”’ti.

Let's curse him!'

Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu:

So they cursed Devala the Dark,

'bhasmā, vasala, hohi;

'Be ashes, wretch!

bhasmā, vasala, hohi'ti.

Be ashes, wretch!'

Yathā yathā kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu
tathā tathā asito devalo isi abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca.

*But the more the hermits cursed him, the more attractive, good-looking, and lovely Devala the
Dark became.*

Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi:

Then those brahmin hermits said,

'moghaṃ vata no tapo, aphalaṃ brahmacariyaṃ.

'Our austerities are in vain! Our spiritual path is fruitless!'

Mayaṇhi pubbe yaṃ abhisapāma—

For when we used to curse someone

bhasmā, vasala, hohi;

to become ashes,

bhasmā, vasala, hohīti bhasmāva bhavati ekacco.

ashes they became.

Imaṃ pana mayaṃ yathā yathā abhisapāma tathā tathā abhirūpataro ceva hoti
dassanīyataro ca pāsādikataro cā'ti.

But the more we curse this one, the more attractive, good-looking, and lovely he becomes.'

'Na bhavantānaṃ moghaṃ tapo, nāphalaṃ brahmacariyaṃ.

'Gentlemen, your austerities are not in vain; your spiritual path is not fruitless.

Iṅgha bhavanto, yo mayi manopadoso taṃ pajahathā'ti.

Please let go of your malevolence towards me.'

'Yo bhavati manopadoso taṃ pajahāma.

'We let go of our malevolence towards you.

Ko nu bhavaṃ hoti'ti?

But who are you, sir?'

'Suto nu bhavataṃ—

'Have you heard of

asito devalo isi'ti?

the hermit Devala the Dark?'

‘Evaṃ, bho’.

‘Yes, sir.’

‘So khvāhaṃ, bho, homī’ti.

‘I am he, sirs.’

Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhivādetuṃ upakkamiṃsu.

Then they approached Devala and bowed to him.

Atha kho, assalāyana, asito devalo isi satta brāhmaṇisayo etadavoca:

Devala said to them,

‘sutaṃ metaṃ, bho, sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭṭisu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

‘I heard that when the seven brahmin hermits had settled in leaf huts in a wilderness region, they had the following harmful misconception:

brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

“Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrahmaṇā;

Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”’

‘Evaṃ, bho’.

‘That’s right, sir.’

‘Jānanti pana bhonto—

‘But do you know

yā janikā mātā brāhmaṇaṃyeva agamāsi, no abrahmaṇaṇ’ti?

whether your birth mother only had relations with a brahmin and not with a non-brahmin?’

‘No hidaṃ, bho’.

‘We don’t know that.’

‘Jānanti pana bhonto—

‘But do you know

yā janikāmātu mātā yāva sattamā mātumātāmahayugā brāhmaṇaṃyeva agamāsi, no abrahmaṇaṇ’ti?

whether your birth mother’s mothers back to the seventh generation only had relations with brahmins and not with non-brahmins?’

‘No hidaṃ, bho’.

‘We don’t know that.’

‘Jānanti pana bhonto—

‘But do you know

yā janako pitā brāhmaṇiṃyeva agamāsi, no abrahmaṇiṇ’ti?

whether your birth father only had relations with a brahmin woman and not with a non-brahmin?’

‘No hidaṃ, bho’.

‘We don’t know that.’

‘Jānanti pana bhonto—

‘But do you know

yo janakapitu pitā yāva sattamā pitupitāmahayugā brāhmaṇiṃyeva agamāsi, no abrahmaṇiṃ'ti?

whether your birth father's fathers back to the seventh generation only had relations with brahmins and not with non-brahmins?

‘No hidaṃ, bho’.

‘We don't know that.’

‘Jānanti pana bhonto—

‘But do you know

yathā gabbhassa avakkanti hotī'ti?

how an embryo is conceived?’

‘Jānāma mayaṃ, bho—

‘We do know that, sir.

yathā gabbhassa avakkanti hoti.

Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti; evaṃ tiṇṇaṃ sannipātā gabbhassa avakkanti hotī'ti.

An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and the spirit being reborn is present.’

‘Jānanti pana bhonto—

‘But do you know

taggha, so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti?

for sure whether that spirit is an aristocrat, a brahmin, a merchant, or a worker?’

‘Na mayaṃ, bho, jānāma—

‘We don't know that.’

taggha so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti.

‘Evaṃ sante, bho, jānātha—

‘In that case, sirs, don't you know

ke tumhe hothā'ti?

what you are?’

‘Evaṃ sante, bho, na mayaṃ jānāma—

‘In that case, sir, we don't know

ke mayaṃ homā'ti.

what we are.’

Te hi nāma, assalāyana, satta brāhmaṇisayo asitena devalena isinā sake jātivāde samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā na sampāyissanti;

So even those seven brahmin hermits were stumped when pursued, pressed, and grilled by the seer Devala on their own doctrine of ancestry.

kiṃ pana tvaṃ etarahi mayā sakasmim jātivāde samanuyuñjīyamāno samanuggāhīyamāno samanubhāsīyamāno sampāyissasi, yesaṃ tvaṃ sācariyako na punno dabbigāho'ti.

So how could you succeed, being grilled by me now on your own doctrine of ancestry—you who have not even mastered your own teacher's doctrine?’

Evaṃ vutte, assalāyano māṇavo bhagavantaṃ etadavoca:

When he had spoken, Assalāyana said to him,

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
*From this day forth, may Master Gotama remember me as a lay follower who has gone for
refuge for life.”*

Assalāyanasuttaṃ niṭṭhitaṃ tatiyaṃ.

Ghotamukhasutta

With Ghoṭamukha

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā udeno bārāṇasiyaṃ viharati khemiyaṃbavane.

At one time Venerable Udena was staying near Benares in the Khemiya Mango Grove.

Tena kho pana samayena ghoṭamukho brāhmaṇo bārāṇasiṃ anuppatto hoti kenacideva karaṇīyena.

Now at that time the brahmin Ghoṭamukha had arrived at Benares on some business.

Atha kho ghoṭamukho brāhmaṇo jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena khemiyaṃbavanaṃ tenupasaṅkami.

Then as he was going for a walk he went to the Khemiya Mango Grove.

Tena kho pana samayena āyasmā udeno abbhokāse caṅkamati.

At that time Venerable Udena was walking meditation in the open air.

Atha kho ghoṭamukho brāhmaṇo yenāyasmā udeno tenupasaṅkami; upasaṅkamitvā āyasmatā udenena saddhiṃ sammodi.

Ghoṭamukha approached and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā āyasmantaṃ udenaṃ caṅkamantaṃ anucaṅkamamāno evamāha:

Walking alongside Udena, he said,

“ambho samaṇa, ‘natthi dhammiko paribbajo’—

“Mister ascetic, there is no such thing as a principled renunciate life;

evam me ettha hoti.

that’s what I think.

Taṅca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo”ti.

And that’s without seeing gentlemen such as yourself, or a relevant teaching.”

Evam vutte, āyasmā udeno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi.

When he said this, Udena stepped down from the walking path, entered his dwelling, and sat down on the seat spread out.

Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāraṃ pavisitvā ekamantaṃ atṭhāsi.

Ghoṭamukha also stepped down from the walking path and entered the dwelling, where he stood to one side.

Ekamantaṃ ṭṭitaṃ kho ghoṭamukhaṃ brāhmaṇaṃ āyasmā udeno etadavoca:

Udena said to him,

“saṃvijjanti kho, brāhmaṇa, āsanāni.

“There are seats, brahmin.

Sace ākaṅkhasi, nisīdā”ti.

Please sit if you wish.”

“Etadeva kho pana mayaṃ bhoto udenassa āgamayamānā nisīdāma.

“I was just waiting for you to sit down.

Kathaṅhi nāma mādiso pubbe animantito āsane nisīditabbaṃ maññeyyā”ti?

For how could one such as I presume to sit first without being invited?”

Atha kho ghoṭamukho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Then he took a low seat and sat to one side,

Ekamantaṃ nisinno kho ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca:
where he said,

“ambho samaṇa, ‘natthi dhammiko paribbajjo’—

“Mister ascetic, there is no such thing as a principled renunciate life;

evaṃ me ettha hoti.

that's what I think.

Taṇca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo”ti.

And that's without seeing gentlemen such as yourself, or a relevant teaching.”

“Sace kho pana me tvam, brāhmaṇa, anuññeyyaṃ anujāneyyāsi, paṭikkositaḥḥaṇca paṭikkoseyyāsi; yassa ca pana me bhāsitaṃ atthaṃ na jāneyyāsi, mamaṃyeva tattha uttari paṭipuccheyyāsi:

“Brahmin, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don't understand, saying:

‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā siyā no ettha kathāsallāpo”ti.

‘Sir, why is this? What does that mean?’”

“Anuññeyyaṃ khvāhaṃ bhoto udenassa anujānissāmi, paṭikkositaḥḥaṇca paṭikkosissāmi; yassa ca panāhaṃ bhoto udenassa bhāsitaṃ atthaṃ na jānissāmi, bhavantaṃyeva tattha udenaṃ uttari paṭipucchissāmi: ‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā hotu no ettha kathāsallāpo”ti.

“Let us discuss this. I will do as you say.”

“Cattārome, brāhmaṇa, puggalā santo saṃvijjamānā lokasmiṃ.

“Brahmin, these four people are found in the world.

Katame cattāro?

What four?

Idha, brāhmaṇa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

One person mortifies themselves, committed to the practice of mortifying themselves.

Idha pana, brāhmaṇa, ekacco puggalo parantapo hoti

paraparitāpanānuyogamanuyutto.

One person mortifies others, committed to the practice of mortifying others.

Idha pana, brāhmaṇa, ekacco puggalo attantapo ca hoti

attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

Idha pana, brāhmaṇa, ekacco puggalo nevattantapo hoti

nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto

sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Imesaṃ, brāhmaṇa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti”ti?

Which one of these four people do you like the sound of?”

“Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto ayaṃ me puggalo cittaṃ nārādheti;

“Sir, I don't like the sound of the first three people.

yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti;

yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti;

yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

Ayameva me puggalo cittaṃ ārādheti”ti.

I only like the sound of the last person, who doesn’t mortify either themselves or others.”

“Kasmā pana te, brāhmaṇa, ime tayo puggalā cittaṃ nārādhenti”ti?

“But why don’t you like the sound of those three people?”

“Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti;

“Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That’s why I don’t like the sound of that person.

Yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti;

The person who mortifies others does so even though others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That’s why I don’t like the sound of that person.

Yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānaṃ paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti;

The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That’s why I don’t like the sound of that person.

Yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati, so attānaṃ paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti;

The person who doesn’t mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—does not torment themselves or others, both of whom want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ ārādheti”ti.

That’s why I like the sound of that person.”

“Dvemā, brāhmaṇa, parisā.

“There are, brahmin, these two groups of people.

Katamā dve?

What two?

Idha, brāhmaṇa, ekaccā parisā sārattarattā manikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ pariyesati, khettavatthum pariyesati, jātārūparajataṃ pariyesati.

There’s one group of people who, being infatuated with jewels and earrings, seeks partners and children, male and female bondservants, fields and lands, and gold and money.

Idha pana, brāhmaṇa, ekaccā parisā asāratattā maṇikuṇḍalesu puttabhariyaṃ pahāya, dāsīdāsaṃ pahāya, khattavattumaṃ pahāya, jātarūparajataṃ pahāya, agārasmā anagāriyaṃ pabbajitā.

And there's another group of people who, not being infatuated with jewels and earrings, has given up partner and children, male and female bondservants, fields and lands, and gold and money, and goes forth from the lay life to homelessness.

Svāyaṃ, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

Now, brahmin, that person who doesn't mortify either themselves or others—

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

Idha katamaṃ tvaṃ, brāhmaṇa, puggalaṃ katamāya parisāya bahulaṃ samanupassasi—

in which of these two groups of people do you usually find such a person?"

yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati dāsīdāsaṃ pariyesati khattavattumaṃ pariyesati jātarūparajataṃ pariyesati, yā cāyaṃ parisā asāratattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khattavattumaṃ pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā"ti?

"Yvāyaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati;

"I usually find such a person in

imāhaṃ puggalaṃ yāyaṃ parisā asāratattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khattavattumaṃ pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā imissaṃ parisāyaṃ bahulaṃ samanupassamī"ti.

the group that has gone forth from the lay life to homelessness."

"Idāneva kho pana te, brāhmaṇa, bhāsitaṃ: 'mayāṃ evaṃ ājānāma—

"Just now I understood you to say:

ambho samaṇa, natthi dhammiko paribbajo,

'Mister ascetic, there is no such thing as a principled renunciate life;

evaṃ me ettha hoti.

that's what I think.

Taṇca kho bhavantarūpanaṃ vā adassanā, yo vā panettha dhammo"ti.

And that's without seeing gentlemen such as yourself, nor a relevant teaching."

"Addhā mesā, bho udena, sānuggahā vācā bhāsītā.

"Well, I obviously had my reasons for saying that, master Udena.

'Atthi dhammiko paribbajo'—

But there is such a thing as a principled renunciate life;

evaṃ me ettha hoti.

that's what I think.

Evañca pana maṃ bhavaṃ udeno dhāretu.

Please remember me as saying this.

Ye ca me bhotā udenena cattāro puggalā saṅkhittena vuttā vitthārena avibhattā, sādhu me bhavaṃ, udeno ime cattāro puggale vitthārena vibhajatu anukampaṃ upādāyā"ti.

Now, these four kinds of people that you've spoken of in a brief summary: please explain them to me in detail, out of compassion."

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsisāmī”ti.

“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho ghoṭamukho brāhmaṇo āyasmato udenassa paccassosi.

“Yes, sir,” replied Ghoṭamukha.

Āyasmā udeno etadavoca:

Udena said this:

“Katamo ca, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto?

“What person mortifies themselves, committed to the practice of mortifying themselves?

Idha, brāhmaṇa, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko, nābhīhaṭaṃ na uddissakataṃ na nimantanāṃ sādīyati.

It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnaṃ bhuñjamānānaṃ, na gabbhīniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ na maṃsaṃ, na suraṃ na merayaṃ na thusodakaṃ pivati.

They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ... pe ... sattāgāriko vā hoti sattālopiko;

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... pe ... sattahipi dattīhi yāpeti;

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ... pe ... sattāhikampi āhāraṃ āhāreti—iti evarūpaṃ addhamāsikaṃ pariyyāyabhattabhojanānuyogamanuyutto viharati.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piñṇākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, pamsukūlānipi dhāreti, tirītānipi dhāreti, ajināmpi dhāreti, ajinakkhipāmpi dhāreti, kusacīrāmpi dhāreti, vākacīrāmpi dhāreti, phalakacīrāmpi dhāreti, kesakambalāmpi dhāreti, vāḷakambalāmpi dhāreti, ulūkapakkhāmpi dhāreti;

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,

They tear out their hair and beard, committed to this practice.

ubbatṭhakopi hoti āsanapaṭikkhitto,

They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānāmanuyutto,

They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti;
They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati—
They're committed to the practice of immersion in water three times a day, including the evening.

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.
And so they live committed to practicing these various ways of mortifying and tormenting the body.

Ayaṃ vuccati, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto.
This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

Katamo ca, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto?
And what person mortifies others, committed to the practice of mortifying others?

Idha, brāhmaṇa, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātaḥ coraghātaḥ goghātaḥ bandhanāgāriko—ye vā panaññepi keci kurūrakammantā.
It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

Ayaṃ vuccati, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto.
This is called a person who mortifies others, being committed to the practice of mortifying others.

Katamo ca, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto?
And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

Idha, brāhmaṇa, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā mahāsālo.
It's when a person is an anointed king or a well-to-do brahmin.

So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhāñjitvā magavisānena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena.
He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.

So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti.
There he lies on the bare ground strewn with grass.

Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhāti, avasesena vacchako yāpeti.
The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.

So evamāha:
He says:

‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatarīyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāya’ti.
‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’

Yepissa te honti ‘dāsā’ti vā ‘pessā’ti vā ‘kammakarā’ti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces.

Ayaṃ vuccati, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

Katamo ca, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto;

And what person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others,

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati?

living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

Idha, brāhmaṇa, tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā.

It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanusam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Taṃ dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.

A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

So taṃ dhammam sutvā tathāgate saddham paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect:

‘sambādho gharāvāso rajopatho abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparissuddham saṅkhalikhitam brahmacariyam caritum.

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan’ti.

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So aparena samayena appam vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya, appam vā nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsāṇi vasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapānabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikāṅkhī. Athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppādātā, samaggārāmo samaggarato samagganandī samaggakaraniṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyaṇavatiṃ atthasaṃhitam.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmabhūtagāmasamārambhā paṭivirato hoti.

They avoid injuring plants and seeds.

Ekabhattiko hoti rattūparato virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti.

They avoid dancing, singing, music, and seeing shows.

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti.

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

Uccāsayanamahāsayanā paṭivirato hoti.

They avoid high and luxurious beds.

Jātarūparaṇatapaṭiggahaṇā paṭivirato hoti.

They avoid receiving gold and money,

Āmakadhañṇapaṭiggahaṇā paṭivirato hoti.

raw grains,

Āmakamaṃsapapaṭiggahaṇā paṭivirato hoti.

raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato hoti.

women and girls,

Dāsīdāsapaṭiggahaṇā paṭivirato hoti.
male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato hoti.
goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.
chickens and pigs,

Haṭṭhigavassavaḷavapaṭiggahaṇā paṭivirato hoti.
elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato hoti.
and fields and land.

Dūṭeyyapahiṇagamanānuyogā paṭivirato hoti.
They avoid running errands and messages;

Kayavikkayā paṭivirato hoti.
buying and selling;

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.
falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.
bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusitvā ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ patisaṃvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokitē vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuññaṃ.

They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikiccham pahāya tinnavicikicchho viharati akathaṃkathā kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkaraṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham duttiyam jhānam upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsati paṭisuddhiṃ catuttham jhānam upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭam pubbenivāsam anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññasampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto amutra udapādiṃ; tatrapāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭam pubbenivāsam anussarati.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. Passing away from there, I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā ... pe ... ariyaṇaṃ upavādakā micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā ... pe ... ariyaṇaṃ anupavādakā sammādītthikā sammādītthikammasamādānā, 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.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaṇiye thite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaṃsamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti nāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Evam vutte, ghotamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca:

When he had spoken, Ghotamukha said to him,

“abhikkantaṃ, bho udena, abhikkantaṃ, bho udena.

“Excellent, Master Udena! Excellent!”

Seyyathāpi, bho udena, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’^{ti}; evamevaṃ bhotā udenena anekapariyāyena dhammo pakāsita.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Udena has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ udenaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to Master Udena, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ^{ti}.

From this day forth, may Master Udena remember me as a lay follower who has gone for refuge for life.”

“Mā kho maṃ tvaṃ, brāhmaṇa, saraṇaṃ agamāsi.

“Brahmin, don’t go for refuge to me.

Tameva bhagavantaṃ saraṇaṃ gacchāhi yamaḥaṃ saraṇaṃ gato^{ti}.

You should go for refuge to that same Blessed One to whom I have gone for refuge.”

“Kahaṃ pana, bho udena, etarahi so bhavaṃ gotamo viharati araḥaṃ sammāsambuddho^{ti}?

“But Master Udena, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

“Parinibbuto kho, brāhmaṇa, etarahi so bhagavā araḥaṃ sammāsambuddho^{ti}.

“Brahmin, the Buddha has already become fully extinguished.”

“Sacepi mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

“Master Udena, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I’d go a hundred leagues to see him.

Sacepi mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ vīsatiyā yojanesu

...

tiṃsāya yojanesu ...

...

cattārīsāya yojanesu ...

...

paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

...

Yojanasate cepi mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

...

Yato ca kho, bho udena, parinibbuto so bhavaṃ gotamo, parinibbutampi mayaṃ taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṇca.

But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha.

Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.

From this day forth, may Master Udena remember me as a lay follower who has gone for refuge for life.

Atthi ca me, bho udena, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti, tato ahaṃ bhoto udenassa ekaṃ niccabhikkhaṃ dadāmi”ti.

Master Udena, the king of Aṅga gives me a regular daily allowance. I will give you one portion of that.”

“Kiṃ pana te, brāhmaṇa, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti”ti?

“But brahmin, what does the king of Aṅga give you as a regular daily allowance?”

“Pañca, bho udena, kahāpaṇasatānī”ti.

“Five hundred dollars.”

“Na kho no, brāhmaṇa, kappati jātārūparajataṃ paṭiggahetun”ti.

“It’s not proper for us to receive gold and money.”

“Sace taṃ bhoto udenassa na kappati vihāraṃ bhoto udenassa kārāpessāmī”ti.

“If that’s not proper, I will have a dwelling built for Master Udena.”

“Sace kho me tvaṃ, brāhmaṇa, vihāraṃ, kārāpetukāmo, pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpehi”ti.

“If you want to build me a dwelling, then build an assembly hall for the Saṅgha at Pāṭaliputta.”

“Imināpāhaṃ bhoto udenassa bhiyyoso mattāya attamano abhiraddho yaṃ maṃ bhavaṃ udeno saṅhe dāne samādapeti.

“Now I’m even more delighted and satisfied with Master Udena, since he encourages me to give to the Saṅgha.

Esāhaṃ, bho udena, etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpessāmī”ti.

So with this allowance and another one I will have an assembly hall built for the Saṅgha at Pāṭaliputta.”

Atha kho ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpesi.

And so he had that hall built.

Sā etarahi “ghoṭamukhī”ti vuccatīti.

And these days it’s called the “Ghoṭamukhī”.

Ghoṭamukhasuttaṃ niṭṭhitam catuttham.

Caṅkīsutta
With Caṅkī

Evam me sutam—
So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena opāsādaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Opāsāda.

Tatra sudam bhagavā opāsāde viharati uttarena opāsādaṃ devavane sālavane.

He stayed in a sal grove to the north of Opāsāda called the “Gods’ Grove”.

Tena kho pana samayena caṅkī brāhmaṇo opāsādaṃ ajjhāvasati sattussadam satīnakaṭṭhodakam sadhaññaṃ rājabhoggaṃ raññaṃ pasenadinā kosalena dinnaṃ rājādāyaṃ brahmadeyyaṃ.

Now at that time the brahmin Caṅkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Assosum kho opāsādakā brāhmaṇagahapatikā:

The brahmins and householders of Opāsāda heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God’s Grove to the north.

Taṃ kho pana bhavantam gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiñña sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammam deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghi gaṇibhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ.

Then, having departed Opāsāda, they formed into companies and headed north to the God’s Grove.

Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyaṃ upagato.

Now at that time the brahmin Caṅkī had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūte uttarenamukhaṃ yena devavanaṃ sālavanaṃ tenupasaṅkamante.

He saw the brahmins and householders heading for the God's Grove,

Disvā khattaṃ āmantesi:
and addressed his steward,

“kiṃ nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ”ti?
“My steward, why are the brahmins and householders heading north for the God's Grove?”

“Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane.
“The ascetic Gotama has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God's Grove to the north.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tamete bhavantaṃ gotamaṃ dassanāya gacchantī”ti.
They're going to see that Master Gotama.”

“Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamitvā opāsādake brāhmaṇagahapatike evaṃ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘caṅkī, bho, brāhmaṇo evamāha—
“Sirs, the brahmin Caṅkī asks

āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.
you to wait, as he will also go to see the ascetic Gotama.”

“Evaṃ, bho”ti kho so khatto caṅkissa brāhmaṇassa paṭissutvā yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā opāsādake brāhmaṇagahapatike etadavoca:
“Yes, sir,” replied the steward, and did as he was asked.

“caṅkī, bho, brāhmaṇo evamāha:

‘āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva karaṇīyena.

Now at that time around five hundred brahmins from abroad were residing in Opāsāda on some business.

Assosum kho te brāhmaṇā:
They heard that

“caṅkī kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.
the brahmin Caṅkī was going to see the ascetic Gotama.

Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamiṃsu; upasaṅkamitvā caṅkiṃ brāhmaṇaṃ etadavocuṃ:
They approached Caṅkī and said to him,

“saccam kira bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti?
“Is it really true that you are going to see the ascetic Gotama?”

“Evaṃ kho me, bho, hoti:
“Yes, gentlemen, it is true.”

‘ahaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī’”ti.

“Mā bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkami.
“Please don’t!

Na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum;
It’s not appropriate for you to go to see the ascetic Gotama;

samaṇotveva gotamo arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum.
it’s appropriate that he comes to see you.

Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamaṃ
pitāmahaṃyugā akkhitto anupakkuṭṭho jātivādena.
*You are well born on both your mother’s and father’s side, of pure descent, irrefutable and
impeccable in questions of ancestry back to the seventh paternal generation.*

Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva
sattamaṃ pitāmahaṃyugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati
bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum;
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

samaṇotveva gotamo arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamtum.
it’s appropriate that he comes to see you.

Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo ... pe ...
You’re rich, affluent, and wealthy. ...

bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ
sākkharappabhedānaṃ itihāsapāṇcamānaṃ, padako, veyyākaraṇo,
lokāyatamahāpurisalakkhaṇesu anavayo ... pe ...
*You recite and remember the hymns, and have mastered the three Vedas, together with their
vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology
and grammar, and are well versed in cosmology and the marks of a great man. ...*

bhavañhi caṅkī abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya
samannāgato brahmavannī brahmavacchasī akhuddāvākāso dassanāya ... pe ...
*You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid,
remarkable to behold. ...*

bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato ... pe ...
You are ethical, mature in ethical conduct. ...

bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato
vissatṭhāya anelagalāya atthassa viññāpaniyā ... pe ...
*You’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.
...*

bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasatāni mante vāceti ... pe
...
You teach the teachers of many, and teach three hundred students to recite the hymns. ...

bhavañhi caṅkī rañño pasenadissa kosassa sakkato garukato mānito pūjito apacito
... pe ...
You’re honored, respected, revered, venerated, and esteemed by King Pasenadi of Kosala

bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito
apacito ... pe ...
and the brahmin Pokkharasāti. ...

bhavañhi cañkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakattṛhodakaṃ sadhaññaṃ rājabhoggaṃ raññaṃ pasenadinā kosalena dinnam rājādāyaṃ brahmadeyyaṃ.

You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Yampi bhavaṃ cañkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakattṛhodakaṃ sadhaññaṃ rājabhoggaṃ raññaṃ pasenadinā kosalena dinnam rājādāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ cañkī samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ;

For all these reasons it's not appropriate for you to go to see the ascetic Gotama;

samaṇotveva gotamo arahati bhavaṃ tam cañkim dassanāya upasaṅkamituṃ”ti.
it's appropriate that he comes to see you.”

Evam vutte, cañkī brāhmaṇo te brāhmaṇe etadavoca:

When they had spoken, Cañkī said to those brahmins:

“tena hi, bho, mamaṇi suṇātha, yathā mayameva arahāma tam samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ;

“Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama,

na tveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ.
and it's not appropriate for him to come to see me.

Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkutṭho jātivādena.

He is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkutṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ;

For this reason it's not appropriate for the ascetic Gotama to come to see me;

atha kho mayameva arahāma tam bhavaṃ tam gotamaṃ dassanāya upasaṅkamituṃ.
rather, it's appropriate for me to go to see him.

Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigataṇca vehasatthaṇca ... pe ...

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...

Samaṇo khalu, bho, gotamo daharova samāno yuvā susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ... pe ...

He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...

Samaṇo khalu, bho, gotamo akāmakanam mātāpitūnam assumukhānam rudantānam kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ... pe ...

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness. ...

Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmapaṇṇī brahmavacchasī akhuddāvakaṃso dassanāya ... pe ...

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...

Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato ... pe ...

He is ethical, possessing ethical conduct that is noble and skillful. ...

Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato viṣṭatthāya anelagalāya atthassa viññāpaniyā ... pe ...

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

Samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ... pe ...

He's a teacher of teachers. ...

Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ... pe ...

He has ended sensual desire, and is rid of caprice. ...

Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya ... pe ...

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā ... pe ...

He went forth from an eminent family of unbroken aristocratic lineage. ...

Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā ... pe ...

He went forth from a rich, affluent, and wealthy family. ...

Samaṇaṃ khalu, bho, gotamaṃ tioraṭṭhā tirojanapadā saṃpucchitaṃ āgacchanti ... pe ...

People come from distant lands and distant countries to question him. ...

Samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni ... pe ...

Many thousands of deities have gone for refuge for life to him. ...

Samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti ... pe ...

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ ...

Samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato ... pe ...

He has the thirty-two marks of a great man. ...

Samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputtadāro pāṇehi saraṇaṃ gato ... pe ...

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

Samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputtadāro pāṇehi saraṇaṃ gato ... pe ...

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

Samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputtadāro pāṇehi saraṇaṃ gato ... pe ...

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

Samaṇo khalu, bho, gotamo opāsādaṃ anupatto opāsāde viharati uttarena opāsādaṃ devavane sālavane.

The ascetic Gotama has arrived to stay in the God's Grove to the north of Opāsāda.

Ye kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhetaṃ āgacchanti, atithī no te honti.

Any ascetic or brahmin who comes to stay in our village district is our guest,

Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā.

and should be honored and respected as such.

Yampi samaṇo gotamo opāsādaṃ anupatto opāsāde viharati uttarena opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo.

Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo.

Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtum;
For this reason, too, it's not appropriate for Master Gotama to come to see me,

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtum.
rather, it's appropriate for me to go to see him.

Ettake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyaṇṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo;

This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,

aparimāṇavaṇṇo hi so bhavaṃ gotamo.
for the praise of Master Gotama is limitless.

Ekamekenapi tena aṅgena samannāgato na arahati, so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamtum;

The possession of even a single one of these factors makes it inappropriate for Master Gotama to come to see me,

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamtunti.
rather, it's appropriate for me to go to see him.

Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāma”ti.
Well then, gentlemen, let's all go to see the ascetic Gotama.”

Atha kho caṅkī brāhmaṇo mahatā brāhmaṇaganena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Caṅkī together with a large group of brahmins went to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.
When the greetings and polite conversation were over, he sat down to one side.

Tena kho pana samayena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci kiñci kathaṃ sārāṇīyaṃ vītisāretvā nisinno hoti.

Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior brahmins.

Tena kho pana samayena kāpaṭiko nāma māṇavo daharo vuttasiro solasavassuddesiko jātiyā, tinnaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsaṇcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno hoti.

And the brahmin student Kāpaṭika was sitting in that assembly. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhiṃ mantayamānānaṃ antantarā kathaṃ opāpeti.

While the senior brahmins were conversing together with the Buddha, he interrupted.

Atha kho bhagavā kāpaṭikaṃ māṇavaṃ apasādeti:
Then the Buddha rebuked Kāpaṭika,

“māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ antantarā kathaṃ opātetu.

“Venerable Bhāradvāja, don't interrupt the senior brahmins.

Kathāpariyosānaṃ āyasmā bhāradvājo āgacetu”ti.
Wait until they've finished speaking.”

Evam vutte, caṅkī brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, Caṅkī said to the Buddha,

“mā bhavaṃ gotamo kāpaṭikaṃ māṇavaṃ apasādesi.

“Master Gotama, don’t rebuke the student Kāpaṭika.

kulaputto ca kāpaṭiko māṇavo, bahussuto ca kāpaṭiko māṇavo, paṇḍito ca kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca kāpaṭiko māṇavo, pahoti ca kāpaṭiko māṇavo bhōtā gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

He’s a gentleman, learned, astute, a good speaker. He’s capable of having a dialogue with Master Gotama about this.”

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“addhā kho kāpaṭikassa māṇavassa tevijjake pāvacane kathā bhavissati.

“Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas.

Tathā hi naṃ brāhmaṇā sampurekkharontī”ti.

That’s why they put him at the front.”

Atha kho kāpaṭikassa māṇavassa etadahosi:

Then Kāpaṭika thought,

“yadā me samaṇo gotamo cakkhuṃ upasaṃharissati, athāhaṃ samaṇaṃ gotamaṃ pañhaṃ pucchissāmi”ti.

“When the ascetic Gotama looks at me, I’ll ask him a question.”

Atha kho bhagavā kāpaṭikassa māṇavassa cetasā cetoparivitakkamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

Then the Buddha, knowing what Kāpaṭika was thinking, looked at him.

Atha kho kāpaṭikassa māṇavassa etadahosi:

Then Kāpaṭika thought,

“samannāharati kho maṃ samaṇo gotamo.

“The ascetic Gotama is engaging with me.

Yannūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyyan”ti.

Why don’t I ask him a question?”

Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca:

Then he said,

“yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekasena niṭṭhaṃ gacchanti:

“Master Gotama, regarding that which by the lineage of testament and by canonical authority is the traditional hymnal of the brahmins, the brahmins come to the definite conclusion:

‘idameva saccaṃ, moghamaññaṇ’ti.

‘This is the only truth, other ideas are silly.’

Idha bhavaṃ gotamo kimāhā”ti?

What do you say about this?”

“Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

“Well, Bhāradvāja, is there even a single one of the brahmins who says this:

‘ahametaṃ jānāmi, ahametaṃ passāmi.

‘I know this, I see this:

Idameva saccaṃ, moghamaññaṇ”ti?

this is the only truth, other ideas are silly’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi, ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha:

“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this:

‘ahametaṃ jānāmi, ahametaṃ passāmi.

‘I know this, I see this:

Idameva saccaṃ, moghamaññaṃ”’ti?

this is the only truth, other ideas are silly’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītanubhāsanti vācītanuvācenti seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu,

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

tepi evamāhaṃsu:

Did even they say:

‘mayametaṃ jānāma, mayametaṃ passāma.

‘We know this, we see this:

Idameva saccaṃ, moghamaññaṃ”’ti?

this is the only truth, other ideas are silly’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

“So, Bhāradvāja, it seems that there is not a single one of the brahmins,

‘ahametaṃ jānāmi, ahametaṃ passāmi.

Idameva saccaṃ, moghamaññaṃ’ti;

natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha:

not even anyone back to the seventh generation of teachers,

‘ahametaṃ jānāmi, ahametaṃ passāmi.

Idameva saccaṃ, moghamaññaṃ’ti;

yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītanubhāsanti vācītanuvācenti seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:

nor even the ancient hermits of the brahmins who say:

‘mayametaṃ jānāma, mayametaṃ passāma.

‘We know this, we see this:

Idameva saccaṃ, moghamaññaṃ’ti.

this is the only truth, other ideas are silly.’

Seyyathāpi, bhāradvāja, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati;

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see.

evameva kho, bhāradvāja, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati—purimopi na passati majjhimopi na passati pacchimopi na passati.

In the same way, it seems to me that the brahmins' statement turns out to be like a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.

Taṃ kiṃ maññasi, bhāradvāja,

What do you think, Bhāradvāja?

nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjati”ti?

This being so, doesn't the brahmins' faith turn out to be baseless?"

“Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsanti”ti.

“The brahmins don't just honor this because of faith, but also because of oral transmission.”

“Pubbeva kho tvaṃ, bhāradvāja, saddhaṃ agamāsi, anussavaṃ idāni vadesi.

“First you relied on faith, now you speak of oral tradition.

Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā.

These five things can be seen to turn out in two different ways.

Katame pañca?

What five?

Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti—

Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration.

ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā.

Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittam tuccaṃ musā;

Even though you have full faith in something, it may be void, hollow, and false.

no cepi susaddahitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā.

And even if you don't have full faith in something, it may be true and real, not otherwise.

Api ca, bhāradvāja, surucitaṃyeva hoti ... pe ...

Even though you have a strong preference for something ...

svānussutaṃyeva hoti ... pe ...

something may be accurately transmitted ...

suparivittakitaṃyeva hoti ... pe ...

something may be well contemplated ...

sunijjhāyitaṃyeva hoti, tañca hoti rittam tuccaṃ musā;

something may be well considered, it may be void, hollow, and false.

no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā.

And even if something is not well considered, it may be true and real, not otherwise.

Saccamanurakkhatā, bhāradvāja, viññunā purisena nālaṃmettha ekaṃsena niṭṭhaṃ gantum;

For a sensible person who is preserving truth this is not sufficient to come to the definite conclusion:

“idameva saccaṃ, moghamaññaṃ”ti.

“This is the only truth, other ideas are silly.”

“Kittāvatā pana, bho gotama, saccānurakkhaṇā hoti, kittāvatā saccamanurakkhati?

“But Master Gotama, how do you define the preservation of truth?”

Saccānurakkhaṇaṃ mayaṃ bhavaṇtaṃ gotamaṃ pucchāma”ti.

“Saddhā cepi, bhāradvāja, purisassa hoti;

“If a person has faith,

‘evaṃ me saddhā’ti—

they preserve truth by saying, ‘Such is my faith.’

iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati:

But they don’t yet come to the definite conclusion:

‘idameva saccam, moghamaññaṇ’ti ().

‘This is the only truth, other ideas are silly.’

Ruci cepi, bhāradvāja, purisassa hoti ... pe ...

If a person has a preference ...

anussavo cepi, bhāradvāja, purisassa hoti ... pe ...

or has received an oral transmission ...

ākāraparivitakko cepi, bhāradvāja, purisassa hoti ... pe ...

or has a reasoned reflection about something ...

diṭṭhinijjhānakkhanti cepi, bhāradvāja, purisassa hoti;

or has accepted a view after contemplation,

‘evaṃ me diṭṭhinijjhānakkhanti’ti—

they preserve truth by saying, ‘Such is the view I have accepted after contemplation.’

iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ gacchati:

But they don’t yet come to the definite conclusion:

‘idameva saccam, moghamaññaṇ’ti.

‘This is the only truth, other ideas are silly.’

Ettāvatā kho, bhāradvāja, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati,
ettāvatā ca mayaṃ saccānurakkhaṇaṃ paññapema;

That’s how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way.

na tveva tāva saccānubodho hoti”ti.

But this is not yet the awakening to the truth.”

“Ettāvatā, bho gotama, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā
ca mayaṃ saccānurakkhaṇaṃ pekkhāma.

“That’s how the preservation of truth is defined, Master Gotama. We regard the preservation of truth as defined in this way.

Kittāvatā pana, bho gotama, saccānubodho hoti, kittāvatā saccamanubujjhati?

But Master Gotama, how do you define awakening to the truth?”

Saccānubodhaṃ mayaṃ bhavaṇtaṃ gotamaṃ pucchāma”ti.

“Idha, bhāradvāja, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

“Bhāradvāja, take the case of a mendicant living supported by a town or village.

Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā tīsu dhammesu
samannesati—

A householder or their child approaches and scrutinizes them for three kinds of things:

lobhanīyesu dhammesu, dosanīyesu dhammesu, mohanīyesu dhammesu.

things that arouse greed, things that provoke hate, and things that promote delusion.

Atthi nu kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi
dhammehi pariyādinnaṇaṃ ajānaṃ vā vadeyya—

‘Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say

Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo;

And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

na so dhammo sudesiyo dutthenā'ti.

It's not easy for someone with hate to teach this.'

Yato naṃ samannesamāno visuddhaṃ dosanīyehi dhammehi samanupassati, tato naṃ uttari samannesati mohanīyesu dhammesu.

Scrutinizing them in this way they see that they are purified of qualities that provoke hate. Next, they scrutinize them for qualities that promote delusion.

Atthi nu kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya—

'Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say

jānāmīti, appasaṃ vā vadeyya—

that they know, even though they don't know, or that they see, even though they don't see;

passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti?

or that they might encourage others to do what is for their lasting harm and suffering?'

Tamenaṃ samannesamāno evaṃ jānāti:

Scrutinizing them they find:

'natthi kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya—

'This venerable has no such qualities that promote delusion.

jānāmīti, appasaṃ vā vadeyya—

passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya.

Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ amūlhasa.

Rather, that venerable has bodily and verbal behavior like that of someone without delusion.

Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo;

And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

na so dhammo sudesiyo mūlhenā'ti.

It's not easy for someone with delusion to teach this.'

Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanupassati;

Scrutinizing them in this way they see that they are purified of qualities that promote delusion.

atha tamhi saddhaṃ niveseti, saddhājāto upasaṅkamanti, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti paññāya ca naṃ ativijjha passati.

Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.

Ettāvatā kho, bhāradvāja, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ paññāpema;

That's how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way.

na tveva tāva saccānuppatti hoti”ti.

But this is not yet the arrival at the truth.”

“Ettāvatā, bho gotama, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ pekkhāma.

That's how the awakening to truth is defined, Master Gotama. I regard the awakening to truth as defined in this way.

Kittāvatā pana, bho gotama, saccānuppatti hoti, kittāvatā saccamanupāpuṇāti?

But Master Gotama, how do you define the arrival at the truth?”

Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Tesaṃyeva, bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulīkammaṃ saccānuppatti hoti.

By the cultivation, development, and making much of these very same things there is the arrival at the truth.

Ettāvatā kho, bhāradvāja, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānuppattiṃ paññāpema”ti.

That's how the arrival at the truth is defined, Bhāradvāja. I describe the arrival at the truth as defined in this way.”

“Ettāvatā, bho gotama, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānuppattiṃ pekkhāma.

That's how the arrival at the truth is defined, Master Gotama. I regard the arrival at the truth as defined in this way.

Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro?

But what quality is helpful for arriving at the truth?”

Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Saccānuppattiya kho, bhāradvāja, padhānaṃ bahukāraṃ.

“Striving is helpful for arriving at the truth.

No cetam padaheyya, nayidaṃ saccamanupāpuṇeyya.

If you don't strive, you won't arrive at the truth.

Yasmā ca kho padahati tasmā saccamanupāpuṇāti.

You arrive at the truth because you strive.

Tasmā saccānuppattiya padhānaṃ bahukāraṃ”ti.

That's why striving is helpful for arriving at the truth.”

“Padhānassa pana, bho gotama, katamo dhammo bahukāro?

“But what quality is helpful for striving?”

Padhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Padhānassa kho, bhāradvāja, tulanā bahukārā.

“Weighing up the teachings is helpful for striving ...

No cetam tuleyya, nayidaṃ padaheyya.

Yasmā ca kho tuleti tasmā padahati.

Tasmā padhānassa tulanā bahukārā”ti.

“Tulanāya pana, bho gotama, katamo dhammo bahukāro?

Tulanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Tulanāya kho, bhāradvāja, ussāho bahukāro.
Making an effort is helpful for weighing up the teachings ...

No cetam ussaheyya, nayidaṃ tuleyya.

Yasmā ca kho ussahati tasmā tuleti.

Tasmā tulanāya ussāho bahukāro”ti.

“Ussāhassa pana, bho gotama, katamo dhammo bahukāro?

Ussāhassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Ussāhassa kho, bhāradvāja, chando bahukāro.
Enthusiasm is helpful for making an effort ...

No cetam chando jāyetha, nayidaṃ ussaheyya.

Yasmā ca kho chando jāyati tasmā ussahati.

Tasmā ussāhassa chando bahukāro”ti.

“Chandassa pana, bho gotama, katamo dhammo bahukāro?

Chandassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā.
Acceptance of the teachings after consideration is helpful for enthusiasm ...

No cete dhammā nijjhānaṃ khomeyyuṃ, nayidaṃ chando jāyetha.

Yasmā ca kho dhammā nijjhānaṃ khamanti tasmā chando jāyati.

Tasmā chandassa dhammanijjhānakkhanti bahukārā”ti.

“Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro?

Dhammanijjhānakkhantiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūparikkhā bahukārā.
Reflecting on the meaning of the teachings is helpful for accepting them after consideration ...

No cetam atthaṃ upaparikkheyya, nayidaṃ dhammā nijjhānaṃ khomeyyuṃ.

Yasmā ca kho atthaṃ upaparikkhati tasmā dhammā nijjhānaṃ khamanti.

Tasmā dhammanijjhānakkhantiyā atthūpaparikkhā bahukārā”ti.

“Atthūpaparikkhāya pana, bho gotama, katamo dhammo bahukāro?

Atthūpaparikkhāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Atthūpaparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā.

Remembering the teachings is helpful for reflecting on their meaning ...

No cetam dhammaṃ dhāreyya, nayidaṃ atthaṃ upaparikkheyya.

Yasmā ca kho dhammaṃ dhāreti tasmā atthaṃ upaparikkhati.

Tasmā atthūpaparikkhāya dhammadhāraṇā bahukārā”ti.

“Dhammadhāraṇāya pana, bho gotama, katamo dhammo bahukāro?

Dhammadhāraṇāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Dhammadhāraṇāya kho, bhāradvāja, dhammassavanaṃ bahukāraṃ.

Hearing the teachings is helpful for remembering the teachings ...

No cetam dhammaṃ suṇeyya, nayidaṃ dhammaṃ dhāreyya.

Yasmā ca kho dhammaṃ suṇāti tasmā dhammaṃ dhāreti.

Tasmā dhammadhāraṇāya dhammassavanaṃ bahukāraṃ”ti.

“Dhammassavanassa pana, bho gotama, katamo dhammo bahukāro?

Dhammassavanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Dhammassavanassa kho, bhāradvāja, sotāvadhānaṃ bahukāraṃ.

Listening is helpful for hearing the teachings ...

No cetam sotaṃ odaheyya, nayidaṃ dhammaṃ suṇeyya.

Yasmā ca kho sotaṃ odahati tasmā dhammaṃ suṇāti.

Tasmā dhammassavanassa sotāvadhānaṃ bahukāraṃ”ti.

“Sotāvadhānassa pana, bho gotama, katamo dhammo bahukāro?

Sotāvadhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Sotāvadhānassa kho, bhāradvāja, payirupāsanaṃ bahukārā.

Paying homage is helpful for listening ...

No cetam payirupāseyya, nayidaṃ sotaṃ odaheyya.

Yasmā ca kho payirupāsati tasmā sotam odahati.

Tasmā sotāvadhānassa payirupāsanā bahukārā”ti.

“Payirupāsanāya pana, bho gotama, katamo dhammo bahukāro?

Payirupāsanāya bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti.

“Payirupāsanāya kho, bhāradvāja, upasaṅkamanam bahukāram.
Approaching is helpful for paying homage ...

No cetam upasaṅkameyya, nayidaṃ payirupāseyya.

Yasmā ca kho upasaṅkamati tasmā payirupāsati.

Tasmā payirupāsanāya upasaṅkamanam bahukāran”ti.

“Upasaṅkamanassa pana, bho gotama, katamo dhammo bahukāro?

Upasaṅkamanassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti.

“Upasaṅkamanassa kho, bhāradvāja, saddhā bahukārā.
Faith is helpful for approaching a teacher.

No cetam saddhā jāyetha, nayidaṃ upasaṅkameyya.
If you don't give rise to faith, you won't approach a teacher.

Yasmā ca kho saddhā jāyati tasmā upasaṅkamati.
You approach a teacher because you have faith.

Tasmā upasaṅkamanassa saddhā bahukārā”ti.
That's why faith is helpful for approaching a teacher.”

“Saccānurakkhaṇam mayam bhavantam gotamam apucchimha, saccānurakkhaṇam bhavam gotamo byākāsi;
I've asked Master Gotama about the preservation of truth, and he has answered me.

tañca panamhākam ruccati ceva khamati ca tena camha attamanā.
I like and accept this, and am satisfied with it.

Saccānubodham mayam bhavantam gotamam apucchimha, saccānubodham bhavam gotamo byākāsi;
I've asked Master Gotama about awakening to the truth, and he has answered me.

tañca panamhākam ruccati ceva khamati ca tena camha attamanā.
I like and accept this, and am satisfied with it.

Saccānuppattiṃ mayam bhavantam gotamam apucchimha, saccānuppattiṃ bhavam gotamo byākāsi;
I've asked Master Gotama about the arrival at the truth, and he has answered me.

tañca panamhākam ruccati ceva khamati ca tena camha attamanā.
I like and accept this, and am satisfied with it.

Saccānuppattiyā bahukāram dhammam mayam bhavantam gotamam apucchimha, saccānuppattiyā bahukāram dhammam bhavam gotamo byākāsi;
I've asked Master Gotama about the things that are helpful for the arrival at the truth, and he has answered me.

tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā.

I like and accept this, and am satisfied with it.

Yamyadeva ca mayaṃ bhavantam gotamaṃ apucchimha taṃtadeva bhavaṃ gotamo byākāsi;

Whatever I have asked Master Gotama about he has answered me.

tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā.

I like and accept this, and am satisfied with it.

Mayañhi, bho gotama, pubbe evaṃ jānāma:

Master Gotama, I used to think this:

‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca dhammassa aññātāro’ti?

‘Who are these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman to be counted alongside those who understand the teaching?’

Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāravaṃ.

The Buddha has inspired me to have love, confidence, and respect for ascetics!

Abhikkantaṃ, bho gotama ... pe ...

Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ’ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Caṅkīsuttaṃ niṭṭhitaṃ pañcamaṃ.

Esukārīsutta
With Esukārī

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 esukārī brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.
Then Esukārī the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho esukārī brāhmaṇo bhagavantaṃ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“brāhmaṇā, bho gotama, catasso pāricariyā paññapenti—
“Master Gotama, the brahmins prescribe four kinds of service:

brāhmaṇassa pāricariyaṃ paññapenti, khattiyassa pāricariyaṃ paññapenti, vessassa pāricariyaṃ paññapenti, suddassa pāricariyaṃ paññapenti.
for a brahmin, an aristocrat, a merchant, and a worker.

Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti:
This is the service they prescribe for a brahmin:

‘brāhmaṇo vā brāhmaṇaṃ paricareyya, khattiyo vā brāhmaṇaṃ paricareyya, vesso vā brāhmaṇaṃ paricareyya, suddo vā brāhmaṇaṃ paricareyyā’ti.
‘A brahmin, an aristocrat, a merchant, and a worker may all serve a brahmin.’

Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti:
This is the service they prescribe for an aristocrat:

‘khattiyo vā khattiyaṃ paricareyya, vesso vā khattiyaṃ paricareyya, suddo vā khattiyaṃ paricareyyā’ti.
‘An aristocrat, a merchant, and a worker may all serve an aristocrat.’

Idaṃ kho, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti:
This is the service they prescribe for a merchant:

‘vesso vā vessaṃ paricareyya, suddo vā vessaṃ paricareyyā’ti.
‘A merchant or a worker may serve a merchant.’

Idaṃ kho, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti:
This is the service they prescribe for a worker:

‘suddova suddaṃ paricareyya.
‘Only a worker may serve a worker.

Ko panañño suddaṃ paricarissatī’ti?
For who else will serve a worker?’

Idaṃ kho, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti.

Brāhmaṇā, bho gotama, imā catasso pāricariyā paññapenti.

These are the four kinds of service that the brahmins prescribe.

Idha bhavaṃ gotamo kimāhā”ti?

What do you say about this?”

“Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti: ‘imā catasso pāricariyā paññapentū””ti?

“But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of service?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Seyyathāpi, brāhmaṇa, puriso daliddo assako anālhiyo. Tassa akāmassa bilaṃ olageyyuṃ: ‘idaṃ tē, ambho purisa, maṃsaṃ khāditaḃbaṃ, mūlañca anuppadātabban’ti.

“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.

Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānaṃ, atha ca paṇimā catasso pāricariyā paññapenti.

In the same way, the brahmins have prescribed these four kinds of service without the consent of these ascetics and brahmins.

Nāhaṃ, brāhmaṇa, ‘sabbam paricaritabban’ti vadāmi; nāhaṃ, brāhmaṇa, ‘sabbam na paricaritabban’ti vadāmi.

Brahmin, I don’t say that you should serve everyone, nor do I say that you shouldn’t serve anyone.

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ ‘paricaritabban’ti vadāmi;

I say that you shouldn’t serve someone if serving them makes you worse, not better.

yañca khvāssa, brāhmaṇa, paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ ‘paricaritabban’ti vadāmi.

And I say that you should serve someone if serving them makes you better, not worse.

Khattiyañcepi, brāhmaṇa, evaṃ puccheyyuṃ:

If they were to ask an aristocrat this,

‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo;

‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’

kameththa paricareyyāsī’ti, khattiyopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya:

Answering rightly, an aristocrat would say,

‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyyan’ti.

‘Someone in whose service I get better.’

Brāhmaṇañcepi, brāhmaṇa ... pe ...

If they were to ask a brahmin ...

vessañcepi, brāhmaṇa ... pe ...

a merchant ...

suddañcepi, brāhmaṇa, evaṃ puccheyyuṃ:

or a worker this,

‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo;

‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’

kamettha paricareyyāsi’ti, suddopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya:

Answering rightly, a worker would say,

‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamaḥaṃ paricareyyan’ti.

‘Someone in whose service I get better.’

Nāhaṃ, brāhmaṇa, ‘uccākulīnatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘uccākulīnatā pāpiyaṃso’ti vadāmi;

Brahmin, I don’t say that coming from an eminent family makes you a better or worse person.

nāhaṃ, brāhmaṇa, ‘ulāravaṇṇatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘ulāravaṇṇatā pāpiyaṃso’ti vadāmi;

I don’t say that being very beautiful makes you a better or worse person.

nāhaṃ, brāhmaṇa, ‘ulārabhogatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘ulārabhogatā pāpiyaṃso’ti vadāmi.

I don’t say that being very wealthy makes you a better or worse person.

Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītthi hoti.

For some people from eminent families kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

Tasmā ‘na uccākulīnatā seyyaṃso’ti vadāmi.

That’s why I don’t say that coming from an eminent family makes you a better person.

Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītthi hoti.

But some people from eminent families also refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re not covetous or malicious, and they have right view.

Tasmā ‘na uccākulīnatā pāpiyaṃso’ti vadāmi.

That’s why I don’t say that coming from an eminent family makes you a worse person.

Uḷāravaṇṇopi hi, brāhmaṇa ...

People who are very beautiful,

pe ...

or not very beautiful,

ulārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti ...

who are very wealthy,

pe ...

or not very wealthy,

micchādītthi hoti.

may also behave in the same ways.

Tasmā ‘na ulārabhogatā seyyaṃso’ti vadāmi.

That’s why I don’t say that any of these things makes you a better or worse person.

Uḷārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti ... pe ...
sammādiṭṭhi hoti.

Tasmā ‘na uḷārabhogatā pāpiyaṃso’ti vadāmi.

Nāhaṃ, brāhmaṇa, ‘sabbhaṃ paricaritabbaṃ’ti vadāmi, na panāhaṃ, brāhmaṇa,
‘sabbhaṃ na paricaritabbaṃ’ti vadāmi.

Brahmin, I don’t say that you should serve everyone, nor do I say that you shouldn’t serve anyone.

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu saddhā vaddhati, sīlaṃ vaddhati,
sutaṃ vaddhati, cāgo vaddhati, paññā vaddhati, tamahaṃ ‘paricaritabbaṃ’ti vadāmi.

And I say that you should serve someone if serving them makes you grow in faith, ethics, learning, generosity, and wisdom.

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu na saddhā vaddhati, na sīlaṃ
vaddhati, na sutaṃ vaddhati, na cāgo vaddhati, na paññā vaddhati, nāhaṃ taṃ
‘paricaritabbaṃ’ti vadāmi’ti.

I say that you shouldn’t serve someone if serving them doesn’t make you grow in faith, ethics, learning, generosity, and wisdom.”

Evam vutte, esukārī brāhmaṇo bhagavantam etadvoca:

When he had spoken, Esukārī said to him:

“brāhmaṇā, bho gotama, cattāri dhanāni paññapenti—

“Master Gotama, the brahmins prescribe four kinds of wealth:

brāhmaṇassa sandhanaṃ paññapenti, khattiyassa sandhanaṃ paññapenti, vessassa
sandhanaṃ paññapenti, suddassa sandhanaṃ paññapenti.

for a brahmin, an aristocrat, a merchant, and a worker.

Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti
bhikkhācariyaṃ;

The wealth they prescribe for a brahmin is living on alms.

bhikkhācariyaṇca pana brāhmaṇo sandhanaṃ atimaññamāno akiccakārī hoti gopova
adinnaṃ ādiyamānoti.

A brahmin who scorns his own wealth, living on alms, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti dhanukalāpaṃ;

The wealth they prescribe for an aristocrat is the bow and quiver.

dhanukalāpaṇca pana khattiyo sandhanaṃ atimaññamāno akiccakārī hoti gopova
adinnaṃ ādiyamānoti.

An aristocrat who scorns his own wealth, the bow and quiver, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti kasigorakkhaṃ;

The wealth they prescribe for a merchant is farming and animal husbandry.

kasigorakkhaṇca pana vesso sandhanaṃ atimaññamāno akiccakārī hoti gopova
adinnaṃ ādiyamānoti.

A merchant who scorns his own wealth, farming and animal husbandry, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti asitabyābhaṅgiṃ;

The wealth they prescribe for a worker is the scythe and flail.

asitabyābhaṅgiṇca pana suddo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti.

A worker who scorns his own wealth, the scythe and flail, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti.

Brāhmaṇā, bho gotama, imāni cattāri dhanāni paññapenti.

These are the four kinds of wealth that the brahmins prescribe.

Idha bhavaṃ gotamo kimāhā”ti?

What do you say about this?”

“Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti: ‘imāni cattāri dhanāni paññapentū’”ti?

“But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of wealth?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Seyyathāpi, brāhmaṇa, puriso daliddo assako anālhiyo. Tassa akāmassa bilaṃ olaggeyyum: ‘idaṃ tē, ambho purisa, maṃsaṃ khādītabbam, mūlaṇca anuppadātabban’ti.

“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.

Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānaṃ, atha ca panimāni cattāri dhanāni paññapenti.

In the same way, the brahmins have prescribed these four kinds of wealth without the consent of these ascetics and brahmins.

Ariyaṃ kho ahaṃ, brāhmaṇa, lokuttaraṃ dhammaṃ purisassa sandhanaṃ paññapemi.

I declare that a person’s own wealth is the noble, transcendent teaching.

Porānaṃ kho panassa mātāpettikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyāṃ gacchati.

But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.

Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyo’tveva saṅkhyāṃ gacchati;

If they incarnate in a family of aristocrats they are reckoned as an aristocrat.

brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇo’tveva saṅkhyāṃ gacchati;

If they incarnate in a family of brahmins they are reckoned as a brahmin.

vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva saṅkhyāṃ gacchati;

If they incarnate in a family of merchants they are reckoned as a merchant.

suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva saṅkhyāṃ gacchati.

If they incarnate in a family of workers they are reckoned as a worker.

Seyyathāpi, brāhmaṇa, yaṃyadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati.

It’s like fire, which is reckoned according to the specific conditions dependent upon which it burns.

Katthañce paṭicca aggi jalati ‘katthaggi’tveva saṅkhyāṃ gacchati;

A fire that burns dependent on logs is reckoned as a log fire.

sakalikañce paṭicca aggi jalati ‘sakalikaggi’tveva saṅkhyāṃ gacchati;

A fire that burns dependent on twigs is reckoned as a twig fire.

tiṇaṇce paṭicca aggi jalati ‘tiṇaggi’tveva saṅkhyam gacchati;

A fire that burns dependent on grass is reckoned as a grass fire.

gomayaṇce paṭicca aggi jalati ‘gomayaggi’tveva saṅkhyam gacchati.

A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

Evameva kho aham, brāhmaṇa, ariyam lokuttaram dhammam purisassa sandhanam paññapemi.

In the same way, I declare that a person’s own wealth is the noble, transcendent teaching.

Porāṇam kho panassa mātāpettikam kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyam gacchati.

But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.

Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyo’tveva saṅkhyam gacchati;

brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇo’tveva saṅkhyam gacchati;

vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva saṅkhyam gacchati;

suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva saṅkhyam gacchati.

Khattiyakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

Suppose someone from a family of aristocrats goes forth from the lay life to homelessness.

Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching.

Brāhmaṇakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pānātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

Suppose someone from a family of brahmins ...

Vessakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pānātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

merchants ...

Suddakulā cepi, brāhmaṇa, agāasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pānātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.

Tam kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo no vesso no suddo”ti?

Is only a brahmin capable of developing a heart of love free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ;

Aristocrats, brahmins, merchants, and workers can all do so.

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ”ti.

For all four classes are capable of developing a heart of love free of enmity and ill will for this region.”

“Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

“In the same way, suppose someone from a family of aristocrats,

Brāhmaṇakulā cepi, brāhmaṇa ...

brahmins,

vessakulā cepi, brāhmaṇa ...

merchants,

suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.

Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

brāhmaṇova nu kho pahoti suttisināṇiṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyō no vesso no suddo”ti?

Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?”

“No hidam, bho gotama.

“No, Master Gotama.

Khattiyopi hi, bho gotama, pahoti suttisināṇiṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ;

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti suttisināṇiṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ”ti.

All four classes are capable of doing this.”

“Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

“In the same way, suppose someone from a family of aristocrats,

Brāhmaṇakulā cepi, brāhmaṇa ...

brahmins,

vessakulā cepi, brāhmaṇa ...

merchants,

suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pānātipātā paṭivirato hoti ... pe ... sammāditṭhi hoti, ārādhako hoti ñayaṃ dhammaṃ kusalaṃ.

or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.

Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya:

Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them:

‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā sākassa vā sālassa vā salālassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo pātukarontu;

‘Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat.

āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannā sāpānadoniyā vā sūkaradoniyā vā rajakadoniyā vā eraṇḍakatthassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo pātukarontū”ti?

And let anyone here who was born in a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’

“Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salālassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ;

Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire,

yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoniyā vā sūkaradoniyā vā rajakadoniyā vā eraṇḍakatthassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro na ca tena sakkā agginā aggikaraṇiyaṃ kātuṃ”ti?

and not the fire produced by the low class people with poor quality wood?”

“No hidam, bho gotama.

“No, Master Gotama.

Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salālassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ;

The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire,

yopi so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoniyā vā sūkaradoniyā vā rajakadoniyā vā eraṇḍakatthassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇiyaṃ kātuṃ.

and so would the fire produced by the low class people with poor quality wood.

Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca sabbenapi sakkā agginā aggikaraṇīyaṃ kātun”ti.

For all fire has flames, color, and radiance, and is usable as fire.”

“Evameva kho, brāhmaṇa, khattiyakulā cepi agāasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“In the same way, suppose someone from a family of aristocrats,

Brāhmaṇakulā cepi, brāhmaṇa ...

brahmins,

vessakulā cepi, brāhmaṇa ...

merchants,

suddakulā cepi, brāhmaṇa, agāasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ”ti.

or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching.”

Evam vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Esukārī said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Esukārīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Dhanañjānisutta

With Dhanañjāni

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā sāriputto dakkhiṇāgirismiṃ cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ.

Now at that time Venerable Sāriputta was wandering in the Southern Hills together with a large Saṅgha of mendicants.

Atha kho aññataro bhikkhu rājagahe vassaṃvutṭho yena dakkhiṇāgiri yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

Then a certain mendicant who had completed the rainy season residence in Rājagaha went to the Southern Hills, where he approached Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ āyasmā sāriputto etadavoca:

When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him,

“Kaccāvuso, bhagavā aroga ca balavā cā”ti?

“Reverend, I hope the Buddha is healthy and well?”

“Aroga cāvuso, bhagavā balavā cā”ti.

“He is, reverend.”

“Kacci panāvuso, bhikkhusaṃgho aroga ca balavā cā”ti?

“And I hope that the mendicant Saṅgha is healthy and well.”

“Bhikkhusaṃghopi kho, āvuso, aroga ca balavā cā”ti.

“It is.”

“Ettha, āvuso, taṇḍulapālīdvārāya dhanañjāni nāma brāhmaṇo atthi.

“Reverend, at the rice checkpoint there is a brahmin named Dhanañjāni.

Kaccāvuso, dhanañjāni brāhmaṇo aroga ca balavā cā”ti?

I hope that he is healthy and well?”

“Dhanañjānipi kho, āvuso, brāhmaṇo aroga ca balavā cā”ti.

“He too is well.”

“Kacci panāvuso, dhanañjāni brāhmaṇo appamatto”ti?

“But is he diligent?”

“Kuto panāvuso, dhanañjāni brāhmaṇassa appamādo?

“How could he possibly be diligent?

Dhanañjāni, āvuso, brāhmaṇo rājānaṃ nissāya brāhmaṇagahapatike vilumpati, brāhmaṇagahapatike nissāya rājānaṃ vilumpati.

Dhanañjāni robs the brahmins and householders in the name of the king, and he robs the king in the name of the brahmins and householders.

Yāpissa bhariyā saddhā saddhakulā ānītā sāpi kālaṅkatā;

His wife, a lady of faith who he married from a family of faith, has passed away.

aññassa bhariyā assaddhā assaddhakulā ānītā”ti.

And he has taken a new wife who has no faith.”

“Dussutaṃ vatāvuso, assumha, dussutaṃ vatāvuso, assumha;

“Oh, it’s bad news

ye mayaṃ dhanañjāniṃ brāhmaṇaṃ pamattaṃ assumha.

to hear that Dhanañjāni is negligent.

Appeva ca nāma mayaṃ kadāci karahaci dhanañjāninā brāhmaṇena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti?

Hopefully, some time or other I’ll get to meet him, and we can have a discussion.”

Atha kho āyasmā sāriputto dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi.

When Sāriputta had stayed in the Southern Hills as long as he wished, he set out for Rājagaha.

Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari.

Traveling stage by stage, he arrived at Rājagaha,

Tatra sudamā āyasmā sāriputto rājagahe viharati veļuvane kalandakanivāpe.

where he stayed in the Bamboo Grove, the squirrels’ feeding ground.

Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Tena kho pana samayena dhanañjāni brāhmaṇo bahinagare gāvo goṭṭhe duhāpeti.

Now at that time Dhanañjāni was having his cows milked in a cow-shed outside the city.

Atha kho āyasmā sāriputto rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena dhanañjāni brāhmaṇo tenupasaṅkami.

Then Sāriputta wandered for alms in Rājagaha. After the meal, on his return from alms-round, he approached Dhanañjāni.

Addasā kho dhanañjāni brāhmaṇo āyasmantaṃ sāriputtaṃ dūratova āgacchantaṃ.

Seeing Sāriputta coming off in the distance,

Disvāna yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavoca:

Dhanañjāni went to him and said,

“ito, bho sāriputta, payo, piyataṃ tāva bhattassa kālo bhavissati”ti.

“Here, Master Sāriputta, drink some fresh milk before the meal time.”

“Alaṃ, brāhmaṇa.

“Enough, brahmin,

Kataṃ me ajja bhattakiccaṃ.

I’ve finished eating for today.

Amukasmīṃ me rukkhamūle divāvihāro bhavissati.

I shall be at the root of that tree for the day’s meditation.

Tattha āgaccheyyāsi”ti.

Come see me there.”

“Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sāriputtassa paccassosi.

“Yes, sir,” replied Dhanañjāni.

Atha kho dhanañjāni brāhmaṇo pacchābhattaṃ bhuttaṭātarāso yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

When Dhanañjāni had finished breakfast he went to Sāriputta and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dhanañjāniṃ brāhmaṇaṃ āyasmā sāriputto etadavoca:

When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him,

“kaccāsi, dhanañjāni, appamatto”ti?

“I hope you’re diligent, Dhanañjāni?”

“Kuto, bho sārīputta, amhākaṃ appamādo yesaṃ no mātāpitaro posetabbā, puttadāro posetabbo, dāsakammakarā posetabbā, mittāmaccaṇaṃ mittāmaccaṇaṇīyaṃ kātābbaṃ, nātisālohitānaṃ nātisālohitakaraṇīyaṃ kātābbaṃ, atithīnaṃ atithikaraṇīyaṃ kātābbaṃ, pubbapetānaṃ pubbapetakaraṇīyaṃ kātābbaṃ, devatānaṃ devatākaraṇīyaṃ kātābbaṃ, rañño rājakaraṇīyaṃ kātābbaṃ, ayampi kāyo piṇetabbo brūhetabbo”ti?

“How can I possibly be diligent, Master Sārīputta? I have to provide for my mother and father, my wives and children, and my bondservants and workers. And I have to make the proper offerings to friends and colleagues, relatives and kin, guests, ancestors, deities, and king. And then this body must also be fattened and built up.”

“Taṃ kiṃ maññasi, dhanañjāni,

“What do you think, Dhanañjāni?”

idhekacco mātāpitūnaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

Suppose someone was to behave in an unprincipled and unjust way for the sake of their parents. Because of this the wardens of hell would drag them to hell.

Labheyya nu kho so ‘ahaṃ kho mātāpitūnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, mātāpitaro vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

Could they get out of being dragged to hell by pleading that they had acted for the sake of their parents? Or could their parents save them by pleading that the acts had been done for their sake?”

“No hidaṃ, bho sārīputta.

“No, Master Sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

Rather, even as they were wailing the wardens of hell would cast them down into hell.”

“Taṃ kiṃ maññasi, dhanañjāni,

“What do you think, Dhanañjāni?”

idhekacco puttadārassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

Suppose someone was to behave in an unprincipled and unjust way for the sake of their wives and children ...

Labheyya nu kho so ‘ahaṃ kho puttadārassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, puttadāro vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco dāsakammakaraporisassa hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

bondservants and workers ...

Labheyya nu kho so ‘ahaṃ kho dāsakammakaraporisassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, dāsakammakaraporisā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco mittāmaccānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

friends and colleagues ...

Labheyya nu kho so ‘ahaṃ kho mittāmaccānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, mittāmaccā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco ñātisālohitānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

relatives and kin ...

Labheyya nu kho so ‘ahaṃ kho ñātisālohitānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, ñātisālohitā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco atithīnaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

guests ...

Labheyya nu kho so ‘ahaṃ kho atithīnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, atithī vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco pubbapetānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

ancestors ...

Labheyya nu kho so ‘ahaṃ kho pubbapetānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, pubbapetā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco devatānaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

deities ...

Labheyya nu kho so ‘ahaṃ kho devatānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, devatā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’ti?”

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco rañño hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

king ...

Labheyya nu kho so ‘ahaṃ kho rañño hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, rājā vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’ti?”

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaddheyyuṃ.

fattening and building up their body. Because of this the wardens of hell would drag them to hell.

Labheyya nu kho so ‘ahaṃ kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, pare vā panassa labheyyuṃ ‘eso kho kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’ti?”

Could they get out of being dragged to hell by pleading that they had acted for the sake of fattening and building up their body? Or could anyone else save them by pleading that the acts had been done for that reason?”

“No hidaṃ, bho sārīputta.

“No, Master Sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

Rather, even as they were wailing the wardens of hell would cast them down into hell.”

“Taṃ kiṃ maññasi, dhanañjāni, yo vā mātāpitūnaṃ hetu adhammacārī visamacārī assa, yo vā mātāpitūnaṃ hetu dhammacārī samacārī assa;

“Who do you think is better, Dhanañjāni? Someone who, for the sake of their parents, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?”

katamaṃ seyyo”ti?”

“Yo hi, bho sārīputta, mātāpitūnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

“Someone who behaves in a principled and just manner for the sake of their parents.

yo ca kho, bho sārīputta, mātāpitūnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.
For principled and moral conduct is better than unprincipled and immoral conduct.”

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mātāpitāro ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṇca paṭipadaṃ paṭipajjitūṃ.

“Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it’s possible to provide for your parents, avoid bad deeds, and practice the path of goodness.

Taṃ kiṃ maññasi, dhanañjāni, yo vā puttadārassa hetu adhammacārī visamacārī assa, yo vā puttadārassa hetu dhammacārī samacārī assa;

Who do you think is better, Dhanañjāni? Someone who, for the sake of their wives and children

...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, puttadārassa hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, puttadārassa hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā yehi sakkā puttadārañceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṇca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā dāsakammakaraporisassa hetu adhammacārī visamacārī assa, yo vā dāsakammakaraporisassa hetu dhammacārī samacārī assa;
bondservants and workers ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, dāsakammakaraporisassa hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, dāsakammakaraporisassa hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā dāsakammakaraporise ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṇca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā mittāmaccānaṃ hetu adhammacārī visamacārī assa, yo vā mittāmaccānaṃ hetu dhammacārī samacārī assa;
friends and colleagues ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, mittāmaccānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, mittāmaccānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mittāmaccānañceva mittāmaccakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññaṃ paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi, dhanañjāni, yo vā ñātisālohitānaṃ hetu adhammacārī visamacārī assa, yo vā ñātisālohitānaṃ hetu dhammacārī samacārī assa;

relatives and kin ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, ñātisālohitānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, ñātisālohitānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā ñātisālohitānañceva ñātisālohitakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññaṃ paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi, dhanañjāni, yo vā atithīnaṃ hetu adhammacārī visamacārī assa, yo vā atithīnaṃ hetu dhammacārī samacārī assa;

guests ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, atithīnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, atithīnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā atithīnañceva atithīkaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññaṃ paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi, dhanañjāni, yo vā pubbapetānaṃ hetu adhammacārī visamacārī assa, yo vā pubbapetānaṃ hetu dhammacārī samacārī assa;

ancestors ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, pubbapetānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, pubbapetānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā pubbapetānañceva pubbapetakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā devatānaṃ hetu adhammacārī visamacārī assa, yo vā devatānaṃ hetu dhammacārī samacārī assa;

deities ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, devatānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, devatānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā devatānañceva devatākaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā rañño hetu adhammacārī visamacārī assa, yo vā rañño hetu dhammacārī samacārī assa;

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, rañño hetu adhammacārī visamacārī assa, na taṃ seyyo;
king ...

yo ca kho, bho sārīputta, rañño hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā rañño ceva rājakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitūṃ.

Taṃ kiṃ maññasi, dhanañjāni, yo vā kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, yo vā kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa;
fattening and building up their body, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?”

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, na taṃ seyyo;

“Someone who behaves in a principled and just manner.

yo ca kho, bho sārīputta, kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

For principled and moral conduct is better than unprincipled and immoral conduct.”

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā kāyañceva pīnetuṃ brūhetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadam paṭipajjitun”ti.

“Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it’s possible to fatten and build up your body, avoid bad deeds, and practice the path of goodness.”

Atha kho dhanañjāni brāhmaṇo āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ pakkāmi.

Then Dhanañjāni the brahmin, having approved and agreed with what Venerable Sārīputta said, got up from his seat and left.

Atha kho dhanañjāni brāhmaṇo aparena samayena ābādhiko ahosi dukkhito bāḷhagilāno.

Some time later Dhanañjāni became sick, suffering, gravely ill.

Atha kho dhanañjāni brāhmaṇo aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

“ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi:

“Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him:

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī”ti.

He bows with his head to your feet.’

Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi:

Then go to Venerable Sārīputta, and in my name bow with your head to his feet. Say to him:

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

So āyasmato sārīputtassa pāde sirasā vandatī”ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

‘sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā””ti.

‘Sir, please visit Dhanañjāni at his home out of compassion.’”

“Evaṃ, bhante”ti kho so puriso dhanañjānissa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca:

“Yes, sir,” that man replied. He did as Dhanañjāni asked.

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

So bhagavato pāde sirasā vandatī”ti.

Yena cāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca:

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḥagilāno.

So āyasmato sārīputtassa pāde sirasā vandati, evaṃca vadeti:

‘sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

Sārīputta consented in silence.

Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ etadavoca:

He robed up, and, taking his bowl and robe, went to Dhanañjāni's home, where he sat on the seat spread out and said to Dhanañjāni,

“kacci te, dhanañjāni, khamanīyaṃ, kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti? Paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Dhanañjāni, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bho sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

“I'm not keeping well, Master Sārīputta, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

Seyyathāpi, bho sārīputta, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho, bho sārīputta, adhimattā vātā muddhani ca ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, bho sārīputta, khamanīyaṃ, na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

Seyyathāpi, bho sārīputta, balavā puriso daḥhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya; evameva kho, bho sārīputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, bho sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

Seyyathāpi, bho sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho, bho sārīputta, adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, bho sārīputta, khamanīyaṃ, na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

Seyyathāpi, bho sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho, bho sārīputta, adhimatto kāyasmiṃ dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, bho sārīputta, khamaṇīyaṃ na yāpaṇīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

I’m not keeping well, Master Sārīputta, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Dhanañjāni, which do you think is better:

nirayo vā tiracchānayani vā”ti?

hell or the animal realm?”

“Nirayā, bho sārīputta, tiracchānayani seyyo”ti.

“The animal realm is better.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

tiracchānayani vā pettivisayo vā”ti?

the animal realm or the ghost realm?”

“Tiracchānayaniyā, bho sārīputta, pettivisayo seyyo”ti.

“The ghost realm is better.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

pettivisayo vā manussā vā”ti?

the ghost realm or human life?”

“Pettivisayā, bho sārīputta, manussā seyyo”ti.

“Human life is better.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

manussā vā cātumahārājikā vā devā”ti?

human life or as one of the Gods of the Four Great Kings?”

“Manussehi, bho sārīputta, cātumahārājikā devā seyyo”ti.

“The Gods of the Four Great Kings.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

cātumahārājikā vā devā tāvatimsā vā devā”ti?

the Gods of the Four Great Kings or the Gods of the Thirty-Three?”

“Cātumahārājikehi, bho sārīputta, devehi tāvatimsā devā seyyo”ti.

“The Gods of the Thirty-Three.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

tāvatimsā vā devā yāmā vā devā”ti?

the Gods of the Thirty-Three or the Gods of Yama?”

“Tāvatimsēhi, bho sārīputta, devehi yāmā devā seyyo”ti.

“The Gods of Yama.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

yāmā vā devā tusitā vā devā”ti?
the Gods of Yama or the Joyful Gods?”

“Yāmehi, bho sārīputta, devehi tusitā devā seyyo”ti.
“The Joyful Gods.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—
“Which do you think is better:

tusitā vā devā nimmānaratī vā devā”ti?
the Joyful Gods or the Gods Who Love to Create?”

“Tusitehi, bho sārīputta, devehi nimmānaratī devā seyyo”ti.
“The Gods Who Love to Create.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—
“Which do you think is better:

nimmānaratī vā devā paranimmitavasavattī vā devā”ti?
the Gods Who Love to Create or the Gods Who Control the Creations of Others?”

“Nimmānaratīhi, bho sārīputta, devehi paranimmitavasavattī devā seyyo”ti.
“The Gods Who Control the Creations of Others.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo
“Which do you think is better:

paranimmitavasavattī vā devā brahmaloko vā”ti?
the Gods Who Control the Creations of Others or the Brahmā realm?”

““Brahmaloko”ti—bhavaṃ sārīputto āha;
“Master Sārīputta speaks of the Brahmā realm!

‘brahmaloko’ti—bhavaṃ sārīputto āhā”ti.
Master Sārīputta speaks of the Brahmā realm!”

Atha kho āyasmato sārīputtassa etadahosi:
Then Sārīputta thought:

“ime kho brāhmaṇā brahmalokādhimuttā.
“These brahmins are devoted to the Brahmā realm.

Yannūnāhaṃ dhanañjāniṣṣa brāhmaṇassa brahmānaṃ saḥabyatāya maggaṃ
deseyyan”ti.
Why don’t I teach him a path to the company of Brahmā?”

“Brahmānaṃ te, dhanañjāni, saḥabyatāya maggaṃ desessāmi;
“Dhanañjāni, I shall teach you a path to the company of Brahmā.

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sārīputtassa paccassosi.
“Yes, sir,” replied Dhanañjāni.

Āyasmā sārīputto etadavoca:
Venerable Sārīputta said this:

“katamo ca, dhanañjāni, brahmānaṃ saḥabyatāya maggo?
“And what is a path to companionship with Brahmā?

Idha, dhanañjāni, bhikkhu mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ kho, dhanañjāni, brahmānaṃ saḥabyatāya maggo.

This is a path to companionship with Brahmā.

Puna caparaṃ, dhanañjāni, bhikkhu karuṇāsaḥagatena cetasā ... pe ...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsaḥagatena cetasā ...

They meditate spreading a heart full of rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ kho, dhanañjāni, brahmānaṃ saḥabyatāya maggo”ti.

This is a path to companionship with Brahmā.”

“Tena hi, bho sārīputta, mama vacanena bhagavato pāde sirasā vandāhi:

“Well then, Master Sārīputta, in my name bow with your head to the Buddha’s feet. Say to him:

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bālḥagilāno.

‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī””ti.

He bows with his head to your feet.””

Atha kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patitṭhāpetvā utṭhāyāsanā pakkāmi.

Then Sārīputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do.

Atha kho dhanañjāni brāhmaṇo acirapakkante āyasmante sārīputte kālamakāsi, brahmalokaṇca upapajji.

Not long after Sārīputta had departed, Dhanañjāni passed away and was reborn in the Brahmā realm.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“eso, bhikkhave, sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patitṭhāpetvā utṭhāyāsanā pakkanto”ti.

“Mendicants, Sārīputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do.”

Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:

Then Sārīputta went to the Buddha, bowed, sat down to one side, and said,

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bālḥagilāno,

“Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

so bhagavato pāde sirasā vandatī”ti.

He bows with his head to your feet.”

“Kiṃ pana tvaṃ, sārīputta, dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloce patitṭhāpetvā utṭhāyāsanaṃ pakkanto”ti?

“But Sārīputta, after establishing Dhanañjāni in the inferior Brahmā realm, why did you get up from your seat and leave while there was still more left to do?”

“Mayhaṃ kho, bhante, evaṃ ahosi:

“Sir, I thought:

‘ime kho brāhmaṇā brahmalokādhimuttā, yannūnāhaṃ dhanañjāniṃ brāhmaṇassa brahmānaṃ sahaḃyatāya maggaṃ deseyyan’”ti.

‘These brahmins are devoted to the Brahmā realm. Why don’t I teach him a path to the company of Brahmā?’”

“Kālaṅkato ca, sārīputta, dhanañjāni brāhmaṇo, brahmalokaṅca upapanno”ti.

“And Sārīputta, the brahmin Dhanañjāni has passed away and been reborn in the Brahmā realm.”

Dhanañjānisuttaṃ niṭṭhitaṃ sattamaṃ.

Vāseṭṭhasutta

With Vāseṭṭha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.

At one time the Buddha was staying in a forest near Icchānaṅgala.

Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ—

Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included

caṅkī brāhmaṇo, tārukko brāhmaṇo, pokkharasāti brāhmaṇo, jānussoṇi brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.

the brahmins Caṅkī, Tārukka, Pokkharasāti, Jānussoṇi, Todeyya, and others.

Atha kho vāseṭṭhabhāradvājānaṃ mānavānaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ ayamantarākathā udapādi:

Then as the brahmin students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question of

“kathaṃ, bho, brāhmaṇo hoti”ti?

how one is a brahmin.

Bhāradvājo mānavo evamāha:

Bhāradvāja said this:

“yato kho, bho, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamaṃ pitāmahayugā akkhitto anupakkuṭṭho jātivādena—

“When you’re well born on both your mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation—

ettāvataṃ kho, bho, brāhmaṇo hoti”ti.

then you’re a brahmin.”

Vāseṭṭho mānavo evamāha:

Vāseṭṭha said this:

“yato kho, bho, sīlavā ca hoti vattasampanno ca—

“When you’re ethical and accomplished in doing your duties—

ettāvataṃ kho, bho, brāhmaṇo hoti”ti.

then you’re a brahmin.”

Neva kho asakkhi bhāradvājo mānavo vāseṭṭhaṃ mānavam saññāpetum, na pana asakkhi vāseṭṭho mānavo bhāradvājaṃ mānavam saññāpetum.

But neither was able to persuade the other.

Atha kho vāseṭṭho mānavo bhāradvājaṃ mānavam āmantesi:

So Vāseṭṭha said to Bhāradvāja,

“ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati icchānaṅgalavanasaṇḍe.

“Master Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā
samaṇaṃ gotamaṃ etamatthaṃ pucchissāma.

Come, let’s go to see him and ask him about this matter.

Yathā no samaṇo gotamo byākarissati tathā naṃ dhāressāmā”ti.

As he answers, so we’ll remember it.”

“Evaṃ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.

“Yes, sir,” replied Bhāradvāja.

Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamaṃsu;
upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu.

So they went to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu.

When the greetings and polite conversation were over, they sat down to one side,

Ekamantaṃ nisinno kho vāseṭṭho māṇavo bhagavantaṃ gāthāhi ajjhabhāsi:

and Vāseṭṭha addressed the Buddha in verse:

“Anuññātaṭaṭiññātā,

“We’re both authorized masters

tevijjā mayamasmubho;

of the three Vedas.

Ahaṃ pokkharasātissa,

I’m a student of Pokkharasāti,

tārukkhassāyaṃ māṇavo.

and he of Tārukha.

Tevijjānaṃ yadakkhātaṃ,

We’re fully qualified

tatra kevalinosmase;

in all the Vedic experts teach.

Padakasmā veyyākaraṇā,

As philologists and grammarians,

jappe ācariyasādīsā;

we match our teachers in recitation.

Tesaṃ no jātivādasmiṃ,

We have a dispute

vivādo atthi gotama.

regarding the question of ancestry.

Jātiyā brāhmaṇo hoti,

For Bhāradvāja says that

bhāradvājo iti bhāsati;

one is a brahmin due to birth,

Ahañca kammunā brūmi,

but I declare it’s because of one’s actions.

evaṃ jānāhi cakkhuma.

Oh seer, know this as our debate.

Te na sakkoma ñāpetuṃ,
Since neither of us was able

aññamaññaṃ mayaṃ ubho;
to convince the other,

Bhavantam puṭṭhumāgamā,
we've come to ask you, sir,

sambuddham itī vissutaṃ.
so renowned as the awakened one.

Candaṃ yathā khayātutaṃ,
As people honor with joined palms

pecca pañjalikā janā;
the moon on the cusp of waxing,

Vandamānā namassanti,
bowing, they revere

lokasmiṃ gotamaṃ.
Gotama in the world.

Cakkhuṃ loke samuppannaṃ,
We ask this of Gotama,

mayam pucchāma gotamaṃ;
the eye arisen in the world:

Jātiyā brāhmaṇo hoti,
is one a brahmin due to birth,

udāhu bhavati kammunā;
or else because of actions?

Ajānataṃ no pabrūhi,
We don't know, please tell us,

yathā jānemu brāhmaṇaṃ”ti.
so that we can know a brahmin.”

“Tesaṃ vo ahaṃ byakkhissaṃ, (vāseṭṭhāti bhagavā)
“I shall explain to you,” said the Buddha,

Anupubbaṃ yathātathaṃ;
“accurately and in sequence,

Jātivibhaṅgaṃ pāṇānaṃ,
the taxonomy of living creatures,

Aññamaññāhi jātiyo.
for species are indeed diverse.

Tiṇarukkhepi jānātha,
Know the grass and trees,

na cāpi paṭijānare;
though they lack self-awareness.

Liṅgaṃ jātimayaṃ tesaṃ,
They're defined by their birth,

aññamaññā hi jātiyo.
for species are indeed diverse.

Tato kīṭe paṭaṅge ca,
Next there are bugs and moths,

yāva kunthakipillike;
and so on, to ants and termites.

Liṅgaṃ jātimayaṃ tesam,
They're defined by their birth,

aññamaññā hi jātiyo.
for species are indeed diverse.

Catuppadepi jānātha,
Know the quadrupeds, too,

khuddake ca mahallake;
both small and large.

Liṅgaṃ jātimayaṃ tesam,
They're defined by their birth,

aññamaññā hi jātiyo.
for species are indeed diverse.

Pādudarepi jānātha,
Know, too, the long-backed snakes,

urage dīghapiṭṭhike;
crawling on their bellies.

Liṅgaṃ jātimayaṃ tesam,
They're defined by their birth,

aññamaññā hi jātiyo.
for species are indeed diverse.

Tato macchepi jānātha,
Next know the fish,

udake vārigocare;
whose habitat is the water.

Liṅgaṃ jātimayaṃ tesam,
They're defined by their birth,

aññamaññā hi jātiyo.
for species are indeed diverse.

Tato pakkhīpi jānātha,
Next know the birds,

pattayāne vihaṅgame;
flying with wings as chariots.

Liṅgaṃ jātimayaṃ tesam,
They're defined by their birth,

aññamaññā hi jātiyo.
for species are indeed diverse.

Yathā etāsu jātīsu,
While the differences between these species

liṅgaṃ jātimayaṃ puthu;
are defined by their birth,

Evam natthi manussesu,
the differences between humans

liṅgaṃ jātimayaṃ puthu.
are not defined by their birth.

Na kesehi na sīsehi,
Not by hair nor by head,

na kaṇṇehi na akkhīhi;
not by ear nor by eye,

Na mukhena na nāsāya,
not by mouth nor by nose,

na oṭṭhehi bhamūhi vā.
not by lips nor by eyebrow,

Na gīvāya na aṃsehi,
not by shoulder nor by neck,

na udarena na piṭṭhiyā;
not by belly nor by back,

Na soṇiyā na urasā,
not by buttocks nor by breast,

na sambādhe na methune.
not by genitals nor by groin,

Na hatthehi na pādehi,
not by hands nor by feet,

naṅgulīhi nakhehi vā;
not by fingers nor by nails,

Na jaṅghāhi na ūrūhi,
not by knees nor by thighs,

na vaṇṇena sarena vā;
not by color nor by voice:

Liṅgaṃ jātimayaṃ neva,
none of these are defined by birth

yathā aññāsu jātisu.
as it is for other species.

Paccattaṇca sarīresu,
In individual human bodies

manussesvetam na vijjati;
you can't find such distinctions.

Vokāraṇca manussesu,
The distinctions among humans

samaññāya pavuccati.
are spoken of by convention.

Yo hi koci manussesu,
Anyone among humans

gorakkham upajīvati;
who lives off keeping cattle:

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,

kassako so na brāhmaṇo.
as a farmer, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

puthussippena jīvati;
who lives off various professions:

Evam vāsetṭha jānāhi,
know them, Vāsetṭha,

sippiko so na brāhmaṇo.
as a professional, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

vohāraṃ upajīvati;
who lives off trade:

Evam vāsetṭha jānāhi,
know them, Vāsetṭha,

vāṇijo so na brāhmaṇo.
as a trader, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

parapessena jīvati;
who lives off serving others:

Evam vāsetṭha jānāhi,
know them, Vāsetṭha,

pessako so na brāhmaṇo.
as an employee, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

adinnaṃ upajīvati;
who lives off stealing:

Evam vāsetṭha jānāhi,
know them, Vāsetṭha,

coro eso na brāhmaṇo.
as a bandit, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

issatthaṃ upajīvati;
who lives off archery:

Evam vāsetṭha jānāhi,
know them, Vāsetṭha,

yodhājīvo na brāhmaṇo.
as a soldier, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

porohiccena jīvati;
who lives off priesthood:

Evam vāsetṭha jānāhi,
know them, Vāsetṭha,

yājako so na brāhmaṇo.
as a sacrificer, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

gāmaṃ raṭṭhañca bhuñjati;
who taxes village and nation,

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,

rājā eso na brāhmaṇo.
as a ruler, not a brahmin.

Na cāhaṃ brāhmaṇaṃ brūmi,
I don't call someone a brahmin

yonijaṃ mattisambhavaṃ;
after the mother or womb they came from.

Bhovādi nāma so hoti,
If they still have attachments,

sace hoti sakiñcano;
they're just someone who says 'sir'.

Akiñcanaṃ anādānaṃ,
One with nothing, by not grasping:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Sabbasaṃyojanaṃ chetvā,
Having cut off all fetters

yo ve na paritassati;
they have no anxiety.

Saṅgātigaṃ viṣaṃyuttaṃ,
They've got over clinging, and are detached:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Chetvā naddhiṃ varattañca,
They've cut the strap and harness,

sandānaṃ sahanukkamaṃ;
the reins and bridle too,

Ukkhittapaliḥaṃ buddhaṃ,
with cross-bar lifted, they're awakened:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Akkosaṃ vadhābandhañca,
Abuse, killing, caging:

aduṭṭho yo titikkhati;
they endure these without anger.

Khaṇṭibalaṃ balāṇikaṃ,
Patience is their powerful army:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Akkodhanaṃ vatavantaṃ,
Not irritable or stuck up,

sīlavantaṃ anussadaṃ;
dutiful in precepts and observances,

Dantaṃ antimaśārīraṃ,
tamed, bearing their final body:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Vāripokkharapatteva,
Like rain off a lotus leaf,

āraggeriva sāsapo;
like a mustard seed off the point of a pin,

Yo na limpata kāmesu,
sensual pleasures slide off them:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yo dukkhassa pajānāti,
They understand for themselves

idheva khayamattano;
in this life the end of suffering;

Pannabhāraṃ viṣaṃyuttaṃ,
with burden put down, detached:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Gambhīrapaññaṃ medhāvīṃ,
Deep in wisdom, intelligent,

maggāmaggaṃ kovidaṃ;
expert in the variety of paths;

Uttamatthamanuppatṭaṃ,
arrived at the highest goal:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Asaṃsaṭṭhaṃ gahaṭṭhehi,
Socializing with neither

anāgārehi cūbhayaṃ;
householders nor the homeless.

Anokaśārīmappicchaṃ,
A migrant without a shelter, few in wishes:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Nidhāya daṇḍaṃ bhūtesu,
They've laid down the rod

tasesu thāvaṛesu ca;
against creatures firm and frail;

Yo na hanti na ghāteti,
they don't kill or cause to kill:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Aviruddhaṃ viruddhesu,
Not fighting among those who fight,

attadaṇḍesu nibbutaṃ;
they're extinguished among those who've taken up arms.

Sādānesu anādānaṃ,
Not grasping among those who grasp:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yassa rāgo ca doso ca,
They've discarded greed and hate,

māno makkho ca ohito;
conceit and denigration,

Sāsaporiva āraggā,
like a mustard seed off the point of a pin:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Akakkasaṃ viññāpaniṃ,
The words they utter

giraṃ saccaṃ udīraye;
are sweet, informative, and true,

Yāya nābhisajje kiñci,
and don't offend anyone:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yo ca dīghaṃ va rassaṃ vā,
They don't steal anything in the world,

aṇuṃ thūlaṃ subhāsubhaṃ;
long or short,

Loke adinnaṃ nādeti,
fine or coarse, beautiful or ugly:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Āsā yassa na vijjanti,
They have no hope

asmiṃ loke paramhi ca;
for this world or the next;

Nirāsāsaṃ viṣaṃyuttaṃ,
free of hope, detached:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yassālayā na vijjanti,
They have no clinging,

aññāya akathaṅkathiṃ;
knowledge has freed them of indecision,

Amatogadhaṃ anuppattaṃ,
they've arrived at the culmination of the deathless:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yodhapuññaṇca pāpaṇca,
They've escaped clinging

ubho saṅgaṃ upaccagā;
to both good and bad deeds;

Asokaṃ virajaṃ suddhaṃ,
sorrowless, stainless, pure:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Candaṃ va vimalaṃ suddhaṃ,
Pure as the spotless moon,

vippasannaṃ anāvilaṃ;
clear and undisturbed,

Nandībhavaparikkhīṇaṃ,
they've ended desire to be reborn:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yo imaṃ palipathaṃ duggaṃ,
They've got past this grueling swamp

saṃsāraṃ mohamaccagā;
of delusion, transmigration.

Tiṇṇo pāraṅgato jhāyī,
They've crossed over to the far shore,

anejo akathaṅkathī;
stilled and free of indecision.

Anupādāya nibbuto,
They're extinguished by not grasping:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yodhakāme pahantvāna,
They've given up sensual stimulations,

anāgāro paribbaje;
and have gone forth from lay life;

Kāmabhavaparikkhīṇaṃ,
they've ended rebirth in the sensual realm:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yodhataṇhaṃ pahantvāna,
They've given up craving,

anāgāro paribbaje;
and have gone forth from lay life;

Taṇhābhavaparikkhīṇaṃ,
they've ended craving to be reborn:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Hitvā mānusakaṃ yogaṃ,
They've given up human bonds,

dibbaṃ yogaṃ upaccagā;
and gone beyond heavenly bonds;

Sabbayogavisamṃyuttaṃ,
detached from all attachments:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Hitvā ratiṇca aratiṃ,
They've given up liking and disliking,

sītībhūtaṃ nirūpadhiṃ;
they're cooled and free of attachments;

Sabbalokābhibhuṃ vīraṃ,
a hero, master of the whole world:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Cutiṃ yo vedi sattānaṃ,
They know the passing away

upapattiṇca sabbaso;
and rebirth of all beings;

Asattaṃ sugataṃ buddhaṃ,
unattached, holy, awakened:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yassa gatiṃ na jānanti,
Gods, fairies, and humans

devā gandhabbamānusa;
don't know their destiny;

Khīṇāsavaṃ arahantaṃ,
the perfected ones with defilements ended:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yassa pure ca pacchā ca,
They have nothing before or after,

majjhe ca natthi kiñcanaṃ;
or even in between;

Akiñcanaṃ anādānaṃ,
one with nothing, by not grasping:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Usabhaṃ pavaraṃ vīraṃ,
Leader of the herd, excellent hero,

mahesiṃ vijitāvināṃ;
great hermit and victor;

Anejaṃ nhātaṃ buddhaṃ,
unstirred, washed, awakened:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Pubbenivāsaṃ yo vedi,
They know their past lives,

saggāpāyaṇca passati;
and see heaven and places of loss,

Atho jātikkhayaṃ patto,
and have attained the end of rebirth:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Samaññā hesā lokasmiṃ,
For name and clan are assigned

nāmagottaṃ pakappitaṃ;
as mere convention in the world.

Sammuccā samudāgataṃ,
Arising by mutual agreement,

tattha tattha pakappitaṃ.
they're assigned to each individual.

Dīgharattānusayitaṃ,
For a long time this misconception

ditthigatamajānataṃ;
has prejudiced those who don't understand.

Ajānantā no pabrunti,
Ignorant, they declare

jātiyā hoti brāhmaṇo.
that one is a brahmin by birth.

Na jaccā brāhmaṇo hoti,
You're not a brahmin by birth,

na jaccā hoti abrahmaṇo;
nor by birth a non-brahmin.

Kammunā brāhmaṇo hoti,
You're a brahmin by your deeds,

kammunā hoti abrahmaṇo.
and by deeds a non-brahmin.

Kassako kammunā hoti,
You're a farmer by your deeds,

sippiko hoti kammunā;
by deeds you're a professional;

Vāṇijo kammunā hoti,
you're a trader by your deeds,

pessako hoti kammunā.
by deeds are you an employee;

Coropi kammunā hoti,
you're a bandit by your deeds,

yodhājīvopi kammunā;
by deeds you're a soldier;

Yājako kammunā hoti,
you're a sacrificer by your deeds,

rājāpi hoti kammunā.
by deeds you're a ruler.

Evametam yathābhūtam,
In this way in accord with truth,

kammaṃ passanti paṇḍitā;
the astute regard deeds.

Patuccasamuppādadassā,
Seeing dependent origination,

kammavipākakovidā.
they're expert in deeds and their results.

Kammunā vattati loko,
Deeds make the world go on,

kammunā vattati pajā;
deeds make people go on;

Kammanibandhanā sattā,
sentient beings are bound by deeds,

rathassāṇīva yāyato.
like a moving chariot's linchpin.

Tapena brahmacariyena,
By austerity and spiritual practice,

saṃyamena damena ca;
by restraint and by taming:

Etena brāhmaṇo hoti,
that's how to become a brahmin,

etaṃ brāhmaṇamuttamaṃ.
this is the supreme brahmin.

Tihi vijjāhi sampanno,
Accomplished in the three knowledges,

santo khīṇapunabbhavo;
peaceful, with rebirth ended,

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,

brahmā sakko vijānatan"ti.
as Brahmā and Sakka to the wise."

Evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ etadavocum:
When he had spoken, Vāseṭṭha and Bhāradvāja said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya,
mūlhassa vā maggāni ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya
‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

Ete mayam bhavantam gotamam saram gacchāma dhammañca
bhikkhusaṅghañca.

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavam gotamo dhāretu ajjatagge pānupetaṃ saram gate”ti.

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Vāsetṭhasuttam nitṭhitam atṭhamam.

Majjhima Nikāya 99

Middle Discourses 99

Subhasutta

With Subha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṃ paṭivasati aññatarassa gahapatissa nivesane kenacideva karaṇīyena.

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvattihī at a certain householder's home on some business.

Atha kho subho māṇavo todeyyaputto yassa gahapatissa nivesane paṭivasati taṃ gahapatiṃ etadavoca:

Then Subha said to that householder,

“sutam metam, gahapati:

“Householder, I've heard that

‘avivittā sāvatthī arahantehī’*ti.*

Sāvattihī does not lack for perfected ones.

Kam nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāmā”*ti?*

What ascetic or brahmin might we pay homage to today?”

“Ayaṃ, bhante, bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

“Sir, the Buddha is staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tam, bhante, bhagavantam payirupāsassū”*ti.*

You can pay homage to him.”

Atha kho subho māṇavo todeyyaputto tassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Acknowledging that householder, Subha went to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantam etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“brāhmaṇā, bho gotama, evamāhaṃsu:

“Master Gotama, the brahmins say:

‘gahaṭṭho ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusalan’*ti.*

‘Laypeople succeed in the procedure of the skillful teaching, not renunciates.’

Idha bhavaṃ gotamo kimāhā”*ti?*

What do you say about this?”

“Vibhajjavādo kho ahamettha, māṇava;

“On this point, student, I speak after analyzing the question,

nāhamettha ekaṃsavādo.

without making generalizations.

Gihissa vāhaṃ, māṇava, pabbajitassa vā micchāpaṭipattiṃ na vaṇṇemi.

I don't praise wrong practice for either laypeople or renunciates.

Gihī vā hi, mānava, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti nāyaṃ dhammaṃ kusalaṃ.

Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

Gihissa vāhaṃ, mānava, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi.

I praise right practice for both laypeople and renunciates.

Gihī vā hi, mānava, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti nāyaṃ dhammaṃ kusalaṃ”ti.

Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.

“Brāhmaṇā, bho gotama, evamāhaṃsu:

“Master Gotama, the brahmins say:

‘mahatṭhamidaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ gharāvāsakammatthānaṃ mahapphalaṃ hoti;

‘Since the work of the lay life has many requirements, duties, issues, and undertakings it is very fruitful.

appatṭhamidaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ pabbajjā kammatthānaṃ appaphalaṃ hoti”ti.

But since the work of the renunciate has few requirements, duties, issues, and undertakings it is not very fruitful.’

Idha bhavaṃ gotamo kimāhā”ti.

What do you say about this?”

“Etthāpi kho ahaṃ, mānava, vibhajjavādo;

“On this point, too, I speak after analyzing the question,

nāhamettha ekamsavādo.

without making generalizations.

Atthi, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti;

Some work has many requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful.

atthi, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ mahapphalaṃ hoti;

Some work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.

atthi, mānava, kammatthānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ appaphalaṃ hoti;

Some work has few requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful.

atthi, mānava, kammatthānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti.

Some work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.

Katamañca, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti?

And what work has many requirements, duties, issues, and undertakings, and when it fails it’s not very fruitful?

Kasi kho, mānava, kammatthānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti.

Farming.

Katamañca, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti?

And what work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful?

Kasiyeva kho, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti.

Again, it is farming.

Katamañca, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ appaphalaṃ hoti?

And what work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful?

Vañijjā kho, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ appaphalaṃ hoti.

Trade.

Katamañca, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti?

And what work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful?

Vañijjāyeva kho, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti.

Again, it's trade.

Seyyathāpi, māṇava, kasi kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ vipajjamānaṃ appaphalaṃ hoti;

The lay life is like farming in that it's work with many requirements and when it fails it's not very fruitful;

evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ vipajjamānaṃ appaphalaṃ hoti.

Seyyathāpi, māṇava, kasiyeva kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti;

but when it succeeds it is very fruitful.

evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti.

Seyyathāpi, māṇava, vaṇijjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ appaphalaṃ hoti;

The renunciate life is like trade in that it's work with few requirements and when it fails it's not very fruitful;

evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ vipajjamānaṃ appaphalaṃ hoti.

Seyyathāpi, māṇava, vaṇijjāyeva kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti;

but when it succeeds it is very fruitful."

evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamāraṃbhaṃ sampajjamānaṃ mahapphalaṃ hoti"ti.

“Brāhmaṇā, bho gotama, pañca dhamme paññāpenti puññassa kiriyāya, kusalassa ārādhanaṃ”ti.

"Master Gotama, the brahmins prescribe five things for making merit and succeeding in the skillful."

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya—

sace te agaru—

“If you don’t mind,

sādhu te pañca dhamme imasmiṃ parisati bhāsassū”ti.

please explain these in this assembly.”

“Na kho me, bho gotama, garu yathassu bhavanto vā nisinno bhavantarūpo vā”ti.

“It’s no trouble when gentlemen such as yourself are sitting here.”

“Tena hi, māṇava, bhāsassū”ti.

“Well, speak then, student.”

“Saccam kho, bho gotama, brāhmaṇā paṭhamam dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

“Master Gotama, truth is the first thing.

Tapam kho, bho gotama, brāhmaṇā dutiyam dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

Austerity is the second thing.

Brahmacariyam kho, bho gotama, brāhmaṇā tatiyam dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

Celibacy is the third thing.

Ajjhenam kho, bho gotama, brāhmaṇā catuttham dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

Recitation is the fourth thing.

Cāgam kho, bho gotama, brāhmaṇā pañcamaṃ dhammam paññapenti puññassa kiriyāya, kusalassa ārāḍhanāya.

Generosity is the fifth thing.

Brāhmaṇā, bho gotama, ime pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārāḍhanāyāti.

These are the five things that the brahmins prescribe for making merit and succeeding in the skillful.

Idha bhavam gotamo kimāhā”ti?

What do you say about this?”

“Kiṃ pana, māṇava, atthi koci brāhmaṇānam ekabrāhmaṇopi yo evamāha:

“Well, student, is there even a single one of the brahmins who says this:

‘aham imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākam pavedemī’”ti?

‘I declare the result of these five things after realizing it with my own insight’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, māṇava, atthi koci brāhmaṇānam ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha:

“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this:

‘aham imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākam pavedemī’”ti?

‘I declare the result of these five things after realizing it with my own insight’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, māṇava, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītanamanubhāsanti vācītanamanuvācenti, seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu,

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

tepi evamāhaṃsu:

Did even they say:

‘mayam imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti?

‘We declare the result of these five things after realizing it with our own insight’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Iti kira, māṇava, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

“So, student, it seems that there is not a single one of the brahmins,

‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti;

natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamaṃ ācariyamahayugāpi yo evamāha:

not even anyone back to the seventh generation of teachers,

‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti;

yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsītanamanubhāsanti vācītanamanuvācenti, seyyathidaṃ—atthako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu.

nor even the ancient hermits of the brahmins

Tepi na evamāhaṃsu:

who says:

‘mayam imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’”ti.

‘We declare the result of these five things after realizing it with our own insight.’

Seyyathāpi, māṇava, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati;

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see.

evameva kho, māṇava, andhavenūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati—purimopi na passati majjhimopi na passati pacchimopi na passati’”ti.

In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.”

Evam vutte, subho māṇavo todeyyaputto bhagavatā andhavenūpamena vuccamāno kupito anattamano bhagavantaṃyeva khumsento bhagavantaṃyeva vambhento bhagavantaṃyeva vadamāno:

When he said this, Subha became angry and upset with the Buddha because of the simile of the queue of blind men. He even attacked and badmouthed the Buddha himself, saying,

“samaṇo gotamo pāpito bhavissatī”ti bhagavantam etadavoca:

“The ascetic Gotama will be worsted!” He said to the Buddha:

“brāhmaṇo, bho gotama, pokkharasāti opamañño subhagavaniko evamāha:

“Master Gotama, the brahmin Pokkharasāti Upamañña of the Subhaga Forest says:

‘evameva panidhekacce samaṇabrāhmaṇā uttari manussadhammā
alamariyañānadassanavisesaṃ paṭijānanti.

*‘This is exactly what happens with some ascetics and brahmins. They claim to have a
superhuman distinction in knowledge and vision worthy of the noble ones.*

Tesamidaṃ bhāsitaṃ hassakamyeva sampajjati, nāmakamyeva sampajjati,
rittakamyeva sampajjati, tucchakamyeva sampajjati.

But their statement turns out to be a joke—mere words, void and hollow.

Kathañhi nāma manussabhūto uttari manussadhammā

alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—

*For how on earth can a human being know or see or realize a superhuman distinction in
knowledge and vision worthy of the noble ones?*

netam tḥānaṃ vijjati”ti?

That is not possible.”

“Kiṃ pana, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko
sabbesamyeva samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānātī”ti?

*“But student, does Pokkharasāti understand the minds of all these ascetics and brahmins,
having comprehended them with his mind?”*

“Sakāyapi hi, bho gotama, punnikāya dāsiyā brāhmaṇo pokkharasāti opamañño
subhagavaniko cetasā ceto paricca na pajānāti, kuto pana sabbesamyeva
samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānissatī”ti?

*“Master Gotama, Pokkharasāti doesn’t even know the mind of his own bonded maid Puṇṇikā,
so how could he know all those ascetics and brahmins?”*

“Seyyathāpi, māṇava, jaccandho puriso na passeyya kaṇhasukkāni rūpāni, na
passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaḥkāni
rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya
tāraḥkarūpāni, na passeyya candimasūriye.

*“Suppose there was a person blind from birth. They couldn’t see sights that are dark or bright,
or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the
moon and sun.*

So evaṃ vadeyya:

They’d say:

‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī;

‘There’s no such thing as dark and bright sights, and no-one who sees them.

natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī;

There’s no such thing as blue,

natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī;

yellow,

natthi lohitaḥkāni rūpāni, natthi lohitaḥkānaṃ rūpānaṃ dassāvī;

red,

natthi mañjīṭṭhakāni rūpāni, natthi mañjīṭṭhakānaṃ rūpānaṃ dassāvī;

magenta,

natthi samavisamaṃ, natthi samavisamassa dassāvī;

even and uneven ground,

natthi tāraḥkarūpāni, natthi tāraḥkarūpānaṃ dassāvī;

stars,

natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī.
moon and sun, and no-one who sees these things.

Ahametaṃ na jānāmi, ahametaṃ na passāmi;
I don't know it or see it,

tasmā taṃ natthī'ti.
therefore it doesn't exist.'

Sammā nu kho so, māṇava, vadamāno vadeyyā'ti?
Would they be speaking rightly?"

“No hidaṃ, bho gotama.
“No, Master Gotama.

Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī;
There are such things as dark and bright sights, and one who sees them.

atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī;
There is blue,

atthi pītakāni rūpāni, atthi pītakānaṃ rūpānaṃ dassāvī;
yellow,

atthi lohitaṇṇakāni rūpāni, atthi lohitaṇṇakānaṃ rūpānaṃ dassāvī;
red,

atthi mañjiṭṭhakāni rūpāni, atthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī;
magenta,

atthi samavisamaṃ, atthi samavisamassa dassāvī;
even and uneven ground,

atthi tāraṇarūpāni, atthi tāraṇarūpānaṃ dassāvī;
stars,

atthi candimasūriyā, atthi candimasūriyānaṃ dassāvī.
moon and sun, and one who sees these things.

‘Ahametaṃ na jānāmi, ahametaṃ na passāmi;
So it's not right to say this: 'I don't know it or see it,

tasmā taṃ natthī'ti;
therefore it doesn't exist.'”

na hi so, bho gotama, sammā vadamāno vadeyyā'ti.

“Evameva kho, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko andho acakkhuko.
“In the same way, Pokkharasāti is blind and sightless.

So vata uttari manussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—netam ṭhānaṃ vijjati.
It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Taṃ kiṃ maññasi, māṇava,
What do you think, student?

ye te kosalakā brāhmaṇamahāsālā, seyyathidaṃ—
There are well-to-do brahmins of Kosala such as

caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti brāhmaṇo jāṇussoṇi brāhmaṇo pitā ca te todeyyo, katamā nesaṃ seyyo, yaṃ vā te sammuccā vācaṃ bhāseyyuṃ yaṃ vā asammuccā'ti?
the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, and your father Todeyya. What's better for them: that their speech agrees or disagrees with accepted usage?"

“Sammuccā, bho gotama”.

“That it agrees, Master Gotama.”

“Katamā nesam seyyo, yaṃ vā te mantā vācam bhāseyyuṃ yaṃ vā amantā”ti?

“What’s better for them: that their speech is thoughtful or thoughtless?”

“Mantā, bho gotama”.

“That it is thoughtful.”

“Katamā nesam seyyo, yaṃ vā te paṭisaṅkhāya vācam bhāseyyuṃ yaṃ vā appaṭisaṅkhāyā”ti?

“What’s better for them: that their speech follows reflection or is unreflective?”

“Paṭisaṅkhāya, bho gotama”.

“That it follows reflection.”

“Katamā nesam seyyo, yaṃ vā te atthasaṃhitam vācam bhāseyyuṃ yaṃ vā anattasaṃhitam”ti?

“What’s better for them: that their speech is beneficial or worthless?”

“Atthasaṃhitam, bho gotama”.

“That it’s beneficial.”

“Taṃ kiṃ maññasi, māṇava,

“What do you think, student?

yadi evaṃ sante, brāhmaṇena pokkharasātinā opamaññena subhagavanikena sammuccā vācā bhāsītā asammuccā”ti?

“If this is so, does Pokkharasāti’s speech agree or disagree with accepted usage?”

“Asammuccā, bho gotama”.

“It disagrees, Master Gotama.”

“Mantā vācā bhāsītā amantā vā”ti?

“Is it thoughtful or thoughtless?”

“Amantā, bho gotama”.

“Thoughtless.”

“Paṭisaṅkhāya vācā bhāsītā appaṭisaṅkhāyā”ti?

“Is it reflective or unreflective?”

“Appaṭisaṅkhāya, bho gotama”.

“Unreflective.”

“Atthasaṃhitā vācā bhāsītā anattasaṃhitā”ti?

“Is it beneficial or worthless?”

“Anattasaṃhitā, bho gotama”.

“Worthless.”

“Pañca kho ime, māṇava, nīvaraṇā.

“Student, there are these five hindrances.

Katame pañca?

What five?

Kāmacchandanaṇīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ
uddhaccakukkuccaṇīvaraṇaṃ, vicikicchānīvaraṇaṃ—

The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime kho, māṇava, pañca nīvaraṇā.

These are the five hindrances.

Imehi kho, māṇava, pañcahi nīvaraṇehi brāhmaṇo pokkharasāti opamañño
subhagavaniko āvuto nivuto ophuṭo pariyonaddho.

Pokkharasāti is caged, trapped, covered, and engulfed by these five hindrances.

So vata uttari manussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—netam thānaṃ vijjati.

It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Pañca kho ime, māṇava, kāmagaṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā;

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ... pe ...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhā viññeyyā rasā ...

tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, māṇava, pañca kāmagaṇā.

These are the five kinds of sensual stimulation.

Imehi kho, māṇava, pañcahi kāmagaṇehi brāhmaṇo pokkharasāti opamañño subhagavaniko gathito mucchito ajjhopanno anādīnavadassāvī anissaraṇapaṇiṇo paribhuñjati.

Pokkharasāti enjoys himself with these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

So vata uttari manussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti—netam thānaṃ vijjati.

It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Tam kiṃ maññasi, māṇava,

What do you think, student?

yaṃ vā tinakattṭhupādānaṃ paṭicca aggim jāleyya yaṃ vā nissatṭhatinakattṭhupādānaṃ aggim jāleyya, katamo nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā"ti?

Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?"

"Sace tam, bho gotama, thānaṃ nissatṭhatinakattṭhupādānaṃ aggim jāletum, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā"ti.

"If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance."

"Atthānaṃ kho etaṃ, māṇava, anavakāso yaṃ nissatṭhatinakattṭhupādānaṃ aggim jāleyya aññatra iddhimatā.

"But it isn't possible, except by psychic power.

Seyyathāpi, māṇava, tinakattṭhupādānaṃ paṭicca aggi jalati tathūpamāhaṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti pañca kāmagaṇe paṭicca.

Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel.

Seyyathāpi, mānava, nissatṭhatinakatthupādāno aggi jalati tathūpamāhaṃ, mānava, imaṃ pītiṃ vadāmi yāyaṃ pīti aññatreva kāmehi aññatra akusalehi dhammehi.

Rapture that's apart from sensual pleasures and unskillful qualities is like a fire that doesn't depend on grass and logs as fuel.

Katamā ca, mānava, pīti aññatreva kāmehi aññatra akusalehi dhammehi?

And what is rapture that's apart from sensual pleasures and unskillful qualities?

Idha, mānava, bhikkhu vivicceva kāmehi ... pe ... paṭhamañ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayampi kho, mānava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

This is rapture that's apart from sensual pleasures and unskillful qualities.

Puna caparaṃ, mānava, bhikkhu vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayampi kho, mānava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

This too is rapture that's apart from sensual pleasures and unskillful qualities.

Ye te, mānava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, katametta brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanāya”ti?

Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?”

“Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, cāgamettha brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanāya”ti.

“Generosity.”

“Taṃ kiṃ maññasi, mānava,

“What do you think, student?”

idha aññatarassa brāhmaṇassa mahāyañño paccupaṭṭhito assa.

Suppose a brahmin was setting up a big sacrifice.

Atha dve brāhmaṇā āgaccheyyūṃ:

Then two brahmins came along,

‘itthannāmassa brāhmaṇassa mahāyaññaṃ anubhavissāmā’ti.

thinking to participate.

Tatrekassa brāhmaṇassa evamassa:

Then one of those brahmins thought:

‘aho vata ahameva labheyyaṃ bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ’ti.

‘Oh, I hope that I alone get the best seat, the best drink, and the best alms-food in the refectory, not some other brahmin.’

Tānaṃ kho panetaṃ, mānava, vijjati yaṃ añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na so brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ.

But it's possible that some other brahmin gets the best seat, the best drink, and the best alms-food in the refectory.

‘Añño brāhmaṇo labhati bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ’ti—

Thinking, ‘Some other brahmin has got the best seat, the best drink, the best alms-food,’

iti so kupito hoti anattamano.
they get angry and bitter.

Imassa pana, māṇava, brāhmaṇā kiṃ vipākaṃ paññapenti”ti?
What do the brahmins say is the result of this?”

“Na khvettha, bho gotama, brāhmaṇā evaṃ dānaṃ denti:
“Master Gotama, brahmins don’t give gifts so that

‘iminā paro kupito hotu anattamano’ti.
others will get angry and upset.

Atha khvettha brāhmaṇā anukampājātikaṃyeva dānaṃ denti”ti.
Rather, they give only out of compassion.”

“Evaṃ sante kho, māṇava, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti—
“In that case, isn’t compassion a sixth ground for making merit?”

yadidaṃ anukampājātikaṃ”ti.

“Evaṃ sante, bho gotama, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti—
“In that case, compassion is a sixth ground for making merit.”

yadidaṃ anukampājātikaṃ”ti.

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa āraḍhanāya, ime tvaṃ pañca dhamme kattha bahulaṃ samanupassasi—
“Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them:

gahaṭṭhesu vā pabbajitesu vā”ti?
among laypeople or renunciates?”

“Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa āraḍhanāya, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesu.
“Mostly among renunciates, and less so among lay people.

Gahaṭṭho hi, bho gotama, mahatṭho mahākicco mahādhikaraṇo mahāsamārambho, na satatāṃ samitaṃ saccavādī hoti;
For a lay person has many requirements, duties, issues, and undertakings, and they can’t always tell the truth,

pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho, satatāṃ samitaṃ saccavādī hoti.

Gahaṭṭho hi, bho gotama, mahatṭho mahākicco mahādhikaraṇo mahāsamārambho na satatāṃ samitaṃ tapassī hoti ...
practice austerities,

brahmacārī hoti ...
be celibate,

sajjhāyabahulo hoti ...
do lots of recitation,

cāgabahulo hoti;
or be very generous.

pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho satatāṃ samitaṃ tapassī hoti ...

But a renunciate has few requirements, duties, issues, and undertakings, and they can always tell the truth, practice austerities,

brahmacārī hoti ...
be celibate,

sajjhāyabahulo hoti ...

do lots of recitation,

cāgabahulo hoti.

and be very generous.

Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārāḍhanāya, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahatthesū”ti.

Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople.”

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārāḍhanāya cittassāhaṃ ete parikkhāre vadāmi—

“I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.

developing a mind free of enmity and ill will.

Idha, māṇava, bhikkhu saccavādī hoti.

Take a mendicant who speaks the truth.

So ‘saccavādīmhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ.

Thinking, ‘I’m truthful,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

Yaṃ taṃ kusalūpasamhitāṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi—

And I say that joy connected with the skillful is a prerequisite of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.

developing a mind free of enmity and ill will.

Idha, māṇava, bhikkhu tapassī hoti ... pe ...

Take a mendicant who practices austerities ...

brahmacārī hoti ... pe ...

is celibate ...

sajjhāyabahulo hoti ... pe ...

does lots of recitation ...

cāgabahulo hoti.

and is very generous.

So ‘cāgabahulomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ.

Thinking, ‘I’m very generous,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

Yaṃ taṃ kusalūpasamhitāṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi—

And I say that joy connected with the skillful is a prerequisite of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.

developing a mind free of enmity and ill will.

Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārāḍhanāya, cittassāhaṃ ete parikkhāre vadāmi—

I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

developing a mind free of enmity and ill will.”

Evam vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

When he had spoken, Subha said to him,

“sutam metam, bho gotama:
“Master Gotama, I have heard that

‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ jānātī’”ti.
the ascetic Gotama knows a path to companionship with Brahmā.”

“Tam kiṃ maññasi, māṇava,
“What do you think, student?

āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti?
Is the village of Naḷakāra nearby?”

“Evaṃ, bho, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti.
“Yes it is, sir.”

“Tam, kiṃ maññasi, māṇava, idhassa puriso naḷakāragāme jātavaddho;
“What do you think, student? Suppose a person was born and raised in Naḷakāra.

tamenam naḷakāragāmato tāvadeva avasaṭam naḷakāragāmassa maggaṃ
puccheyyūṃ;
And as soon as they left the town some people asked them for the road to Naḷakāra.

siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa
maggaṃ puṭṭhassa dandhāyitattam vā vitthāyitattam vā”ti?
Would they be slow or hesitant to answer?”

“No hidam, bho gotama”.
“No, Master Gotama.

“Tam kissa hetu”?
Why is that?

“Amu hi, bho gotama, puriso naḷakāragāme jātavaddho. Tassa sabbāneva
naḷakāragāmassa maggāni suviditānī”ti.
Because they were born and raised in Naḷakāra. They’re well acquainted with all the roads to
the village.”

“Siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa
maggaṃ puṭṭhassa dandhāyitattam vā vitthāyitattam vāti, na tveva tathāgatassa
brahmalokaṃ vā brahmalokagāminiṃ vā paṭipadam puṭṭhassa dandhāyitattam vā
vitthāyitattam vā.
“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never
slow or hesitant when questioned about the Brahmā realm or the practice that leads to the
Brahmā realm.

Brahmānañcāham, māṇava, pajānāmi brahmalokañca brahmalokagāminiñca
paṭipadam; yathāpaṭipanno ca brahmalokaṃ upapanno tañca pajānāmi”ti.
I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm,
practicing in accordance with which one is reborn in the Brahmā realm.”

“Sutam metam, bho gotama:
“Master Gotama, I have heard that

‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ desetī’ti.
the ascetic Gotama teaches a path to companionship with Brahmā.

Sādhū me bhavaṃ gotamo brahmānaṃ saḥabyatāya maggaṃ desetū”ti.
Please teach me that path.”

“Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.
“Well then, student, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi.
“Yes, sir,” replied Subha.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, māṇava, brahmānaṃ saḥabyatāya maggo?

“And what is a path to companionship with Brahmā?”

Idha, māṇava, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

When the heart’s release by love has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.

Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

Suppose there was a powerful horn blower. They’d easily make themselves heard in the four directions.

evameva kho, māṇava ... pe ... evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

In the same way, when the heart’s release by love has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.

Ayampi kho, māṇava, brahmānaṃ saḥabyatāya maggo.

This is a path to companionship with Brahmā.

“Puna caparaṃ, māṇava, bhikkhu karuṇāsahagatena cetasā ... pe ...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

When the heart’s release by equanimity has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.

Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

Suppose there was a powerful horn blower. They’d easily make themselves heard in the four directions.

evameva kho, māṇava ... pe ... evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

In the same way, when the heart’s release by equanimity has been developed and cultivated like this, any limited deeds they’ve done don’t remain or persist there.

Ayampi kho, māṇava, brahmānaṃ saḥabyatāya maggo”ti.

This too is a path to companionship with Brahmā.”

Evaṃ vutte, subho māṇavo todeyyaputto bhagavantāṃ etadavoca:

When he had spoken, Subha said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!”

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotam dhāreyya:
'cakkhumanto rūpāni dakkhanti'ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Handa ca dāni mayaṃ, bho gotama, gacchāma;
Well, now, Master Gotama, I must go.

bahukiccā mayaṃ bahukaraṇīyā'ti.
I have many duties, and much to do."

"Yassadāni tvam, mānava, kālaṃ maññasī'ti.
"Please, student, go at your convenience."

Atha kho subho mānavo todeyyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.
And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhiraṭṭhena sāvatthiṇā niyyāti divā divassa.
Now at that time the brahmin Jāṇussoṇi drove out from Sāvatthī in the middle of the day in an all-white chariot drawn by mares.

Addasā kho jāṇussoṇi brāhmaṇo subhaṃ māṇavaṃ todeyyaputtaṃ dūratova āgacchantaṃ.
He saw the student Subha coming off in the distance,

Disvāna subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca:
and said to him,

"handa kuto nu bhavaṃ bhāradvājo āgacchati divā divassā'ti?
"So, Master Bharadvāja, where are you coming from in the middle of the day?"

"Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā'ti.
"Just now, good sir, I've come from the presence of the ascetic Gotama."

"Taṃ kiṃ maññasī, bhavaṃ bhāradvājo samaṇassa gotamassa paññāveyyattiyaṃ paṇḍito maññeti"?
"What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

"Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi?
"My good man, who am I to judge the ascetic Gotama's lucidity of wisdom?"

Sopi nūnassa tādiso va yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā'ti.
You'd really have to be on the same level to judge his lucidity of wisdom."

"Ulārāya khalu bhavaṃ bhāradvājo samaṇaṃ gotamaṃ pasamsāya pasamsati'ti.
"Master Bharadvāja praises the ascetic Gotama with lofty praise indeed."

"Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasamsissāmi?
"Who am I to praise the ascetic Gotama?"

Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ.
He is praised by the praised as the best of gods and humans.

Ye cime, bho, brāhmaṇā pañca dhamme paññāpenti puññassa kiriyāya kusalassa ārāḍhanāya;

The five things that the brahmins prescribe for making merit and succeeding in the skillful

cittassete samaṇo gotamo parikkhāre vadeti—

he says are prerequisites of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

developing a mind free of enmity and ill will.”

Evam vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā udānaṃ udānesi:

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times,

“lābhā rañño pasenadissa kosalassa, suladdhalābhā rañño pasenadissa kosalassa

“King Pasenadi of Kosala is lucky, so very lucky

yassa vijite tathāgato viharati araham sammāsambuddho”ti.

that the Realized One, the perfected one, the fully awakened Buddha is living in his realm!”

Subhasuttaṃ niṭṭhitaṃ navamaṃ.

Saṅgāravasutta

With Saṅgārava

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

Tena kho pana samayena dhanañjānī nāma brāhmaṇī cañcalikappe paṭivasati abhippasannā buddhe ca dhamme ca saṃghe ca.

Now at that time a brahmin lady named Dhanañjānī was residing at Caṇḍalakappa. She was devoted to the Buddha, the teaching, and the Saṅgha.

Atha kho dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānaṃ udānesi:

Once, she tripped and was inspired to exclaim three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā”ti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Tena kho pana samayena saṅgāravo nāma mānava cañcalikappe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsaṇḍakamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Now at that time the brahmin student Saṅgārava was residing in Caṇḍalakappa. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Assosi kho saṅgāravo mānava dhanañjāniyā brāhmaṇiyā evaṃ vācaṃ bhāsamānāya.

Hearing Dhanañjānī’s exclamation,

Sutvā dhanañjāniṃ brāhmaṇiṃ etadavoca:

he said to her,

“avabhūtāva ayaṃ dhanañjānī brāhmaṇī, parabhūtāva ayaṃ dhanañjānī brāhmaṇī, vijjamānānaṃ tevijjānaṃ brāhmaṇānaṃ, atha ca pana tassa muṇḍakassa samanakkassa vannaṃ bhāsissatī”ti.

“The brahmin lady named Dhanañjānī is a disgrace! Though brahmins who are proficient in the three Vedas are found, she praises that shaveling, that fake ascetic.”

“Na hi pana tvam, tāta bhadramukha, tassa bhagavato sīlapaññānaṃ jānāsi.

“But my little dear, you don’t understand the Buddha’s ethics and wisdom.

Sace tvam, tāta bhadramukha, tassa bhagavato sīlapaññānaṃ jāneyyāsi, na tvam, tāta bhadramukha, taṃ bhagavantam akkositabbaṃ paribhāsītābbaṃ maññeyyāsi”ti.

If you did, you’d never think of abusing or insulting him.”

“Tena hi, bhoti, yadā samaṇo gotamo cañcalikappaṃ anupatto hoti atha me āroceyyāsi”ti.

“Well then, ma’am, let me know when the Buddha arrives in Caṇḍalakappa.”

“Evam, bhadramukhā”ti kho dhanañjānī brāhmaṇī saṅgāravassa māṇavassa pacassosi.

“I will, dear,” she replied.

Atha kho bhagavā kosalesu anupubbena cārikaṃ caramāno yena cañcalikappaṃ tadavasari.

And then the Buddha, traveling stage by stage in the Kosalan lands, arrived at Caṇḍalakappa,

Tatra sudaṃ bhagavā cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.
where he stayed in the mango grove of the Todeyya brahmins.

Assosi kho dhanañjānī brāhmaṇī: “bhagavā kira cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane”ti.

Dhanañjānī heard that he had arrived.

Atha kho dhanañjānī brāhmaṇī yena saṅgāravo māṇavo tenupasaṅkami; upasaṅkamitvā saṅgāravaṃ māṇavaṃ etadavoca:

So she went to Saṅgārava and told him, adding,

“ayaṃ, tāta bhadramukha, so bhagavā cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.

Yassadāni, tāta bhadramukha, kālaṃ maññasī”ti.

“Please, my little dear, go at your convenience.”

“Evaṃ, bho”ti kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

“Yes, ma’am,” replied Saṅgārava. He went to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāravo māṇavo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Santi kho, bho gotama, eke samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti.

“Master Gotama, there are some ascetics and brahmins who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life.

Tatra, bho gotama, ye te samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesam bhavaṃ gotamo katamo”ti?

Where do you stand regarding these?”

“Diṭṭhadhammābhiññāvosānapāramippattānaṃ, ādibrahmacariyaṃ paṭijānantānaṃpi kho ahaṃ, bhāradvāja, vemattaṃ vadāmi.

“I say there is a diversity among those who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life.

Santi, bhāradvāja, eke samaṇabrāhmaṇā anussavikā.

There are some ascetics and brahmins who are oral transmitters.

Te anussavena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti;

Through oral transmission they claim to have mastered the fundamentals of the spiritual life.

seyyathāpi brāhmaṇā tevijjā.

For example, the brahmins who are proficient in the three Vedas.

Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ saddhāmatkena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti;

There are some ascetics and brahmins who solely by mere faith claim to have mastered the fundamentals of the spiritual life.

seyyathāpi takkī vīmaṃsī.

For example, those who rely on logic and inquiry.

Santi, bhāradvāja, eke samanabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya dīṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti.

There are some ascetics and brahmins who, having directly known for themselves the principle regarding teachings not learned before from another, claim to have mastered the fundamentals of the spiritual life.

Tatra, bhāradvāja, ye te samanabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya dīṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

I am one of those.

Tadamināpetam, bhāradvāja, pariyāyena vedittabbaṃ, yathā ye te samanabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya dīṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

And here's a way to understand that I am one of them.

Idha me, bhāradvāja, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

Before my awakening—when I was still unawakened but intent on awakening—I thought:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyā'ti.

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So kho ahaṃ, bhāradvāja, aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantaṇaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Ālāra Kālāma and said to him,

‘icchāmaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evaṃ vutte, bhāradvāja, ālāro kālāmo maṃ etadavoca:

Ālāra Kālāma replied,

‘viharatāyasmā.

‘Stay, venerable.

Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā'ti.

This teaching is such that a sensible person can soon realize their own teacher's doctrine with their own insight and live having achieved it.’

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

I quickly memorized that teaching.

So kho ahaṃ, bhāradvāja, tāvatakenaeva oṭṭhapahatamattena lapitalāpanamattena ‘ñāṇavādañca vadāmi, theravādañca jānāmi, passāmī’ti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

‘It is not solely by mere faith that Ālāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”’

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

‘Surely he meditates knowing and seeing this teaching.’

Atha khvāhaṃ, bhāradvāja, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him:

‘kittavatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’

Evam vutte, bhāradvāja, ālāro kālāmo ākiñcaññāyatanam pavedesi.

When I said this, he declared the dimension of nothingness.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

‘It’s not just Ālāra Kālāma who has faith,

na kho ālārasseva kālāmassa atthi vīriyaṃ ... pe ...
energy,

sati ...
mindfulness,

samādhi ...
immersion,

paññā, mayhampatthi paññā.
and wisdom; I too have these things.

Yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyyan’ti.

Why don’t I make an effort to realize the same teaching that Ālāra Kālāma says he has realized with his own insight?’

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsim.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, bhāradvāja, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him,

‘ettavatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

‘I have, reverend.’

‘Ahaṃpi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!

Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi;

So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it.

yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi.

The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

So the teaching that I know, you know, and the teaching you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti.

Come now, reverend! We should both lead this community together.’

Iti kho, bhāradvāja, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ tṭhesi, ulāraya ca maṃ pūjaya pūjesi.

And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamīṃ.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhāradvāja, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamīṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evam vutte, bhāradvāja, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā.

‘Stay, venerable.

Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakāṃ ācariyakāṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

This teaching is such that a sensible person can soon realize their own teacher's doctrine with their own insight and live having achieved it.

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.
I quickly memorized that teaching.

So kho ahaṃ, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena 'ñāṇavādañca vadāmi, theravādañca jānāmi, passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmettākena sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavesesi;

'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it."

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi'ti.

Surely he meditated knowing and seeing this teaching.'

Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

'kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavesesi'ti?

'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?'

Evam vutte, bhāradvāja, udako rāmaputto nevasaññānāsaññāyatanam pavesesi.

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

'na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

'It's not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ ... pe ...

energy,

sati ...

mindfulness,

samādhi ...

immersion,

paññā, mayhampatthi paññā.

and wisdom; I too have these things.

Yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti pavesesi tassa dhammassa sacchikiriyāya padaheyya'ti.

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?'

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihaṃsiṃ.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

‘ettāvātā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘Ettāvātā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti.

‘He had, reverend.’

‘Ahampi kho, āvuso, ettāvātā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!’

Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvam dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi;

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and live having achieved it.

yaṃ tvam dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi.

The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvam dhammaṃ jānāsi, yaṃ tvam dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi.

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

Come now, reverend! You should lead this community.’

Iti kho, bhāradvāja, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanaṃ papattiya’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in dimension of neither perception nor non-perception.’

So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhāradvāja, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaraḡāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaraḡāmo.

‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, bhāradvāja, tattheva nisīdiṃ:

So I sat down right there, thinking:

‘alamidaṃ padhānāyā’ti.

‘This is good enough for meditation.’

Apiṣṣu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ udaye nikkhittaṃ.

Suppose there was a green, sappy log, and it was lying in water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggīṃ abhinibbattessāmi, tejo pātukarissāmi’ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, bhāradvāja,

What do you think, Bhāradvāja?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udaye nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggīṃ abhinibbatteyya, tejo pātukareyyā’ti?

By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

Taṃ kissa hetu?

Why is that?

Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, taṇca pana udaye nikkhittaṃ;

Because it’s a green, sappy log, and it’s lying in the water.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāḡ assā’ti.

That person will eventually get weary and frustrated.”

“Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamuccā kāmapipāsā kāmaparilāho so ca ajjhattaṃ na suppahīno hoti na suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

Ayaṃ kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the first example that occurred to me.

Aparāpi kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a second example occurred to me.

Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ.

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, bhāradvāja,

What do you think, Bhāradvāja?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyya’ ti?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

Taṃ kissa hetu?

Why is that?

Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ;

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsaṃ kāmapiṇṇāso so ca ajjhataṃ na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samanabrāhmaṇā dukkhā tippā kharā katukā vedanā vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya. No cepi te bhonto samanabrāhmaṇā opakkamikā dukkhā tippā kharā katukā vedanā vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya.

That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

Ayaṃ kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the second example that occurred to me.

Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a third example occurred to me.

Seyyathāpi, bhāradvāja, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, bhāradvāja,
What do you think, Bhāradvāja?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ
uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti?
*By drilling the stick against that dried up, withered log on dry land far from water, could they
light a fire and produce heat?”*

“Evaṃ, bho gotama.
“Yes, Master Gotama.

Taṃ kissa hetu?
Why is that?

Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale
nikkhittaṃ”ti.
Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

“Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa
ca kāmehi vūpakatṭhā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho
kāmamucchā kāmāpipāsā kāmāpariḷāho so ca ajjhataṃ suppahīno hoti
suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā
kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya
sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā
kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.
*“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from
sensual pleasures. And they have internally given up and stilled desire, affection, infatuation,
thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp,
severe, acute feelings due to overexertion, they are capable of knowledge and vision, of
supreme awakening.*

Ayaṃ kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.
This was the third example that occurred to me.

Imā kho maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.
*These are the three examples, which were neither supernaturally inspired, nor learned before
in the past, that occurred to me.*

Tassa mayhaṃ, bhāradvāja, etadahosi:
Then it occurred to me,

‘yannūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ
abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṇ’ti.
*‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze,
squash, and torture mind with mind.’*

So kho ahaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā
cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.
So that’s what I did,

Tassa mayhaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā
cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.
until sweat ran from my armpits.

Seyyathāpi, bhāradvāja, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā
khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;
*It was like when a strong man grabs a weaker man by the head or throat or shoulder and
squeezes, squashes, and tortures them.*

evameva kho me, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā
cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.
*In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I
squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.*

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I practice the breathless absorption?’

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

But then winds came out my ears making a loud noise,

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

like the puffing of a blacksmith’s bellows.

evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

But then strong winds ground my head,

Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimattheyya;

like a strong man was drilling into my head with a sharp point.

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.

But then I got a severe headache,

Seyyathāpi, bhāradvāja, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya;

like a strong man was tightening a tough leather strap around my head.

evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakāmyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

But then strong winds carved up my belly,

Seyyathāpi, bhāradvāja, dakkho goghātakō vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya;

like a deft butcher or their apprentice was slicing my belly open with a meat cleaver.

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakāmyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.

But then there was an intense burning in my body,

Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu
gahetvā āṅgarakāsuyā santāpeyyuṃ samparitāpeyyuṃ;

*like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of
glowing coals.*

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu
uparuddhesu adhimatto kāyasmim ḍāho hoti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati
asammuthā, sāraddho ca pana me kāyo hoti appatippassaddho, teneva
dukkhappadhānena padhānābhitunnassa sato.

*My energy was roused up and unflagging, and my mindfulness was established and lucid, but
my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.*

Apissu maṃ, bhāradvāja, devatā disvā evamāhaṃsu:

Then some deities saw me and said,

‘kālaṅkato samaṇo gotamo’ti.

‘The ascetic Gotama is dead.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karotī’ti.

‘He’s not dead, but he’s dying.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, nāpi kālaṃ karoti;

*‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected
ones live.’*

araḥaṃ samaṇo gotamo, vihāro tveva so arahato evarūpo hotī’ti.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’ti.

‘Why don’t I practice completely cutting off food?’

Atha kho maṃ, bhāradvāja, devatā upasaṅkamitvā etadavocuṃ:

But deities came to me and said,

‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.

‘Good sir, don’t practice totally cutting off food.’

Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ
dibbaṃ ojaṃ lomakūpehi ajjhohāressāma.

If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Tāya tvaṃ yāpessasī’ti.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ
lomakūpehi ajjhohāreyyūṃ, tāya cāhaṃ yāpeyyaṃ.

*‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores,
that would be a lie on my part.’*

Taṃ mamassa musā’ti.

So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, ‘halan’ti vadāmi.
So I dismissed those deities, saying, ‘There’s no need.’

Tassa mayhaṃ, bhāradvāja, etadahosi:
Then it occurred to me,

‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ’ti.

‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’

So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresim̐ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.

So that’s what I did,

Tassa mayhaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.
until my body became extremely emaciated.

Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā; evamevassu me āṅgapaccaṅgāni 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 vattaṇāvaḷi; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.
my vertebrae stuck out like beads on a string,

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya.
and my ribs were as gaunt as the broken-down rafters on an old barn.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito hoti sammilāto; evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

So kho ahaṃ, bhāradvāja, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariḅgaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariḅgaṇhāmi; yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya.
As long as I, bhāradvāja, ‘my back I’ll rub to the bone’—that’s how I rubbed my back; as long as I, bhāradvāja, ‘my back I’ll rub to the bone’—that’s how I rubbed my back.

So kho ahaṃ, bhāradvāja, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

So kho ahaṃ, bhāradvāja, imameva kāyaṃ assāsento paṇinā gattāni anumajjāmi. Tassa mayhaṃ, bhāradvāja, paṇinā gattāni anumajjato pūṭimulāni lomāni kāyasmaṃ papatanti tāyevappāhāratāya.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.
Then some people saw me and said: ‘The ascetic Gotama is black.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.
Some said: ‘He’s not black, he’s brown.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo napi sāmo, maṇḍuracchavi samaṇo gotamo’ti;
Some said: ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’

yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhārātāya.
That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Tassa mayhaṃ, bhāradvāja, etadahosi:
Then it occurred to me,

‘ye kho keci aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo;
Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo;

yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyāññadassanavisesaṃ.
But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.

Siyā nu kho añño maggo bodhāyā’ti?
Could there be another path to awakening?’

Tassa mayhaṃ, bhāradvāja, etadahosi:
Then it occurred to me,

‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā.
I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Siyā nu kho eso maggo bodhāyā’ti?
Could that be the path to awakening?’

Tassa mayhaṃ, bhāradvāja, satānusāri viññāṇaṃ ahosi:
Stemming from that memory came the realization:

‘eseva maggo bodhāyā’ti.
‘That’ is the path to awakening!’

Tassa mayhaṃ, bhāradvāja, etadahosi:
Then it occurred to me,

‘kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’ti?
Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’

Tassa mayhaṃ, bhāradvāja, etadahosi:

I thought,

‘na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’^{ti}.

‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘na kho taṃ sukaraṃ sukhaṃ adhigantum evaṃ adhimattakasimānaṃ pattakāyena.

‘I can’t achieve that pleasure with a body so excessively emaciated. Why don’t I eat some solid food, some rice and porridge?’

Yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ^{ti}.

So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

So I ate some solid food.

Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti:

Now at that time the five mendicants were attending on me, thinking,

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessaṭ’^{ti}.

‘The ascetic Gotama will tell us of any truth that he realizes.’

Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja paḍkamimsu:

But when I ate some solid food, they left disappointed in me, saying,

‘bāhulliko samaṇo gotamo padhānavibbhanto āvatto bāhullāyā’^{ti}.

‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicca kāmehi ... pe ... pathamaṃ jhānaṃ upasampajja vihāsim.

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ...

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja vihāsim.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaṇiye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātim dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

Ayaṃ kho me, bhāradvāja, rattiyā paṭhame yāme paṭhamā vijjā adhigatā,

This was the first knowledge, which I achieved in the first watch of the night.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte sattānaṃ cutūpapātānāyā cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ... pe ...

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds ...

ayaṃ kho me, bhāradvāja, rattiyaṃ majjhime yāme dutiyaṃ

This was the second knowledge, which I achieved in the middle watch of the night.

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim;

I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñānaṃ ahoṣi.

When it was freed, I knew it was freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṃ kho me, bhāradvāja, rattiyaṃ pacchime yāme tatiyaṃ

This was the third knowledge, which I achieved in the last watch of the night.

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato’ti.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.”

Evam vutte, saṅgāravo māṇavo bhagavantam etadavoca:

When he had spoken, Saṅgārava said to the Buddha,

“atthitavatam bhoto gotamassa padhānam ahosi, sappurisavatam bhoto gotamassa padhānam ahosi;

“Master Gotama’s effort was steadfast and appropriate for a good person,

yathā tam arahato sammāsambuddhassa.

since he is a perfected one, a fully awakened Buddha.

Kim nu kho, bho gotama, atthi devā”ti?

But Master Gotama, do gods absolutely exist?”

“Thānaso metam, bhāradvāja, viditam yadidaṃ—

“I’ve understood the existence of gods in terms of causes.”

adhidevā”ti.

“Kim nu kho, bho gotama, ‘atthi devā’ti puṭṭho samāno ‘thānaso metam, bhāradvāja, viditam yadidaṃ adhidevā’ti vadesi.

“But Master Gotama, when asked ‘Do gods exist?’ why did you say that you have understood the existence of gods in terms of causes?

Nanu, bho gotama, evam sante tucchā musā hoti”ti?

If that’s the case, isn’t it a hollow lie?”

“Atthi devā”ti, bhāradvāja, puṭṭho samāno ‘atthi devā’ti yo vadeyya, ‘thānaso me viditā’ti yo vadeyya;

“When asked ‘Do gods exist’, whether you reply ‘Gods exist’ or ‘I’ve understood it in terms of causes’

atha khvettha viññunā purisena ekamsena niṭṭham gantabbam yadidaṃ:

a sensible person would come to the definite conclusion that

‘atthi devā’”ti.

gods exist.”

“Kissa pana me bhavam gotamo ādikeneva na byākāsi”ti?

“But why didn’t you say that in the first place?”

“Uccena sammatam kho etam, bhāradvāja, lokasmiṃ yadidaṃ:

“It’s widely agreed in the world that

‘atthi devā’”ti.

gods exist.”

Evam vutte, saṅgāravo māṇavo bhagavantam etadavoca:

When he had spoken, Saṅgārava said to the Buddha,

“abhikkantam, bho gotama, abhikkantam, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya:

‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāham bhavantam gotamam saraṇam gacchāmi dhammaṃca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakam maṃ bhavam gotamo dhāretu ajjatagge pānupetaṃ saraṇam gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṅgāraṇasuttaṃ niṭṭhitaṃ dasamaṃ.

Brāhmaṇavaggo niṭṭhito pañcamaṃ.

Brahmāyu selassalāyano,

ghoṭamukho ca brāhmaṇo;

Caṅkī esu dhanañjāni,

vāsetṭho subhagāravoti.

Vaggo gahapati bhikkhu,

paribbājakanāmakō;

Rājavaggo brāhmaṇoti,

pañca majjhimaāgame.

Majjhimaṇṇāsakaṃ samattaṃ.

Majjhima Nikāya 101

Middle Discourses 101

Devadahasutta

At Devadaha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo.

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha.

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:

“santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Mendicants, there are some ascetics and brahmins who have this doctrine and view:

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.

Iti purāṇānaṃ kammānaṃ tapasā byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkhaṃ 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.’

Evaṃvādino, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

Evaṃvādāhaṃ, bhikkhave, nigaṇṭhe upasaṅkamitvā evaṃ vadāmi:

I’ve gone up to the Jain ascetics who say this and said,

‘saccaṃ kira tumhe, āvuso nigaṇṭhā, evaṃvādino evaṃdiṭṭhino—

‘Is it really true that this is the venerables’ view?’

yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkhaṃ nijjinṇaṃ bhavissati”ti?

Te ca me, bhikkhave, nigaṇṭhā evaṃ puṭṭhā ‘āmā’ti paṭijānanti.

They admitted that it is.

Tyāhaṃ evaṃ vadāmi:

I said to them,

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ahuvamheva mayaṃ pubbe, na nāhuvamhā’ti?

for sure that you existed in the past, and it is not the case that you didn’t exist?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhā’ti?

for sure that you did bad deeds in the past?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti?

that you did such and such bad deeds?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam 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 hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadan’ti?

about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Iti kira tumhe, āvuso nigaṇṭhā, na jānātha—

‘So it seems that you don’t know any of these things.

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha—

ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjinnaṃ bhavissatīti, na jānātha—

dittheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallamassa veyyākaraṇāya:
In that case, it's not appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

Sace pana tumhe, āvuso nigaṇṭhā, jāneyyātha—
Now, supposing you did know these things.

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha—

dittheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallamassa veyyākaraṇāya:
In that case, it would be appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

Seyyathāpi, āvuso nigaṇṭhā, puriso sallena viddho assa savisena gālīhūpalepanena;
Suppose a man was struck by an arrow thickly smeared with poison,

so sallassapi vedhanahetu dukkhā tībā kaṭukā vedanā vediyeyya.
causing painful feelings, sharp and severe.

Tassa mittāmaccaṃ ñātisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyuṃ.
Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya;
The surgeon would cut open the wound with a scalpel,

so satthenapi vaṇamukhassa parikantanahetu dukkhā tībā kaṭukā vedanā vediyeyya.
causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto esaniyā sallam̐ eseyya;

They'd probe for the arrow,

so esaniyāpi sallassa esanāhetu dukkhā tībā kaṭukā vedanā vediyeyya.

causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto sallam̐ abbuheyya;

They'd extract the arrow,

so sallassapi abbuhanahetu dukkhā tībā kaṭukā vedanā vediyeyya.

causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto agadaṅgāram̐ vaṇamukhe odaheyya;

They'd apply cauterizing medicine to the wound,

so agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tībā kaṭukā vedanā vediyeyya.

causing painful feelings, sharp and severe.

So aparena samayena rūḥhena vaṇena sañchavinā arogo assa sukhī serī sayam̐vasī yena kāmaṅgamo.

After some time that wound would be healed and the skin regrown. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

Tassa evamassa:

They'd think,

“ahaṃ kho pubbe sallena viddho ahosiṃ savisena gāl̐hūpalepanena.

“Earlier I was struck by an arrow thickly smeared with poison,

Sohaṃ sallassapi vedhanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

causing painful feelings, sharp and severe.

Tassa me mittāmaccā nātisālohitā bhisakkaṃ sallakattam̐ upat̐thapesuṃ.

My friends and colleagues, relatives and kin got a field surgeon to treat me.

Tassa me so bhisakko sallakatto satthena vaṇamukhaṃ parikanti;

At each step, the treatment was painful.

sohaṃ satthenapi vaṇamukhassa parikantanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto esaniyā sallam̐ esi;

so ahaṃ esaniyāpi sallassa esanāhetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto sallam̐ abbuhi;

sohaṃ sallassapi abbuhanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto agadaṅgāram̐ vaṇamukhe odahi;

sohaṃ agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Somhi etarahi rūḥhena vaṇena sañchavinā arogo sukhī serī sayam̐vasī yena kāmaṅgamo”ti.

But these days that wound is healed and the skin regrown. I'm healthy, happy, autonomous, my own master, able to go where I want.”

Evameva kho, āvuso nigaṇṭhā, sace tumhe jāneyyātha—

In the same way, reverends, if you knew about these things,

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallaṃassa veyyākaraṇāya:
it would be appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisaṃpuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhayaṃ; kammakkhayaṃ dukkhakkhayaṃ; dukkhakkhayaṃ vedanākkhayaṃ; vedanākkhayaṃ sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

Yasmā ca kho tumhe, āvuso nigaṇṭhā, na jānātha—
But since you don't know any of these things,

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, na jānātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ;

tas mā āyasmantānaṃ nigaṇṭhānaṃ na kallaṃassa veyyākaraṇāya:
it's not appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisaṃpuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhayaṃ; kammakkhayaṃ dukkhakkhayaṃ; dukkhakkhayaṃ vedanākkhayaṃ; vedanākkhayaṃ sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

Evaṃ vutte, bhikkhave, te nigaṇṭhā maṃ etadavocaṃ:
When I said this, those Jain ascetics said to me,

‘nigaṇṭho, āvuso, nāṭaputto sabbaññū sabbadassāvī, aparisesaṃ nāṇadassanaṃ 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 nāṇadassanaṃ paccupaṭṭhitaṃ”ti.

“Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

So evamāha:

He says:

“atthi kho vo, āvuso nigaṇṭhā, pubbeva pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha,

“O reverend Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities.

yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatim pāpakammasa 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 byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

āyatim anavassavā kammakkhaya; kammakkhaya dukkhakkhaya; dukkhakkhaya vedanākkhaya; vedanākkhaya sabbam dukkham nijjinnaṃ 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.”

Taṇha panamhākaṃ ruccati ceva khamati ca, tena camhā attamaṇā’ti.

We like and accept this, and we are satisfied with it.’

Evam vutte, ahaṃ, bhikkhave, te nigaṇṭhe etadavocaṃ:

When they said this, I said to them,

‘pañca kho ime, āvuso nigaṇṭhā, dhammā diṭṭheva dhamme dvidhāvipakā.

‘These five things can be seen to turn out in two different ways.

Katame pañca?

What five?

Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti—

Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration.

ime kho, āvuso nigaṇṭhā, pañca dhammā diṭṭheva dhamme dvidhāvipakā.

These are the five things that can be seen to turn out in two different ways.

Tatrāyasmantānaṃ nigaṇṭhānaṃ kā atītaṃse sathhari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā diṭṭhinijjhānakkhanti”ti.

In this case, what faith in your teacher do you have when it comes to the past? What preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?’

Evamvādī kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci sahadhammikaṃ vādapāṭihāraṃ samanupassāmi.

When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi:

Furthermore, I said to those Jain ascetics,

‘taṃ kiṃ maññatha, āvuso nigaṇṭhā.

‘What do you think, reverends?

Yasmim vo samaye tibbo upakkamo hoti tibbam padhānam, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha;

At a time of intense exertion and striving do you experience painful, sharp, severe, acute feelings due to overexertion?

yasmim pana vo samaye na tibbo upakkamo hoti na tibbam padhānam, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyethā'ti?

Whereas at a time without intense exertion and striving do you not experience painful, sharp, severe, acute feelings due to overexertion?'

'Yasmim no, āvuso gotama, samaye tibbo upakkamo hoti tibbam padhānam, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyāma;

'Reverend Gotama, at a time of intense exertion we experience painful, sharp feelings due to overexertion,

yasmim pana no samaye na tibbo upakkamo hoti na tibbam padhānam, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyāma'ti.

not without intense exertion.'

'Iti kira, āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbam padhānam, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha;

'So it seems that only at a time of intense exertion do you experience painful, sharp feelings due to overexertion,

yasmim pana vo samaye na tibbo upakkamo hoti na tibbam padhānam, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha.

not without intense exertion.

Evam sante āyasmantānam nigaṇṭhānam na kallamassa veyyākaraṇāya:

In that case, it's not appropriate for the Jain venerables to declare:

“yam kiñcāyam purisapuggalo paṭisaṃvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam taṃ pubbekatahetu.

“Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. ...”

Iti purāṇānam kammānam tapasā byantūbhāvā, navānam kammānam akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjiṇṇam bhavissati”ti.

Sace, āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbam padhānam, na tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha;

If at a time of intense exertion you did not experience painful, sharp feelings due to overexertion,

yasmim pana vo samaye na tibbo upakkamo hoti na tibbam padhānam, tibbā tasmim samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha;

and if without intense exertion you did experience such feelings,

evam sante āyasmantānam nigaṇṭhānam kallamassa veyyākaraṇāya:

it would be appropriate for the Jain venerables to declare this.

“yam kiñcāyam purisapuggalo paṭisaṃvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam taṃ pubbekatahetu.

Iti purāṇānam kammānam tapasā byantūbhāvā, navānam kammānam akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjiṇṇam bhavissati”ti.

Yasmā ca kho, āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmim sāmāye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

But since this is not the case,

yasmim pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmim sāmāye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

te tumhe sāmāmyeva opakkamikā dukkhā tikkā kaṭukā vedanā vedayamānā avijjā aññāṇā sammohā vipaccetha:

aren't you experiencing painful, sharp feelings due only to your own exertion, which out of ignorance, unknowing, and confusion you misconstrue to imply:

“yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

“Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. ...”?

Iti purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkhaṃ nijjiṇṇaṃ bhaviṣṣatī”ti.

Evaṃvādīpi kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci sahadhammikaṃ vāda-paṭihāraṃ samanupassāmi.

When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi:

Furthermore, I said to those Jain ascetics,

‘taṃ kiṃ maññāthāvuso nigaṇṭhā, yamidaṃ kammaṃ ditthadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced in this life, can exertion make it be experienced in lives to come?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā ditthadhammavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced in lives to come, can exertion make it be experienced in this life?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññāthāvuso nigaṇṭhā, yamidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced as pleasure, can exertion make it be experienced as pain?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced as pain, can exertion make it be experienced as pleasure?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yaṃidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced when fully ripened, can exertion make it be experienced when not fully ripened?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced when not fully ripened, can exertion make it be experienced when fully ripened?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yaṃidaṃ kammaṃ bahavedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced strongly, can exertion make it be experienced weakly?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced weakly, can exertion make it be experienced strongly?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yaṃidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā āvedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced, can exertion make it not be experienced?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ āvedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is not to be experienced, can exertion make it be experienced?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Iti kira, āvuso nigaṇṭhā, yaṃidaṃ kammaṃ dīṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti alabbhametaṃ, yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā dīṭṭhadhammavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ bahavedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā āvedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti alabbhametaṃ;

‘So it seems that exertion cannot change the way deeds are experienced in any of these ways.’

evam sante āyasmantānaṃ nigaṇṭhānaṃ aphalo upakkamo hoti, aphalaṃ padhānaṃ’.

This being so, your exertion and striving are fruitless.’

Evamvādī, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

Evamvādīnaṃ, bhikkhave, nigaṇṭhānaṃ dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

Saying this, the Jain ascetics deserve rebuke and criticism on ten legitimate grounds.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of past deeds,

addhā, bhikkhave, nigaṇṭhā pubbe dukkaṭakammakārino yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains have done bad deeds in the past, since they now experience such intense pain.

Sace, bhikkhave, sattā issaranimmānaheṭu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the Lord God’s creation,

addhā, bhikkhave, nigaṇṭhā pāpakena issarena nimmitā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains were created by a bad God, since they now experience such intense pain.

Sace, bhikkhave, sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of circumstance and nature,

addhā, bhikkhave, nigaṇṭhā pāpasāṅgatikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains arise from bad circumstances, since they now experience such intense pain.

Sace, bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the class of rebirth,

addhā, bhikkhave, nigaṇṭhā pāpābhijātikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains have been reborn in a bad class, since they now experience such intense pain.

Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of exertion in the present,

addhā, bhikkhave, nigaṇṭhā evarūpā diṭṭhadhammūpakkamā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains exert themselves badly in the present, since they now experience such intense pain.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

The Jains deserve criticism whether or not sentient beings experience pleasure and pain because of past deeds,

no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā issaranimmānaheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or the Lord God’s creation,

no ce sattā issaranimmānaheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or circumstance and nature,

no ce sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or class of rebirth,

no ce sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or exertion in the present.

no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Evamvādī, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

Evamvādīnaṃ, bhikkhave, nigaṇṭhānaṃ ime dasa sahadhammikā vādānuvādā gārayhaṃ thānaṃ āgacchanti.

The Jain ascetics who say this deserve rebuke and criticism on these ten legitimate grounds.

Evam kho, bhikkhave, aphalo upakkamo hoti, aphalaṃ padhānaṃ.

That's how exertion and striving is fruitless.

Kathaṇca, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ?

And how is exertion and striving fruitful?

Idha, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikaṇca sukhaṃ na pariccejati, tasmiṇca sukhe anadhimucchito hoti.

It's when a mendicant doesn't bring suffering upon themselves; and they don't give up legitimate pleasure, but they're not besotted with that pleasure.

So evaṃ pajānāti:

They understand:

‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti’ti.

‘When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.’

So yassa hi khvāssa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, saṅkhāraṃ tattha padahati.

So they either actively strive or develop equanimity as appropriate.

Yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti, upekkhaṃ tattha bhāveti.

Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti—

Through active striving they become dispassionate towards that specific source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti—

Through developing equanimity they become dispassionate towards that other source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Seyyathāpi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tibbacchando tībāpekkho.

Suppose a man is in love with a woman, full of intense desire and lust.

So taṃ itthiṃ passeyya aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ saṃhasantiṃ.

Then he sees her standing together with another man, chatting, giggling, and laughing.

Taṃ kiṃ maññaṇa, bhikkhave,

What do you think, mendicants?

api nu tassa purisassa amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ
sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ
sokaparidevadukkhadomanassūpāyāsā”ti?

Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?”

“Evaṃ, bhante”.

“Yes, sir.

“Taṃ kissa hetu”?

Why is that?

“Amu hi, bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando
tubbāpekkho.

Because that man is in love that woman, full of intense desire and lust.”

Tasmā taṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ sokaparidevadukkhadomanassūpāyāsā”ti.

“Atha kho, bhikkhave, tassa purisassa evamassa:

“Then that man might think:

‘ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tubbāpekkho.

I’m in love with that woman, full of intense desire and lust.

Tassa me amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ saṃhasantiṃ uppajjanti sokaparidevadukkhadomanassūpāyāsā.

*When I saw her standing together with another man, chatting, giggling, and laughing, it gave
rise to sorrow, lamentation, pain, sadness, and distress for me.*

Yannūnāhaṃ yo me amussā itthiyā chandarāgo taṃ pajaheyyan’ti.

Why don’t I give up that desire and lust for that woman?”

So yo amussā itthiyā chandarāgo taṃ pajaheyya.

So that’s what he did.

So taṃ itthiṃ passeyya apareṇa samayena aññaṇa purisena saddhiṃ santiṭṭhantiṃ
sallapantiṃ sañjagghantiṃ saṃhasantiṃ.

*Some time later he sees her again standing together with another man, chatting, giggling, and
laughing.*

Taṃ kiṃ maññaṇa, bhikkhave,

What do you think, mendicants?

api nu tassa purisassa amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ
sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ
sokaparidevadukkhadomanassūpāyāsā”ti?

Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?”

“No hetuṃ, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Amu hi, bhante, puriso amussā itthiyā virāgo.

Because he no longer desires that woman.”

Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ samhasantiṃ na uppajjeyyūṃ
soka-parideva-dukkhadomanassūpāyāsā”ti.

“Evameva kho, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena
addhabhāveti, dhammikañca sukhaṃ na pariccajati, tasmīñca sukhe anadhimucchito
hoti.

*“In the same way, a mendicant doesn’t bring suffering upon themselves; and they don’t give up
legitimate pleasure, but they’re not besotted with that pleasure.*

So evaṃ pajānāti:

They understand:

‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo
hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo
hoti”ti.

*‘When I actively strive I become dispassionate towards this source of suffering. But when I
develop equanimity I become dispassionate towards this other source of suffering.’*

So yassa hi khvāssa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā
virāgo hoti, saṅkhāraṃ tattha padahati;

So they either actively strive or develop equanimity as appropriate.

yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti,
upekkhaṃ tattha bhāveti.

Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti—

Through active striving they become dispassionate towards that specific source of suffering,

evampissa taṃ dukkhaṃ nijjinṇaṃ hoti.

and so that suffering is worn away.

Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti—

*Through developing equanimity they become dispassionate towards that other source of
suffering,*

evampissa taṃ dukkhaṃ nijjinṇaṃ hoti.

and so that suffering is worn away.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That’s how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati:

Furthermore, a mendicant reflects:

‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā
parihāyanti;

‘When I live as I please, unskillful qualities grow and skillful qualities decline.

dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā
abhivaḍḍhanti.

But when I strive painfully, unskillful qualities decline and skillful qualities grow.

Yannūnāhaṃ dukkhāya attānaṃ padaheyyan’ti.

Why don’t I strive painfully?’

So dukkhāya attānaṃ padahati.

So that’s what they do,

Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā
abhivaḍḍhanti.

and as they do so unskillful qualities decline and skillful qualities grow.

So na aparena samayena dukkhāya attānaṃ padahati.

After some time, they no longer strive painfully.

Taṃ kissa hetu?

Why is that?

Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti.

Because they have accomplished the goal for which they strived painfully.

Tasmā na aparena samayena dukkhāya attānaṃ padahati.

Seyyathāpi, bhikkhave, usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

Suppose an arrowsmith was heating an arrow shaft between two firebrands, making it straight and fit for use.

Yato kho, bhikkhave, usukārassa tejanaṃ dvīsu alātesu ātāpitaṃ hoti paritāpitaṃ ujum kataṃ kammaniyaṃ, na so taṃ aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

After it's been made straight and fit for use, they'd no longer heat it to make it straight and fit for use.

Taṃ kissa hetu?

Why is that?

Yassa hi so, bhikkhave, atthāya usukāro tejanaṃ dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyaṃ svāssa attho abhinipphanno hoti.

Because they have accomplished the goal for which they heated it.

Tasmā na aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

Evameva kho, bhikkhave, bhikkhu iti paṭisañcikkhati:

In the same way, a mendicant reflects:

‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

‘When I live as I please, unskillful qualities grow and skillful qualities decline.

dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

But when I strive painfully, unskillful qualities decline and skillful qualities grow.

Yannūnāhaṃ dukkhāya attānaṃ padaheyyan’ti.

Why don’t I strive painfully?’ ...

So dukkhāya attānaṃ padahati.

Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

So na aparena samayena dukkhāya attānaṃ padahati.

Taṃ kissa hetu?

Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti.

Tasmā na aparena samayena dukkhāya attānaṃ padahati.

After some time, they no longer strive painfully.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, idha tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

Furthermore, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect:

‘sambādhō gharāvāso rajāpatho, abbhokāso pabbajā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ.

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikāṅkhī, athena suabhihūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya—iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā kālana sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitāṃ.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījaḡāma bhūtagāmasamārambhā paṭivirato hoti.

They avoid injuring plants and seeds.

Ekabhattiko hoti rattūparato virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditaṃ vīsūkadassanā paṭivirato hoti.

They avoid dancing, singing, music, and seeing shows.

Mālāḡandhavilepanadhāraṇamaṇḡanaṇavibhūsanatthānā paṭivirato hoti.

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

Uccāsayanamahāsayanā paṭivirato hoti.

They avoid high and luxurious beds.

Jātarūparaḡatapaḡiggahaṇā paṭivirato hoti.

They avoid receiving gold and money,

Āmakadhaṇṇapaḡiggahaṇā paṭivirato hoti.

raw grains,

Āmakamaṃsaḡapaḡiggahaṇā paṭivirato hoti.

raw meat,

Itthikumārīkaḡapaḡiggahaṇā paṭivirato hoti.

women and girls,

Dāsīdāsapaḡiggahaṇā paṭivirato hoti.

male and female bondservants,

Aḡelakapaḡiggahaṇā paṭivirato hoti.

goats and sheep,

Kukkuṭasūkaraḡapaḡiggahaṇā paṭivirato hoti.

chickens and pigs,

Haṭṭhigavassavaḡavapaḡiggahaṇā paṭivirato hoti.

elephants, cows, horses, and mares,

Khattavattḡupaḡiggahaṇā paṭivirato hoti.

and fields and land.

Dūṭeyyaḡapaḡiḡagamanānuyogā paṭivirato hoti.

They avoid running errands and messages;

Kayavikkayā paṭivirato hoti.

buying and selling;

Tulākūṭakamṣakūṭamānakūṭā paṭivirato hoti.

falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.

They're content with robes to look after the body and alms-food to look after the belly.

Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva deti sapattabhārova ḍeti;

They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena; so yena yeneva pakkamati samādāyeva pakkamati.

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ... pe ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaranamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyaśaṃvarena samannāgato, iminā ca ariyena satīsampajaññaṇa samannāgato

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhataṃ piṇḍapātaṭaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti.

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti.

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti.

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena patisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo viṣampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatpāpasiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpappanno’ ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte sattānaṃ cutūpapātānaṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā 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 sāggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaṇsamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, aviññāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Evampi kho, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Evaṃvādī, bhikkhave, tathāgatā.

Such is the doctrine of the Realized One.

Evamvādīnaṃ, bhikkhave, tathāgatānaṃ dasa sahadhammikā pāsaṃsatthānā āgacchanti.

Saying this, the Realized One deserves praise on ten legitimate grounds.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of past deeds,

addhā, bhikkhave, tathāgato pubbe sukatakammakārī yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One has done good deeds in the past, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the Lord God's creation,

addhā, bhikkhave, tathāgato bhaddakena issarena nimmito yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One was created by a good God, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of circumstance and nature,

addhā, bhikkhave, tathāgato kalyāṇasaṅgatiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One arises from good circumstances, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the class of rebirth,

addhā, bhikkhave, tathāgato kalyāṇābhijātiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One was reborn in a good class, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā dīṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of exertion in the present,

addhā, bhikkhave, tathāgato kalyāṇadīṭṭhadhammūpakkamo yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One exerts himself well in the present, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

The Realized One deserves praise whether or not sentient beings experience pleasure and pain because of past deeds,

no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

or the Lord God's creation,

no ce sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

or circumstance and nature,

no ce sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

or class of rebirth,

no ce sattā abhijāti hetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

or exertion in the present.

Evaṃvādī, bhikkhave, tathāgatā.

Such is the doctrine of the Realized One.

Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ ime dasa sahadhammikā pāsaṃsatṭhānā āgacchantī”ti.

Saying this, the Realized One deserves praise on these ten legitimate grounds.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Devadahasuttaṃ niṭṭhitaṃ paṭhamam.

Pañcattayasutta

The Five and Three

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:

“santi, bhikkhave, eke samanabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabhha anekavihitāni adhivuttiṭṭhāni abhivadanti.

“Mendicants, there are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future.

‘Saññī attā hoti aroga paraṃ maraṇā’ti—

Some propose this: ‘The self is percipient and is sound after death.’

ittheke abhivadanti;

‘asaññī attā hoti aroga paraṃ maraṇā’ti—

Some propose this: ‘The self is non-percipient and is sound after death.’

ittheke abhivadanti;

‘nevasaññīnāsaññī attā hoti aroga paraṃ maraṇā’ti—

Some propose this: ‘The self is neither percipient nor non-percipient and is sound after death.’

ittheke abhivadanti;

sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti,

diṭṭhadhammanibbānaṃ vā paneke abhivadanti.

But some assert the annihilation, eradication, and obliteration of an existing being, while others propose extinguishment in the present life.

Iti santaṃ vā attānaṃ paññapenti arogaṃ paraṃ maraṇā, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti.

Thus they assert an existent self that is sound after death; or they assert the annihilation of an existing being; or they propose extinguishment in the present life.

Iti imāni pañca hutvā tīni honti, tīni hutvā pañca honti—

In this way five become three, and three become five.

ayamuddeso pañcattayassa.

This is the passage for recitation of the five and three.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamānasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, etaṃ vā panekeṣaṃ upātivattataṃ viññānakasiṇameke abhivadanti appamānaṃ āneñjaṃ.

Now, the ascetics and brahmins who assert a self that is percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some among those who go beyond this propose universal consciousness, limitless and imperturbable.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ye kho te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamānasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, yā vā panetāsaṃ saññānaṃ pariśuddhā paramā aggā anuttariyā akkhāyati—

There are ascetics and brahmins who assert a self that is percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception.

yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ.

‘Natthi kiñcī’ti ākiñcaññāyatanaṃ meke abhivadanti appamānaṃ āneñjaṃ.

Or some, aware that ‘there is nothing at all’, propose the dimension of nothingness, limitless and imperturbable. They declare that this is the purest, highest, best, and supreme of all those perceptions, whether of form or of formlessness or of unity or of diversity.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassavī tathāgato tadupātivatto.

Understanding thus and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā.

Now, the ascetics and brahmins who assert a self that is non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

So they reject those who assert a self that is percipient and sound after death.

Taṃ kissa hetu?

Why is that?

Saññā rogo saññā gaṇḍo saññā sallamaṃ, etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ: ‘asaññaṃ ti.

Because they believe that perception is a disease, a boil, a dart, and that the state of non-perception is peaceful and sublime.

Tayidaṃ, bhikkhave, tathāgato abhijānāti

The Realized One understands this as follows.

ye kho te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā.

There are ascetics and brahmins who assert a self that is non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya:

But if any ascetic or brahmin should say this:

‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi, viññānassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūhiṃ vā vepullā vā paññapessāmi’ ti—

‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’

netamaṃ thānaṃ vijjati.

That is not possible.

‘Tayidaṃ saṅkhatamaṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā.

Now, the ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

So they reject those who assert a self that is percipient and sound after death, as well as those who assert a self that is non-percipient and sound after death.

Taṃ kissa hetu?

Why is that?

Saññā rogo saññā gaṇḍo saññā sallam, asaññā sammoho, etaṃ santam etaṃ paṇītaṃ yadidaṃ:

Because they believe that perception is a disease, a boil, a dart, and that the state of neither perception nor non-perception is peaceful and sublime.

‘nevasaññānāsaññān’^{ti}.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ye kho te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā.

There are ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ditthasutamutaviññātabbasaṅkhāramattena etassa āyatanassa upasampadaṃ paññapenti, byasanañhetam, bhikkhave, akkhāyati etassa āyatanassa upasampadāya.

Some ascetics or brahmins assert the embracing of that dimension merely through the conditioned phenomena of what is seen, heard, thought, and known. But that is said to be a disastrous approach.

Na hetam, bhikkhave, āyatanam saṅkhārasamāpattipattabbamakkhāyati;

For that dimension is said to be not attainable by means of conditioned phenomena,

saṅkhārāvesasamāpattipattabbametam, bhikkhave, āyatanamakkhāyati.

but only with a residue of conditioned phenomena.

‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho atthetan’^{ti}—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti vidaditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

Now, the ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being reject those who assert a self that is sound after death, whether percipient or non-percipient or neither percipient non-percipient.

Tam kissa hetu?

Why is that?

Sabbepime bhonto samaṇabrāhmaṇā uddham saram āsattiṃyeva abhivadanti:

Because all of those ascetics and brahmins only assert their attachment to moving up to a higher realm:

‘iti pecca bhavissāma, iti pecca bhavissāmā’^{ti}.

‘After death we shall be like this! After death we shall be like that!’

Seyyathāpi nāma vāṇijassa vāṇijjāya gacchato evaṃ hoti:

Suppose a trader was going to market, thinking:

‘ito me idaṃ bhavissati, iminā idaṃ lacchāmā’^{ti};

‘With this, that shall be mine! This way, I shall get that!’

evamevime bhonto samaṇabrāhmaṇā vāṇijūpamā maññe paṭibhanti:
In the same way, those ascetics and brahmins seem to be like traders when they say:

‘iti pecca bhavissāma, iti pecca bhavissāmā’ti.
‘After death we shall be like this! After death we shall be like that!’

Tayidaṃ, bhikkhave, tathāgato abhijānāti.
The Realized One understands this as follows.

Ye kho te bhonto samaṇabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti te sakkāyabhayaṃ sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti.
The ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being; from fear and disgust with identity, they just keep running and circling around identity.

Seyyathāpi nāma sā gaddulabaddho dalhe thambhe vā khile vā upanibaddho, tameva thambhaṃ vā khilaṃ vā anuparidhāvati anuparivattati;
Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.

evamevime bhonto samaṇabrāhmaṇā sakkāyabhayaṃ sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti.
In the same way, those ascetics and brahmins, from fear and disgust with identity, just keep running and circling around identity.

‘Tayidaṃ saṅkhaṭaṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—
*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.
Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti, sabbe te imāneva pañcāyatanāni abhivadanti etesaṃ vā aññataraṃ.
Whatever ascetics and brahmins theorize about the future, and propose various hypotheses concerning the future, all of them propose one or other of these five theses.

Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti.
There are some ascetics and brahmins who theorize about the past, and propose various hypotheses concerning the past. They propose the following, each insisting that theirs is the only truth and that everything else is wrong.

‘Sassato attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—
‘The self and the cosmos are eternal.’

ittheke abhivadanti, ‘asassato attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—
‘The self and the cosmos are not eternal.’

ittheke abhivadanti, ‘sassato ca asassato ca attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—
‘The self and the cosmos are both eternal and not eternal.’

ittheke abhivadanti, ‘nevasassato nāsassato attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—
‘The self and the cosmos are neither eternal nor not eternal.’

ittheke abhivadanti, ‘antavā attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—
‘The self and the cosmos are finite.’

ittheke abhivadanti, ‘anantavā attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—
‘The self and the cosmos are infinite.’

ittheke abhivadanti, ‘antavā ca anantavā ca attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—
‘The self and the cosmos are both finite and infinite.’

ittheke abhivadanti, ‘nevantavā nānantavā attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos are neither finite nor infinite.’

ittheke abhivadanti, ‘ekattasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos are unified in perception.’

ittheke abhivadanti, ‘nānattasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos are diverse in perception.’

ittheke abhivadanti, ‘parittasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos have limited perception.’

ittheke abhivadanti, ‘appamāṇasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos have limitless perception.’

ittheke abhivadanti, ‘ekantasukhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience nothing but happiness.’

ittheke abhivadanti, ‘ekantadukkhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience nothing but suffering.’

ittheke abhivadanti, ‘sukhadukkhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience both happiness and suffering.’

ittheke abhivadanti, ‘adukkhamasukhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience neither happiness nor suffering.’

ittheke abhivadanti.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Now, consider the ascetics and brahmins whose view is as follows.

‘sassato attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti, tesam vata aññatreva saddhāya aññatra ruciyaññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiya paccattaṃyeva nāṇaṃ bhavissati parisuddhaṃ pariyodātanti—netam thānaṃ vijjati.

‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’ It’s simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration.

Paccattaṃ kho pana, bhikkhave, nāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha nāṇabhāgaṃattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇaṇaṃ upādānamakkhāyati.

And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Now, consider the ascetics and brahmins whose view is as follows.

‘asassato attā ca loko ca, idameva saccaṃ moghamaññān’ti ... pe ...

The self and the cosmos are not eternal,

sassato ca asassato ca attā ca loko ca ...

or both eternal and not eternal,

nevasassato nāsassato attā ca loko ca ...

or neither eternal nor not-eternal,

antavā attā ca loko ca ...

or finite,

anantavā attā ca loko ca ...

or infinite,

antavā ca anantavā ca attā ca loko ca ...

or both finite and infinite,

nevantavā nānantavā attā ca loko ca ...

or neither finite nor infinite,

ekattasaññī attā ca loko ca ...

or of unified perception,

nānattasaññī attā ca loko ca ...

or of diverse perception,

parittasaññī attā ca loko ca ...

or of limited perception,

appamānasaññī attā ca loko ca ...

or of limitless perception,

ekantasukhī attā ca loko ca ...

or experience nothing but happiness,

ekantadukkhī attā ca loko ca ...

or experience nothing but suffering,

sukhadukkhī attā ca loko ca ...

or experience both happiness and suffering,

adukkhamasukhī attā ca loko ca, idameva saccaṃ moghamaññanti, tesam vata aññatveva saddhaya aññatra ruciya aññatra anussava aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiya paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātanti—netam thānaṃ vijjati.

or experience neither happiness nor suffering. It's simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration.

Paccattaṃ kho pana, bhikkhave, ñāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgaṃ mattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyati.

And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṃ paṭinissaggā, aparantānudiṭṭhīnaṃ paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekaṃ pītiṃ upasampajja viharati:

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, enter and remain in the rapture of seclusion:

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pītiṃ upasampajja viharāmi’ti.

‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’

Tassa sã pavivekã pīti nirujjhati.
But that rapture of seclusion of theirs ceases.

Pavivekãya pītiyã nirodhã uppajjati domanassaṃ, domanassassa nirodhã uppajjati pavivekã pīti.
When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

Seyyathãpi, bhikkhave, yaṃ chãyã jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chãyã pharati;
It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves.

evameva kho, bhikkhave, pavivekãya pītiyã nirodhã uppajjati domanassaṃ, domanassassa nirodhã uppajjati pavivekã pīti.
In the same way, when the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

Tayidaṃ, bhikkhave, tathãgato abhijãnãti.
The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vã brãhmaṇo vã pubbantãnudiṭṭhĩnañca patinissaggã, aparantãnudiṭṭhĩnañca paṭinissaggã, sabbaso kãmasaṃyojanãnaṃ anadhiṭṭhãnã, pavivekaṃ pītiṃ upasampajja viharati:
This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, enters and remains in the rapture of seclusion:

‘etaṃ santaṃ etaṃ pañitaṃ yadidaṃ pavivekaṃ pītiṃ upasampajja viharãmi’ti.
‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’

Tassa sã pavivekã pīti nirujjhati.
But that rapture of seclusion of theirs ceases.

Pavivekãya pītiyã nirodhã uppajjati domanassaṃ, domanassassa nirodhã uppajjati pavivekã pīti.
When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

‘Tayidaṃ sañkhatam oḷãrikaṃ atthi kho pana sañkhãrãnaṃ nirodho atthetan’ti—
*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvã tassa nissaraṇadassãvĩ tathãgato tadupãtivatto.
Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha pana, bhikkhave, ekacco samaṇo vã brãhmaṇo vã pubbantãnudiṭṭhĩnañca paṭinissaggã, aparantãnudiṭṭhĩnañca paṭinissaggã, sabbaso kãmasaṃyojanãnaṃ anadhiṭṭhãnã, pavivekãya pītiyã samatikkamã nirãmisam sukhaṃ upasampajja viharati:
Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enter and remain in spiritual bliss.

‘etaṃ santaṃ etaṃ pañitaṃ yadidaṃ nirãmisam sukhaṃ upasampajja viharãmi’ti.
‘This is peaceful, this is sublime, that is, entering and remaining in spiritual bliss.’

Tassa taṃ nirãmisam sukhaṃ nirujjhati.
But that spiritual bliss of theirs ceases.

Nirãmisassa sukhasa nirodhã uppajjati pavivekã pīti, pavivekãya pītiyã nirodhã uppajjati nirãmisam sukhaṃ.
When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises.

Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati;

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ...

evameva kho, bhikkhave, nirāmisassa sukhassa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmiṣaṃ sukhaṃ.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṃ patinissaggā, aparantānudiṭṭhīnaṃ patinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmiṣaṃ sukhaṃ upasampajja viharati:

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enters and remains in spiritual bliss.

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nirāmiṣaṃ sukhaṃ upasampajja viharāmi’ ti.

‘This is peaceful, this is sublime, that is, entering and remaining in spiritual bliss.’

Tassa taṃ nirāmiṣaṃ sukhaṃ nirujjhati.

But that spiritual bliss of theirs ceases.

Nirāmisassa sukhassa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmiṣaṃ sukhaṃ.

When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṃ patinissaggā, aparantānudiṭṭhīnaṃ patinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmiṣassa sukhassa samatikkamā, adukkhamasukhaṃ vedanaṃ upasampajja viharati:

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enter and remain in neutral feeling.

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharāmi’ ti.

‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’

Tassa sā adukkhamasukhā vedanā nirujjhati.

Then that neutral feeling ceases.

Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmiṣaṃ sukhaṃ, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā.

When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arise.

Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati;

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ...

evameva kho, bhikkhave, adukkhamasukhāya vedanāya nirodhā uppajjati nirāmiṣaṃ sukhaṃ, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṇca paṭinissaggā, aparantānudiṭṭhīnaṇca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhaṃ vedanaṃ upasampajja viharati:

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enters and remains in neutral feeling.

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharāmi’ ti.

‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’

Tassa sā adukkhamasukhā vedanā nirujjhati.

Then that neutral feeling ceases.

Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmiṣaṃ sukhaṃ, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā.

When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arises.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti vidityā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṇca paṭinissaggā, aparantānudiṭṭhīnaṇca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā:

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, go beyond the rapture of seclusion, spiritual bliss, and neutral feeling.

‘santohamasmi, nibbutohamasmi, anupādānohamasmi’ ti samanupassati.

They regard themselves like this: ‘I am at peace; I am extinguished; I am free of grasping.’

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṇca paṭinissaggā, aparantānudiṭṭhīnaṇca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā:

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, goes beyond the rapture of seclusion, spiritual bliss, and neutral feeling.

‘santohamasmi, nibbutohamasmi, anupādānohamasmi’ ti samanupassati;

They regard themselves like this: ‘I am at peace; I am extinguished; I am free of grasping.’

addhā ayamāyasmā nibbānasappāyaṃyeva paṭipadaṃ abhivadati.

Clearly this venerable speaks of a practice that’s conducive to extinguishment.

Atha ca panāyaṃ bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhiṃ vā upādiyamāno upādiyati, aparantānudiṭṭhiṃ vā upādiyamāno upādiyati, kāmasaṃyojanaṃ vā upādiyamāno upādiyati, pavivekaṃ vā pītiṃ upādiyamāno upādiyati, nirāmiṣaṃ vā sukhaṃ upādiyamāno upādiyati, adukkhamasukhaṃ vā vedanaṃ upādiyamāno upādiyati.

Nevertheless, they still grasp at theories about the past or the future, or the fetters of sensuality, or the rapture of seclusion, or spiritual bliss, or neutral feeling.

Yaṇca kho ayamāyasmā:

And when they regard themselves like this:

‘santohamasmi, nibbutohamasmi, anupādānohamasmi’ti samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa upādānamakkhāyati.

‘I am at peace; I am extinguished; I am free of grasping,’ that’s also said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—
*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idaṃ kho pana, bhikkhave, tathāgatena anuttaramṃ santivarapadamṃ abhisambuddham yadidaṃ—

But the Realized One has awakened to the supreme state of sublime peace, that is,

channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ viditvā anupādāvimokkho”ti.

liberation by not grasping after truly understanding these six sense fields’ origin, ending, gratification, drawback, and escape.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Pañcattayasuttaṃ niṭṭhitaṃ dutiyaṃ.

Is This What You Think Of Me?

At one time the Buddha was staying near Kusināra, in the Forest of Offerings.

There the Buddha addressed the mendicants,

“Mendicants!”

"Venerable sir," they replied.

The Buddha said this:

"Mendicants, is this what you think of me?"

“The ascetic Gotama teaches the Dhamma for the sake of robes, alms-food, lodgings, or rebirth in this or that state.”

"No sir, we don't think of you that way."

— *Journal of the American Medical Association*, 1997

"If you don't think of me that way,

— *Chlorophyll a* (mg g⁻¹ FW) = 12.72 (OD₆₈₀) - 0.85 (OD₆₈₀)² (Eq. 1)

— *Journal of the American Medical Association*, 1997; 278: 1033-1037.

then what exactly do you think of me?"

"We think of you this way:

'The Buddha is compassionate and wants what's best for us.'

He teaches out of compassion.'"

"So it seems you think

anukampaṃ upādāya dhammaṃ desetī'ti.
that I teach out of compassion.

Tasmātiha, bhikkhave, ye vo mayā dhammā abhiññā desitā, seyyathidaṃ—
In that case, each and every one of you should train in the things I have taught from my direct knowledge, that is:

cattāro satipatthānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca
balāni satta bojjhaṅgā ariyo atthaṅgiko maggo, tattha sabbeheva samaggehi
sammodamānehi avivadamānehi sikkhitabbaṃ.
*the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power,
the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.
You should train in these things in harmony, appreciating each other, without quarreling.*

Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ
sikkhataṃ siyaṃsu dve bhikkhū abhidhamme nānāvādā.
As you do so, it may happen that two mendicants disagree about the teaching.

Tatra ce tumhākaṃ evamassa:
Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato ceva nānaṃ byañjanato ca nāna’ti, tattha yaṃ
bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:
*‘These two venerables disagree on both the meaning and the phrasing.’ So you should
approach whichever mendicant you think is most amenable and say to them:*

‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ.
‘The venerables disagree on the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—
But the venerables should know that this is how

yathā atthato ceva nānaṃ, byañjanato ca nānaṃ.
such disagreement on the meaning and the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.
Please don’t get into a fight about this.’

Atthāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ
maññeyyātha so upasaṅkamitvā evamassa vacanīyo:
*Then they should approach whichever mendicant they think is most amenable among those
who side with the other party and say to them:*

‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ.
‘The venerables disagree on the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—
But the venerables should know that this is how

yathā atthato ceva nānaṃ, byañjanato ca nānaṃ.
such disagreement on the meaning and the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.
Please don’t get into a fight about this.’

Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ suggahitato dhāretabbaṃ.
*So you should remember what has been incorrectly memorized as incorrectly memorized and
what has been correctly memorized as correctly memorized.*

Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā yo dhammo yo
vinayo so bhāsitaḥ.
Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:
Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato hi kho nānaṃ, byañjanato sameti’ti, tattha yaṃ bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

‘These two venerables disagree on the meaning but agree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato hi nānaṃ, byañjanato sameti.

‘The venerables disagree on the meaning but agree on the phrasing.’

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho nānaṃ, byañjanato sameti.

such disagreement on the meaning and agreement on the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato hi kho nānaṃ, byañjanato sameti.

‘The venerables disagree on the meaning but agree on the phrasing.’

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho nānaṃ, byañjanato sameti.

such disagreement on the meaning and agreement on the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ suggahitato dhāretabbaṃ.

So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized.

Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḥ.

Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:

Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato hi kho sameti, byañjanato nāna’ti, tattha yaṃ bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

‘These two venerables agree on the meaning but disagree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ.

‘The venerables agree on the meaning but disagree on the phrasing.’

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho sameti, byañjanato nānaṃ.

such agreement on the meaning and disagreement on the phrasing comes to be.

Appamattakaṃ kho panetaṃ yadidaṃ—byañjanaṃ.

But the phrasing is a minor matter.

Māyasmanto appamattake vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about something so minor.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ
maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ.

‘The venerables agree on the meaning but disagree on the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho sameti, byañjanato nānaṃ.

such agreement on the meaning and disagreement on the phrasing comes to be.

Appamattakaṃ kho panetaṃ yadidaṃ—byañjanaṃ.

But the phrasing is a minor matter.

Māyasmanto appamattake vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about something so minor.’

Iti suggahitaṃ suggahitato dhāretabbaṃ, duggahitaṃ duggahitato dhāretabbaṃ.

So you should remember what has been correctly memorized as correctly memorized and what has been incorrectly memorized as incorrectly memorized.

Suggahitaṃ suggahitato dhāretvā duggahitaṃ duggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḥ.

Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:

Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato ceva sameti byañjanato ca sameti’ti, tattha yaṃ
bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

‘These two venerables agree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato ceva sameti, byañjanato ca sameti.

‘The venerables agree on both the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva sameti byañjanato ca sameti.

they come to agree on the meaning and the phrasing.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ
maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato ceva sameti byañjanato ca sameti.

‘The venerables agree on both the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva sameti byañjanato ca sameti.

they come to agree on the meaning and the phrasing.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Iti suggahitaṃ suggahitato dhāretabbaṃ.

So you should remember what has been correctly memorized as correctly memorized.

Suggahitaṃ suggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḃbo.

Remembering this, you should speak on the teaching and the training.

Tesaṇca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyā aññatarassa bhikkhuno āpatti siyā vītikkamo,

As you train in harmony, appreciating each other, without quarreling, one of the mendicants might commit an offense or transgression.

tatra, bhikkhave, na codanāya taritabbaṃ. Puggalo upaparikkhitabbo:

In such a case, you should not be in a hurry to accuse them. The individual should be examined like this:

‘iti mayhaṇca aviheṣā bhavissati parassa ca puggalassa anupaghāto, paro hi puggalo akkodhano anupanāhī adalhaditṭhī suppaṇissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetun’ti.

‘I won’t be troubled and the other individual won’t be hurt, for they’re not irritable and hostile. They don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhaṃ kho aviheṣā bhavissati parassa ca puggalassa upaghāto, paro hi puggalo kodhano upanāhī adalhaditṭhī suppaṇissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetuṃ.

‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. However, they don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’

Appamattakaṃ kho panetaṃ yadidaṃ—parassa puggalassa upaghāto.

But for the other individual to get hurt is a minor matter.

Atha kho etadeva bahutaraṃ—

It’s more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetun’ti.

that I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhaṃ kho viheṣā bhavissati parassa ca puggalassa anupaghāto. Paro hi puggalo akkodhano anupanāhī dalhaditṭhī duppaṇissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetuṃ.

‘I will be troubled but the other individual won’t be hurt, for they’re not irritable and hostile. However, they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful.’

Appamattakaṃ kho panetaṃ yadidaṃ—mayhaṃ viheṣā.

But for me to be troubled is a minor matter.

Atha kho etadeva bahutaraṃ—

It’s more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetun’ti.

that I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhi dalhaditthi duppaṭinissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ.

‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. And they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful.’

Appamattakaṃ kho panetaṃ yadidaṃ—mayhañca vihesā bhavissati parassa ca puggalassa upaghāto.

But for me to be troubled and the other individual to get hurt is a minor matter.

Atha kho etadeva bahutaraṃ—

It’s more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ’ti.

that I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhi dalhaditthi duppaṭinissaggi, na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ’ti.

‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. And they hold fast to their views, refusing to let go. I cannot draw them away from the unskillful and establish them in the skillful.’

Evarūpe, bhikkhave, puggale upekkhā nātimaññitabbā.

Don’t underestimate the value of equanimity for such a person.

Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppajjeyya ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi.

As you train in harmony, appreciating each other, without quarreling, mutual tale-bearing might come up, with contempt for each other’s views, resentful, bitter, and exasperated.

Tattha ekatopakikkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

In this case you should approach whichever mendicant you think is most amenable among those who side with one party and say to them:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti.

‘Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyāti.

‘Yes, reverend, he would.’

Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti.

‘But without giving that up, reverend, can one realize extinguishment?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘etaṃ, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’ti.

‘No, reverend, one cannot.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ maññeyyātha, so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññaṃaññaṃ vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti.

‘Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññaṃaññaṃ vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi taṃ jānamāno samaṇo garaheyyāti.

‘Yes, reverend, he would.’

Etaṃ paṇāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti.

‘But without giving that up, reverend, can one realize extinguishment?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘etaṃ kho, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’ti.

‘No, reverend, one cannot.’

Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyumaṃ:

If others should ask that mendicant:

‘āyasmatā no ete bhikkhū akusalā vuṭṭhāpetvā kusale patitṭhāpitā’ti?

‘Were you the venerable who drew those mendicants away from the unskillful and established them in the skillful?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamim, tassa me bhagavā dhammaṃ desesi, tāhaṃ dhammaṃ sutvā tesaṃ bhikkhūnaṃ abhāsim.

‘Well, reverends, I approached the Buddha. He taught me the Dhamma. After hearing that teaching I explained it to those mendicants.’

Taṃ te bhikkhū dhammaṃ sutvā akusalā vuṭṭhahimsu, kusale patitṭhahimsū’ti.

When those mendicants heard that teaching they were drawn away from the unskillful and established in the skillful.’

Evaṃ byākaramāno kho, bhikkhave, bhikkhu na ceva attānaṃ ukkaṃseti, na paraṃ vambheti, dhammassa cānudhammaṃ byākaroti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati’ti.

Answering in this way, that mendicant doesn’t glorify themselves or put others down. They answer in line with the teaching, with no legitimate grounds for rebuke and criticism.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Kintisuttam niṭṭhitaṃ tatiyaṃ.

Sāmagāmasutta

At Sāmagāma

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati sāmagāme.

At one time the Buddha was staying among the Sakyans near the village of Sāma.

Tena kho pana samayena nigaṇṭho nātaputto pāvāyaṃ adhunākālāṅkato hoti.

Now at that time the Nigaṇṭha Nātaputta had recently passed away at Pāvā.

Tassa kālaṃkiriyyāya bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti:

With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi. Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhicinnaṃ te viparāvattaṃ. Āropito te vādo. Niggahitosi, cara vādappamokkhāya; nibbethehi vā sace pahosī”ti.

‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

Vadhoyeva kho maññe nigaṇṭhesu nātaputtiyesu vattati.

You’d think there was nothing but slaughter going on among the Jain ascetics.

Yepi nigaṇṭhassa nātaputtassa sāvakā gihī odātavasanā tepi nigaṇṭhesu nātaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appatisaraṇe.

And the Nigaṇṭha Nātaputta’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Atha kho cundo samaṇuddeso pāvāyaṃ vassamvuttho yena sāmagāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca:

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

“nigaṇṭho, bhante, nātaputto pāvāyaṃ adhunākālāṅkato.

Tassa kālaṃkiriyyāya bhinnā nigaṇṭhā dvedhikajātā ... pe ... bhinnathūpe appatisaraṇe”ti.

Evam vutte, āyasmā ānando cundaṃ samaṇuddesaṃ etadavoca:

Ānanda said to him,

“atthi kho idaṃ, āvuso cunda, kathāpābhaṭaṃ bhagavantaṃ dassanāya.

“Reverend Cunda, we should see the Buddha about this matter.

Āyāma, āvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato ārocessāma”ti.

Come, let's go to the Buddha and inform him about this."

“Evaṃ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

"Yes, sir," replied Cunda.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and Ānanda informed him of what Cunda had said. He went on to say,

“ayaṃ, bhante, cundo samaṇuddeso evamāha:

‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālānkato.

Tassa kālaṃkiriyāya bhinnā nigaṇṭhā dvedhikajātā ... pe ... bhinnathūpe appaṭisaraṇe”ti.

Tassa mayhaṃ, bhante, evaṃ hoti:

"Sir, it occurs to me:

‘mā heva bhagavato accayena saṃghe vivādo uppajji;

"When the Buddha has passed away, let no dispute arise in the Saṅgha.

svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ”ti.

For such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans."

“Taṃ kiṃ maññasi, ānanda,

"What do you think, Ānanda?

ye vo mayā dhammā abhiññā desitā, seyyathidaṃ—

Do you see even two mendicants who disagree regarding the things I have taught from my direct knowledge, that is,

cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, passasi no tvaṃ, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde”ti?

the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path?"

“Ye me, bhante, dhammā bhagavatā abhiññā desitā, seyyathidaṃ—

"No, sir, I do not.

cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, nāhaṃ passāmi imesu dhammesu dvepi bhikkhū nānāvāde.

Ye ca kho, bhante, puggalā bhagavantam patissayamānarūpā viharanti tepi bhagavato accayena saṃghe vivādaṃ janeyyumaṃ ajjhājīve vā adhipātīmokkhe vā.

Nevertheless, there are some individuals who appear to live obedient to the Buddha, but when the Buddha has passed away they might create a dispute in the Saṅgha regarding livelihood or the monastic code.

Svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ”ti.

Such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans."

“Appamattako so, ānanda, vivādo yadidaṃ—ajjhājīve vā adhipātīmokkhe vā.

"Ānanda, dispute about livelihood or the monastic code is a minor matter.

Magge vā hi, ānanda, paṭipadāya vā saṅghe vivādo uppajjamāno uppajjeyya; svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anantthāya ahitāya dukkhāya devamanussānaṃ.

But should a dispute arise in the Saṅgha concerning the path or the practice, that would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Chayimāni, ānanda, vivādamūlāni.

Ānanda, there are these six roots of disputes.

Katamāni cha?

What six?

Idhānanda, bhikkhu kodhano hoti upanāhī.

Firstly, a mendicant is irritable and hostile.

Yo so, ānanda, bhikkhu kodhano hoti upanāhī so sattharipi agāraṇo viharati appatisso, dhammepi agāraṇo viharati appatisso, saṃghepi agāraṇo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

Yo so, ānanda, bhikkhu satthari agāraṇo viharati appatisso, dhamme ... saṃghe agāraṇo viharati appatisso, sikkhāya na paripūrakārī hoti, so saṃghe vivādaṃ janeti; yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya, bahuno janassa anantthāya ahitāya dukkhāya devamanussānaṃ.

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

If you see such a root of disputes in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatīṃ anavassavāya paṭipajjeyyātha.

If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatīṃ anavassavo hoti.

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Puna caparaṃ, ānanda, bhikkhu makkhī hoti paḷāsī ... pe ...

Furthermore, a mendicant is offensive and contemptuous ...

issukī hoti maccharī ... pe ...

They're jealous and stingy ...

saṭho hoti māyāvī ... pe ...

They're devious and deceitful ...

pāpiccho hoti micchādītthi ... pe ...

They have wicked desires and wrong view ...

sandītthiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.

They're attached to their own views, holding them tight, and refusing to let go.

Yo so, ānanda, bhikkhu sandītthiparāmāsī hoti ādhānaggāhī duppaṭinissaggī so sattharipi agāraṇo viharati appatisso, dhammepi agāraṇo viharati appatisso, saṃghepi agāraṇo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme ... saṃghe ... sikkhāya na paripūrakārī hoti so saṃghe vivādaṃ janeti; yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya, bahunō janassa anattāya ahitāya dukkhāya devamanussānaṃ.

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahāṇāya vāameyyātha.

If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatim anavassavāya patipajjeyyātha.

If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahāṇaṃ hoti, evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Imāni kho, ānanda, cha vivādamūlāni.

These are the six roots of quarrels.

Cattārimāni, ānanda, adhikaraṇāni.

There are four kinds of disciplinary issues.

Katamāni cattāri?

What four?

Vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇaṃ—

Disciplinary issues due to disputes, accusations, offenses, or proceedings.

imāni kho, ānanda, cattāri adhikaraṇāni.

These are the four kinds of disciplinary issues.

Satta kho panime, ānanda, adhikaraṇasamathā—

There are seven methods for the settlement of any disciplinary issues that might arise.

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūlāvinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.

Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The offense should be acknowledged. The decision of a majority. A verdict of aggravated misconduct. Covering over with grass.

Kathañcānanda, sammukhāvinayo hoti?

And how is there removal in the presence of those concerned?

Idhānanda, bhikkhū vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā.

It's when mendicants are disputing: 'This is the teaching,' 'This is not the teaching,' 'This is the training,' 'This is not the training.'

Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ.

Those mendicants should all sit together in harmony

Sannipatitvā dhammanetti samanumajjitabbā.

and thoroughly go over the guidelines of the teaching.

Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ.

They should settle that disciplinary issue in agreement with the guidelines.

Evaṃ kho, ānanda, sammukhāvinayo hoti;
That's how there is removal in the presence of those concerned.

evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—
And that's how certain disciplinary issues are settled, that is,

sammukhāvinayena. (1)
by removal in the presence of those concerned.

Kathañcānanda, yebhuyyasikā hoti?
And how is there the decision of a majority?

Te ce, ānanda, bhikkhū na sakkonti taṃ adhikaraṇaṃ tasmaṃ āvāse vūpasametum.
If those mendicants are not able to settle that issue in that monastery,

Tehānanda, bhikkhūhi yasmiṃ āvāse bahutarā bhikkhū so āvāso gantabbo.
they should go to another monastery with more mendicants.

Tattha sabbeheva samaggehi sannipatitabbaṃ.
There they should all sit together in harmony

Sannipatitvā dhammanetti samanumajjitabbā.
and thoroughly go over the guidelines of the teaching.

Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ.
They should settle that disciplinary issue in agreement with the guidelines.

Evaṃ kho, ānanda, yebhuyyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—
That's how there is the decision of a majority. And that's how certain disciplinary issues are settled, that is,

yebhuyyasikāya. (2)
by decision of a majority.

Kathañcānanda, sativinayo hoti?
And how is there removal by accurate recollection?

Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyaṃ codenti pārājikena vā pārājikasāmantena vā:
It's when mendicants accuse a mendicant of a serious offense; one entailing expulsion, or close to it:

‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti?
‘Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?’

So evamāha:
They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti.
‘No, reverends, I don’t recall committing such an offense.’

Tassa kho, ānanda, bhikkhuno sativinayo dātabbo.
The removal by accurate recollection is applicable to them.

Evaṃ kho, ānanda, sativinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—
That's how there is the removal by accurate recollection. And that's how certain disciplinary issues are settled, that is,

sativinayena. (3)
by removal by accurate recollection.

Kathañcānanda, amūḥavinayo hoti?

And how is there removal by recovery from madness?

Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyaṃ codenti pārājikena vā pārājikasāmantena vā:

It's when mendicants accuse a mendicant of the kind of serious offense that entails expulsion, or close to it:

‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti?

‘Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?’

So evamāha:

They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti.

‘No, reverends, I don’t recall committing such an offense.’

Tamenam so nibbeṭhentaṃ ativeṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iñghāyasmā sādhu-kameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti.

‘Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!’

So evamāha:

They say:

‘ahaṃ kho, āvuso, ummādaṃ pāpunīṃ cetaso vipariyāsaṃ.

‘Reverends, I had gone mad, I was out of my mind.’

Tena me ummattakena bahum assāmaṇakaṃ ajjhāciṇṇaṃ bhāsita-parikkantaṃ.

And while I was mad I did and said many things that are not proper for an ascetic.

Nāhaṃ taṃ sarāmi.

I don’t remember any of that,

Mūlhena me etaṃ katan’ti.

I was mad when I did it.’

Tassa kho, ānanda, bhikkhuno amūḥavinayo dātabbo.

The removal by recovery from madness is applicable to them.

Evam kho, ānanda, amūḥavinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—

That’s how there is the removal by recovery from madness. And that’s how certain disciplinary issues are settled, that is,

amūḥavinayena. (4)

by recovery from madness.

Kathañcānanda, paṭiññātakaraṇaṃ hoti?

And how is there the acknowledging of an offense?

Idhānanda, bhikkhu codito vā acodito vā āpattiṃ sarati, vivarati uttānīkaroti.

It’s when a mendicant, whether accused or not, recalls an offense and clarifies it and reveals it.

Tena, ānanda, bhikkhunā vuddhataraṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ cīvaram katvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā evamassa vacanīyo:

that mendicant should arrange his robe over one shoulder, bow to that mendicant’s feet, squat on their heels, raise their joined palms, and say:

‘ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno, taṃ paṭidesemi’ti.

‘Sir, I have fallen into such-and-such an offense. I confess it.’

So evamāha:

The senior mendicant says:

‘passasī’ti?

‘Do you see it?’

‘Āma passāmi’ti.

‘Yes, I see it.’

‘Āyatimsamvareyyāsī’ti.

‘Then restrain yourself in future.’

‘Samvarissāmi’ti.

‘I shall restrain myself.’

Evam kho, ānanda, paṭiññātakaraṇaṃ hoti, evaṃca panidhekaccānaṃ
adhikaraṇaṃ vūpasamo hoti yadidaṃ—

*That’s how there is the acknowledging of an offense. And that’s how certain disciplinary issues
are settled, that is,*

paṭiññātakaraṇena. (5)

by acknowledging an offense.

Kathañcānanda, tassapāpiyasikā hoti?

And how is there a verdict of aggravated misconduct?

Idhānanda, bhikkhu bhikkhuṃ evarūpāya garukāya āpattiyaṃ codeti pārājikena vā
pārājikasāmantena vā:

*It’s when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion,
or close to it:*

‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam
vā’ti?

*‘Venerable, do you recall committing the kind of serious offense that entails expulsion or close
to it?’*

So evamāha:

They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā
pārājikasāmantam vā’ti.

‘No, reverends, I don’t recall committing such an offense.’

Tamenam so nibbēthentaṃ ativeṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iṅghāyasmā sādhuameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā
pārājikaṃ vā pārājikasāmantam vā’ti.

*‘Surely the venerable must know perfectly well if you recall committing an offense that entails
expulsion or close to it!’*

So evamāha:

They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā
pārājikasāmantam vā;

‘Reverends, I don’t recall committing a serious offense of that nature.’

sarāmi ca kho ahaṃ, āvuso, evarūpiṃ appamattikaṃ āpattiṃ āpajjitā’ti.

But I do recall committing a light offense.’

Tamenam so nibbēthentaṃ ativeṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iṅghāyasmā sādhuameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā
pārājikaṃ vā pārājikasāmantam vā’ti?

*‘Surely the venerable must know perfectly well if you recall committing an offense that entails
expulsion or close to it!’*

So evamāha:

They say:

‘imañhi nāmāhaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā aputṭho paṭijānissāmi.
‘Reverends, I’ll go so far as to acknowledge this light offense even when not asked.

Kim panāhaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantam
vā putṭho na paṭijānissāmi’ti?

Why wouldn’t I acknowledge a serious offense when asked?’

So evamāha:

They say:

‘imañhi nāma tvam, āvuso, appamattikaṃ āpattiṃ āpajjitvā aputṭho na paṭijānissasi,
kim pana tvam evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantam
vā putṭho paṭijānissasi?’

*‘You wouldn’t have acknowledged that light offense without being asked, so why would you
acknowledge a serious offense?’*

Inghāyasmā sādhu kameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā
pārājikaṃ vā pārājikasāmantam vā’ti.

*Surely the venerable must know perfectly well if you recall committing an offense that entails
expulsion or close to it!’*

So evamāha:

They say:

‘sarāmi kho ahaṃ, āvuso, evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā
pārājikasāmantam vā.

*‘Reverend, I do recall committing the kind of serious offense that entails expulsion or close to
it.*

Davā me etaṃ vuttaṃ, ravā me etaṃ vuttaṃ—

I spoke too hastily when I said

nāhaṃ taṃ sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā
pārājikasāmantam vā’ti.

that I didn’t recall it.’

Evaṃ kho, ānanda, tassapāpiyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ
vūpasamo hoti yadidaṃ—

*That’s how there is a verdict of aggravated misconduct. And that’s how certain disciplinary
issues are settled, that is,*

tassapāpiyasikāya. (6)

by a verdict of aggravated misconduct.

Kathañcānanda, tiṇavatthārako hoti?

And how is there the covering over with grass?

Idhānanda, bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ
vihārataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsita-parikkantaṃ.

*It’s when the mendicants continually argue, quarrel, and fight, doing and saying many things
that are not proper for an ascetic.*

Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ.

Those mendicants should all sit together in harmony.

Sannipatitvā ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā utṭhāyāsanaṃ
ekamsaṃ cīvaram katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo—

*A competent mendicant of one party, having got up from their seat, arranged their robe over
one shoulder, and raised their joined palms, should inform the Saṅgha:*

Suṇātu me, bhante, saṅgho.

‘Sir, let the Saṅgha listen to me.

Idaṃ amhākaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ
assāmaṇakaṃ ajjhācīṇṇaṃ bhāsitaaparikkantaṃ.

We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic.

Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca
attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe
tiṇavattthārakena deseyyaṃ, thapetvā thullavajjaṃ thapetvā gihipaṭisaṃyuttan ti.

If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.

Atthāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā uṭṭhāyāsanaṃ
ekamsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo:

Then a competent mendicant of the other party, having got up from their seat, arranged their robe over one shoulder, and raising their joined palms, should inform the Saṅgha:

‘Sunātu me, bhante, saṅgho.

‘Sir, let the Saṅgha listen to me.

Idaṃ amhākaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ
assāmaṇakaṃ ajjhācīṇṇaṃ bhāsitaaparikkantaṃ.

We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic.

Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca
attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe
tiṇavattthārakena deseyyaṃ, thapetvā thullavajjaṃ thapetvā gihipaṭisaṃyuttan ti.

If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.

Evam kho, ānanda, tiṇavattthārako hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ
vūpasamo hoti yadidaṃ—

That’s how there is the covering over with grass. And that’s how certain disciplinary issues are settled, that is,

tiṇavattthārakena. (7)

by covering over with grass.

Chayime, ānanda, dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅghāya avivādāya
sāmaggiyā ekībhāvāya saṃvattanti.

Ānanda, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?

What six?

Idhānanda, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu
āvi ceva raho ca.

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggiyā
ekībhāvāya saṃvattati. (1)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṃ, ānanda, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti
sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness

...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (2)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness

...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (3)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhu—ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi—apativibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādharanabhogī.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (4)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhu—yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujiṣṣāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpesu silesu—sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (5)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhu—yāyaṃ ditṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā tathārūpāya ditṭhiyā—ditṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (6)

This too is a warm-hearted quality.

Ime kho, ānanda, cha sārāṇīyā dhammā piyakaraṇā garukaraṇā saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattanti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime ce tumhe, ānanda, cha sārāṇīye dhamme samādāya vatteyyātha, passatha no tumhe, ānanda, taṃ vacanapathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyātha”ti?

If you should undertake and follow these six warm-hearted qualities, do you see any criticism, large or small, that you could not endure?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiḥānanda, ime cha sārāṇīye dhamme samādāya vattatha.

“That’s why, Ananda, you should undertake and follow these six warm-hearted qualities.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā”ti.

That will be for your lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Sāmagāmasuttam niṭṭhitam catuttham.

Sunakkhattasutta

With Sunakkhatta

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā hoti:

Now at that time several mendicants had declared their enlightenment in the Buddha's presence:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

“We understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Assosi kho sunakkhatto licchaviputto:

Sunakkhatta the Licchavi heard about this.

“sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā hoti:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

Atha kho sunakkhatto licchaviputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sunakkhatto licchaviputto bhagavantam etadavoca:

He went to the Buddha, bowed, sat down to one side, and said to him,

“sutam metam, bhante:

“Sir, I have heard that

‘sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā—

several mendicants have declared their enlightenment in the Buddha's presence.

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

Ye te, bhante, bhikkhū bhagavato santike aññaṃ byākaṃsu:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti, kacci te, bhante, bhikkhū sammadeva aññaṃ byākaṃsu udāhu santetthe kacce bhikkhū adhimānena aññaṃ byākaṃsū'ti?

I trust they did so rightly—or are there some who declared enlightenment out of overestimation?”

“Ye te, sunakkhatta, bhikkhū mama santike aññaṃ byākaṃsu:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

Santetthe kacce bhikkhū sammadeva aññaṃ byākaṃsu, santi panidhekacce bhikkhū adhimānenapi aññaṃ byākaṃsu.

“Some of them did so rightly, Sunakkhatta, while others did so out of overestimation.

Tatra, sunakkhatta, ye te bhikkhū sammadeva aññaṃ byākamsu tesam taṃ tatheva hoti;

Now, when mendicants declare enlightenment rightly, that's how it is for them.

ye pana te bhikkhū adhimānena aññaṃ byākamsu tatra, sunakkhatta, tathāgatassa evaṃ hoti:

But when mendicants declare enlightenment out of overestimation, the Realized One thinks:

‘dhammaṃ nesaṃ desessaṃ’ti.

‘I should teach them the Dhamma.’

Evañcetta, sunakkhatta, tathāgatassa hoti:

If the Realized One thinks

‘dhammaṃ nesaṃ desessaṃ’ti.

he should teach them the Dhamma,

Atha ca panidhekacce moghapurisā pañhaṃ abhisankharitvā abhisankharitvā tathāgataṃ upasaṅkamitvā pucchanti.

but then certain foolish men, having carefully planned a question, approach the Realized One and ask it,

Tatra, sunakkhatta, yampi tathāgatassa evaṃ hoti:

then the Realized One

‘dhammaṃ nesaṃ desessaṃ’ti tassapi hoti aññathattaṃ’ti.

changes his mind.”

“Etassa bhagavā kālo, etassa sugata kālo,

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā dhammaṃ deseyya. Bhagavato sutvā bhikkhū dhāressanti”ti.

Let the Buddha teach the Dhamma. The mendicants will listen and remember it.”

“Tena hi, sunakkhatta, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

“Well then, Sunakkhatta, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho sunakkhatto licchaviputto bhagavato paccassosi.

“Yes, sir,” replied Sunakkhatta.

Bhagavā etadavoca—

The Buddha said this:

Pañca kho ime, sunakkhatta, kāmaguṇā.

“Sunakkhatta, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā 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 photṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, sunakkhatta, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo
lokāmisādhimutto assa.

It's possible that a certain individual may be intent on material pleasures.

Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā
saṇhātī, tadanudhammaṇa anuvitakketi, anuvicāreti, taṇca purisaṃ bhajati, tena ca
vittim āpajjati;

*Such an individual engages in pertinent conversation, thinking and considering in line with
that. They associate with that kind of person, and they find it satisfying.*

āneñjapatisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati,
na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati.

*But when talk connected with the imperturbable is going on they don't want to listen. They
don't lend an ear or apply their minds to understand it. They don't associate with that kind of
person, and they don't find it satisfying.*

Seyyathāpi, sunakkhatta, puriso sakamhā gāmā vā nigamā vā ciravippavuttho assa.

Suppose a person had left their own village or town long ago,

So aññataraṃ purisaṃ passeyya tamhā gāmā vā nigamā vā acirapakkantaṃ.
and they saw another person who had only recently left there.

So taṃ purisaṃ tassa gāmassa vā nigamassa vā khemataṇca subhikkhataṇca
appābādhataṇca puccheyya;

They would ask about whether their village was safe, with plenty of food and little disease,

tassa so puriso tassa gāmassa vā nigamassa vā khemataṇca subhikkhataṇca
appābādhataṇca saṃseyya.

and the other person would tell them the news.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso tassa purisassa sussūseyya, sotaṃ odaheyya, aññā cittaṃ
upaṭṭhāpeyya, taṇca purisaṃ bhajeyya, tena ca vittim āpajjeyya"ti?

*Would that person want to listen to that other person? Would they lend an ear and apply their
minds to understand? Would they associate with that person, and find it satisfying?"*

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekacco purisapuggalo
lokāmisādhimutto assa.

“In the same way, it's possible that a certain individual may be intent on material pleasures.

Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā
saṇhātī, tadanudhammaṇa anuvitakketi, anuvicāreti, taṇca purisaṃ bhajati, tena ca
vittim āpajjati;

*Such an individual engages in pertinent conversation, thinking and considering in line with
that. They associate with that kind of person, and they find it satisfying.*

āneñjapatisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati,
na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati.

*But when talk connected with the imperturbable is going on they don't want to listen. They
don't lend an ear or apply their minds to understand it. They don't associate with that kind of
person, and they don't find it satisfying.*

So evamassa veditabbo:

You should know of them:

‘āneñjasamyojanena hi kho visamaṃyutto lokāmisādhimutto purisapuggalo’ti.

*‘That individual is intent on material pleasures, for they're detached from things connected
with the imperturbable.’*

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo
āneñjādhimutto assa.

It's possible that a certain individual may be intent on the imperturbable.

Āneñjādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañthāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

lokāmisapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with material pleasures is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, paṇḍupalāso bandhanā pavutto abhabbo haritattāya;

Suppose there was a fallen, withered leaf. It's incapable of becoming green again.

evameva kho, sunakkhatta, āneñjādhimuttassa purisapuggalassa ye lokāmisasāmyojane se pavutte.

In the same way, an individual intent on the imperturbable has dropped the connection with material pleasures.

So evamassa veditabbo:

You should know of them:

‘lokāmisasāmyojanena hi kho visāmyutto āneñjādhimutto purisapuggalo’ti.

‘That individual is intent on the imperturbable, for they’re detached from things connected with material pleasures.’

Thānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo ākiñcaññāyatanādhimutto assa.

It's possible that a certain individual may be intent on the dimension of nothingness.

Ākiñcaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañthāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puthusilā dvedhābhinnā appaṭisandhikā hoti;

Suppose there was a broad rock that had been broken in half, so that it could not be put back together again.

evameva kho, sunakkhatta, ākiñcaññāyatanādhimuttassa purisapuggalassa ye āneñjasāmyojane se bhinne.

In the same way, an individual intent on the dimension of nothingness has broken the connection with the imperturbable.

So evamassa veditabbo:

You should know of them:

‘āneñjasāmyojanena hi kho visāmyutto ākiñcaññāyatanādhimutto purisapuggalo’ti.

‘That individual is intent on the dimension of nothingness, for they’re detached from things connected with the imperturbable.’

Thānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo nevasaññānāsaññāyatanādhimutto assa.

It's possible that a certain individual may be intent on the dimension of neither perception nor non-perception.

Nevasaññānāsaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

ākiñcaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsatī, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with the dimension of nothingness is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puriso manuññabhojanaṃ bhuttāvī chaḍḍeyya.

Suppose someone had eaten some delectable food and thrown it up.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu tassa purisassa tasmim bhatte puna bhottukamyatā assā'ti?

Would that person want to eat that food again?"

"No hetam, bhante".

"No, sir.

"Taṃ kissa hetu"?

Why is that?

"Aduñhi, bhante, bhattam paṭikūlasammatan"ti.

Because that food is considered repulsive."

"Evameva kho, sunakkhatta, nevasaññānāsaññāyatanādhimuttassa purisapuggalassa ye ākiñcaññāyatanasamyojane se vante.

"In the same way, an individual intent on the dimension of neither perception nor non-perception has vomited the connection with the dimension of nothingness.

So evamassa veditabbo:

You should know of them:

‘ākiñcaññāyatanasamyojanena hi kho viṣaṃyutto nevasaññānāsaññāyatanādhimutto purisapuggalo’ti.

‘That individual is intent on the dimension of neither perception nor non-perception, for they’re detached from things connected with the dimension of nothingness.’

Thānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo sammā nibbānādhimutto assa.

It’s possible that a certain individual may be rightly intent on extinguishment.

Sammā nibbānādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

nevasaññānāsaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsatī, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with the dimension of neither perception nor non-perception is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, tālo matthakacchinno abhabbo puna viruḥhiyā;

Suppose there was a palm tree with its crown cut off. It’s incapable of further growth.

evameva kho, sunakkhatta, sammā nibbānādhimuttassa purisapuggalassa ye nevasaññānāsaññāyatanasaṃyojane se ucchinnamūle tālāvattukate anabhāvaṃkate āyatim anuppādadhamme.

In the same way, an individual rightly intent on extinguishment has cut off the connection with the dimension of neither perception nor non-perception at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

So evamassa veditabbo:

You should know of them:

‘nevasaññānāsaññāyatanasaṃyojanena hi kho visamutto sammā nibbānādhimutto purisapuggalo’ti.

‘That individual is rightly intent on extinguishment, for they’re detached from things connected with the dimension of neither perception nor non-perception.’

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa:

It’s possible that a certain mendicant might think:

‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso, chandarāgabyāpādena ruppati.

‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.’

Evamāni assa atathaṃ samānaṃ.

Having such conceit, though it’s not based in fact,

So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya; asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya.

they would engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya.

Doing so, lust infects their mind,

So rāgānuddhamsitena cittena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gālhūpalepanena.

Suppose a man was struck by an arrow thickly smeared with poison.

Tassa mittāmaccaṃ nātisālohitā bhisakkaṃ sallakattaṃ upatthāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya.

The surgeon would cut open the wound with a scalpel,

Satthena vaṇamukhaṃ parikantitvā esaniyā sallaṃ eseyya.

probe for the arrow,

Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apaneyya visadosaṃ saupādisesaṃ.

extract it, and expel the poison, leaving some residue behind.

Saupādisesoti jānamāno so evaṃ vadeyya:

Thinking that no residue remained, the surgeon would say:

‘ambho purisa, ubbhatam kho te sallam, apanīto visadoso saupādiseso.

‘My good man, the dart has been extracted and the poison expelled without residue.

Analañca te antarāyāya.

It’s not capable of harming you.

Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa.

Eat only suitable food. Don’t eat unsuitable food, or else the wound may get infected.

Kālena kālañca vaṇam dhaveyyāsi, kālena kālam vaṇamukham ālimpeyyāsi, mā te na kālena kālam vaṇam dhovato na kālena kālam vaṇamukham ālīmpato pubbalohitam vaṇamukham pariyanandhi.

Regularly wash the wound and anoint the opening, or else it’ll get covered with pus and blood.

Mā ca vātātape cārittam anuyuñji, mā te vātātape cārittam anuyuttassa rājosūkam vaṇamukham anuddhamsehi.

Don’t walk too much in the wind and sun, or else dust and dirt will infect the wound.

Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti.

Take care of the wound, my good sir, heal it.’

Tassa evamassa:

They’d think:

‘ubbhatam kho me sallam, apanīto visadoso anupādiseso.

‘The dart has been extracted and the poison expelled without residue.

Analañca me antarāyāyā’ti.

It’s not capable of harming me.’

So asappāyāni ceva bhojanāni bhuñjeyya. Tassa asappāyāni bhojanāni bhuñjato vaṇo assāvī assa.

They’d eat unsuitable food, and the wound would get infected.

Na ca kālena kālam vaṇam dhaveyya, na ca kālena kālam vaṇamukham ālimpeyya. Tassa na kālena kālam vaṇam dhovato, na kālena kālam vaṇamukham ālīmpato pubbalohitam vaṇamukham pariyanandheyya.

And they wouldn’t regularly wash and anoint the opening, so it would get covered in pus and blood.

Vātātape ca cārittam anuyuñjeyya. Tassa vātātape cārittam anuyuttassa rājosūkam vaṇamukham anuddhamseyya.

And they’d walk too much in the wind and sun, so dust and dirt infected the wound.

Na ca vaṇānurakkhī vihareyya na vaṇasāropī.

And they wouldn’t take care of the wound or heal it.

Tassa imissā ca asappāyakiriyāya, asuci visadoso apanīto saupādiseso tadubhayena vaṇo puthuttam gaccheyya.

Then both because they did what was unsuitable, and because of the residue of unclean poison, the wound would spread,

So puthuttam gatena vaṇena maraṇam vā nigaccheyya maraṇamattam vā dukkham. resulting in death or deadly pain.

Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa:

In the same way, it’s possible that a certain mendicant might think:

‘tanhā kho sallam samaṇena vuttam, avijjāvisadoso chandarāgabyāpādena ruppati.

‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me tanhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī'ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

Evam māni assa atathaṃ samānaṃ.

Having such conceit, though it's not based in fact,

So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya.

they would engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya.

Doing so, lust infects their mind,

So rāgānuddhamsitena cittaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Maraṇañhetam, sunakkhatta, ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati;

For it is death in the training of the noble one to reject the training and return to a lesser life.

marañamattañhetam, sunakkhatta, dukkhaṃ yaṃ aññataram saṅkiliṭṭhaṃ āpattiṃ āpajjati.

And it is deadly pain to commit one of the corrupt offenses.

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa:

It's possible that a certain mendicant might think:

‘tanhā kho sallāṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati.

'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me tanhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī'ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghānena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya.

Being rightly intent on extinguishment, they wouldn't engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa, asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa rāgo cittaṃ nānuddhamseyya.

Doing so, lust wouldn't infect their mind,

So na rāgānuddhamsitena cittaṃ neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

so no death or deadly pain would result.

Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gālāhūpalepanena.

Suppose a man was struck by an arrow thickly smeared with poison.

Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upatthāpeyyuṃ.
Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya.
The surgeon would cut open the wound with a scalpel,

Satthena vaṇamukhaṃ parikantitvā esaniyā sallam eseyya.
probe for the arrow,

Esaniyā sallam esitvā sallam abbuheyya, apanya visadosaṃ anupādisesaṃ.
extract it, and expel the poison, leaving no residue behind.

Anupādisesoti jānamāno so evaṃ vadeyya:
Knowing that no residue remained, the surgeon would say:

‘ambho purisa, ubbhatam kho te sallam, apanīto visadoso anupādiseso.
‘My good man, the dart has been extracted and the poison expelled without residue.

Analañca te antarāyāya.
It’s not capable of harming you.

Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo
assāvī assa.
Eat only suitable food. Don’t eat unsuitable food, or else the wound may get infected.

Kālena kālañca vaṇam dhaveyyāsi, kālena kālam vaṇamukhaṃ ālimpeyyāsi. Mā te
na kālena kālam vaṇam dhovato na kālena kālam vaṇamukhaṃ ālīmpato
pubbalohitaṃ vaṇamukhaṃ pariyanandhi.
Regularly wash the wound and anoint the opening, or else it’ll get covered with pus and blood.

Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ
vaṇamukhaṃ anuddhamseṣi.
Don’t walk too much in the wind and sun, or else dust and dirt will infect the wound.

Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti.
Take care of the wound, my good sir, heal it.’

Tassa evamassa:
They’d think:

‘ubbhatam kho me sallam, apanīto visadoso anupādiseso.
‘The dart has been extracted and the poison expelled without residue.

Analañca me antarāyāyā’ti.
It’s not capable of harming me.’

So sappāyāni ceva bhojanāni bhuñjeyya. Tassa sappāyāni bhojanāni bhuñjato vaṇo
na assāvī assa.
They’d eat suitable food, and the wound wouldn’t get infected.

Kālena kālañca vaṇam dhaveyya, kālena kālam vaṇamukhaṃ ālimpeyya. Tassa
kālena kālam vaṇam dhovato kālena kālam vaṇamukhaṃ ālīmpato na pubbalohitaṃ
vaṇamukhaṃ pariyanandheyya.
And they’d regularly wash and anoint the opening, so it wouldn’t get covered in pus and blood.

Na ca vātātape cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ ananuyuttassa
rajosūkaṃ vaṇamukhaṃ nānuddhamseyya.
And they wouldn’t walk too much in the wind and sun, so dust and dirt wouldn’t infect the wound.

Vaṇānurakkhī ca vihareyya vaṇasāropī.
And they’d take care of the wound and heal it.

Tassa imissā ca sappāyakiriyāya asu ca visadoso apanīto anupādiseso tadubhayena
vaṇo viruheyya.
Then both because they did what was suitable, and the unclean poison had left no residue, the wound would heal,

So rulhena vaṇena sañchavinā neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

and no death or deadly pain would result.

Evameva kho, sunakkhatta, ṭhānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa:

In the same way, it's possible that a certain mendicant might think:

‘tanhā kho sallāṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati.

‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me tanhāsallāṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttahamasmi’ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.’

Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghāṇena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya.

Being rightly intent on extinguishment, they wouldn’t engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa, asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghāṇena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa, rāgo cittaṃ nānuddhamseyya.

Doing so, lust wouldn’t infect their mind,

So na rāgānuddhamsitena cittena neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

so no death or deadly pain would result.

Upamā kho me ayaṃ, sunakkhatta, katā atthassa viññāpanāya.

I’ve made up this simile to make a point.

Ayaṃyevettha attho—

And this is the point:

vaṇoti kho, sunakkhatta, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ;

‘Wound’ is a term for the six interior sense fields.

visadosoti kho, sunakkhatta, avijjāyetaṃ adhivacanaṃ;

‘Poison’ is a term for ignorance.

sallanti kho, sunakkhatta, taṇhāyetaṃ adhivacanaṃ;

‘Dart’ is a term for craving.

esanīti kho, sunakkhatta, satiyāyetaṃ adhivacanaṃ;

‘Probing’ is a term for mindfulness.

satthanti kho, sunakkhatta, ariyāyetaṃ paññāya adhivacanaṃ;

‘Scalpel’ is a term for noble wisdom.

bhisakko sallakattoti kho, sunakkhatta, tathāgatassetāṃ adhivacanaṃ arahato sammāsambuddhassa.

‘Field surgeon’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

So vata, sunakkhatta, bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti—

Truly, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti vidityā nirupadhi upadhisaṅkhaye vimutto upadhisimim vā kāyaṃ
upasaṃharissati cittaṃ vā uppādessatīti—netam tḥānaṃ vijjati.

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Seyyathāpi, sunakkhatta, āpānīyakamso vaṇṇasampanno gandhasampanno
rasasampanno;

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

so ca kho visena saṃsaṭṭho.

But it was mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso amuṃ āpānīyakamsaṃ piveyya yaṃ jaññā:

Would that person drink that beverage knowing that

‘imāhaṃ pivitvā maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ’”ti?

it would result in death or deadly suffering?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī
‘upadhi dukkhassa mūlan’ti—

“In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti vidityā nirupadhi upadhisaṅkhaye vimutto upadhisimim vā kāyaṃ
upasaṃharissati cittaṃ vā uppādessatīti—netam tḥānaṃ vijjati.

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Seyyathāpi, sunakkhatta, āsīviso ghoraviso.

Suppose there was a lethal viper.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso amussa āsīvisassa ghoravisassa hatthaṃ vā aṅguṭṭhaṃ vā dajjā yaṃ
jaññā:

Would that person give that lethal viper their hand or finger knowing that

‘imināhaṃ datṭho maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ’”ti?

it would result in death or deadly suffering?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī
‘upadhi dukkhassa mūlan’ti—

“In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhiṣmiṃ vā kāyaṃ
upasaṃharissati cittaṃ vā uppādessatīti—

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment."

netam thānaṃ vijjatī'ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano sunakkhatto licchaviputto bhagavato bhāsitam abhinandīti.

Satisfied, Sunakkhatta of the Licchavi clan was happy with what the Buddha said.

Sunakkhattasuttaṃ niṭṭhitaṃ pañcamam.

Āneñjasappāyasutta

Conducive to the Imperturbable

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ
nigamo.

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named
Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Aniccā, bhikkhave, kāmā tucchā musā mosadhammā.

“Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive,

Māyākatametam, bhikkhave, bālalāpanam.

made by illusion, cooed over by fools.

Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā—

sensual perceptions in this life and in lives to come;

ubhayametam mārādheyyam, mārassesa visayo, mārassesa nivāpo, mārassesa
gocaro.

both of these are Māra’s sovereignty, Māra’s domain, and Māra’s territory.

Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi saṃvattanti.

They conduce to bad, unskillful qualities such as desire, ill will, and aggression.

Teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti.

And they create an obstacle for a noble disciple training here.

Tatra, bhikkhave, ariyasāvako iti paṭisañcikkhati:

A noble disciple reflects on this:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā—

sensual perceptions in this life and in lives to come;

ubhayametam mārādheyyam, mārassesa visayo, mārassesa nivāpo, mārassesa
gocaro.

both of these are Māra’s sovereignty, Māra’s domain, and Māra’s territory.

Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi saṃvattanti,

They conduce to bad, unskillful qualities such as desire, ill will, and aggression.

teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti.

And they create an obstacle for a noble disciple training here.

Yannūnāhaṃ vipulena mahaggaṭṭena cetasā vihareyyaṃ abhibhuyya lokaṃ
adhiṭṭhāya manasā.

*Why don't I meditate with an abundant, expansive heart, having mastered the world and
stabilized the mind?*

Vipulena hi me mahaggaṭṭena cetasā viharato abhibhuyya lokaṃ adhiṭṭhāya manasā
ye pāpakā akusalā mānasā abhiijjhāpi byāpādāpi sārambhāpi te na bhavissanti.

Then I will have no more bad, unskillful qualities such as desire, ill will, and aggression.

Tesaṃ pahānā aparittaṇṇa me cittaṃ bhavissati appamāṇaṃ subhāvitāṇi.

And by giving them up my mind, no longer limited, will become limitless and well developed.'

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

*Practicing in this way and meditating on it often their mind becomes confident in this
dimension.*

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa
bhedaṃ paraṃ maraṇā.

Being confident, they either attain the imperturbable now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagamaṃ.

*When their body breaks up, after death, it's possible that the consciousness headed that way
will be reborn in the imperturbable.*

Ayaṃ, bhikkhave, paṭhamā āneñjasappāyā paṭipadā akkhāyati.

This is said to be the first way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

'Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;

sensual perceptions in this life and in lives to come;

yaṃ kiñci rūpaṃ sabbam rūpaṃ cattāri ca mahābhūtāni, catunnaṇṇa mahābhūtānaṃ
upādāyarūpaṇi.

*whatever is form, all form is the four primary elements, or form derived from the four primary
elements.'*

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

*Practicing in this way and meditating on it often their mind becomes confident in this
dimension.*

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa
bhedaṃ paraṃ maraṇā.

Being confident, they either attain the imperturbable now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagamaṃ.

*When their body breaks up, after death, it's possible that the consciousness headed that way
will be reborn in the imperturbable.*

Ayaṃ, bhikkhave, duttiyā āneñjasappāyā paṭipadā akkhāyati.

This is said to be the second way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

'Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;

visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā—
perceptions of visions in this life and in lives to come;

ubhayametaṃ aniccaṃ.
all of these are impermanent.

Yadaniccaṃ taṃ nālaṃ abhinandituṃ, nālaṃ abhivadituṃ, nālaṃ ajjhosituṃ'ti.
And what's impermanent is not worth approving, welcoming, or clinging to.'

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ paṣīdati.
Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā.
Being confident, they either attain the imperturbable now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagaṃ.
When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the imperturbable.

Ayaṃ, bhikkhave, tatiyā āneñjasappāyā paṭipadā akkhāyati.
This is said to be the third way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;
'Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;
sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;
visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā;
perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā—
and perceptions of the imperturbable;

sabbā saññā.
all are perceptions.

Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ—
Where they cease without anything left over, that is peaceful, that is sublime,

yadidaṃ ākiñcaññāyatanan'ti.
namely the dimension of nothingness.'

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ paṣīdati.
Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā.
Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ.
When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, paṭhamā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.
This is said to be the first way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako araṇṇagato vā rukkhamūlagato vā
suññāgāragato vā iti paṭisaṅcikkhati:

Furthermore, a noble disciple has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘suññamidam attena vā attaniyena vā’ti.

‘This is empty of a self or what belongs to a self.’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanam samāpajjati paññāya vā adhimuccati
kāyassa bhedaṃ paraṃ maraṇā.

Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Tāṇametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ.

When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, dutiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

This is said to be the second way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

‘nāhaṃ kvacani kassaci kiñcanatasmiṃ, na ca mama kvacani kismiñci kiñcanaṃ
natthī’ti.

‘I don’t belong to anyone anywhere! And nothing belongs to me anywhere!’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanam samāpajjati paññāya vā adhimuccati
kāyassa bhedaṃ paraṃ maraṇā.

Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Tāṇametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ.

When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, tatiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

This is said to be the third way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;

visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā;

perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā, yā ca ākiñcaññāyatanasaññā—

perceptions of the imperturbable, and perceptions of the dimension of nothingness;

sabbā saññā.

all are perceptions.

Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ—
Where they cease without anything left over, that is peaceful, that is sublime,

yadidaṃ nevasaññānāsaññāyatanaṃ’ti.
namely the dimension of neither perception nor non-perception.’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.
Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā nevasaññānāsaññāyatanaṃ samāpajjati paññāya vā
adhimuccati kāyassa bhedā paraṃ maraṇā.
Being confident, they either attain the dimension of neither perception nor non-perception now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa
nevasaññānāsaññāyatanaṃpagaṃ.
When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of neither perception nor non-perception.

Ayaṃ, bhikkhave, nevasaññānāsaññāyatanaṃsappāyā paṭipadā akkhāyati”ti.
This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception.”

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca:
When he said this, Venerable Ānanda said to the Buddha:

“idha, bhante, bhikkhu evaṃ paṭipanno hoti:
“Sir, take a mendicant who practices like this:

‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi yaṃ,
bhūtaṃ—taṃ pajahāmi”ti.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’

Evaṃ upekkhaṃ paṭilabhati.
In this way they gain equanimity.

Parinibbāyeyya nu kho so, bhante, bhikkhu na vā parinibbāyeyyā”ti?
Would that mendicant become extinguished or not?”

“Apetthekacco, ānanda, bhikkhu parinibbāyeyya, apetthekacco bhikkhu na
parinibbāyeyyā”ti.
“One such mendicant might become extinguished, Ānanda, while another might not.”

“Ko nu kho, bhante, hetu ko paccayo yenapetthekacco bhikkhu parinibbāyeyya,
apetthekacco bhikkhu na parinibbāyeyyā”ti?
“What is the cause, sir, what is the reason for this?”

“Idhānanda, bhikkhu evaṃ paṭipanno hoti:
“Ānanda, take a mendicant who practices like this:

‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ
bhūtaṃ—taṃ pajahāmi”ti.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’

Evaṃ upekkhaṃ paṭilabhati.
In this way they gain equanimity.

So taṃ upekkhaṃ abhinandati, abhivadati, ajjhosāya tiṭṭhati.
They approve, welcome, and keep clinging to that equanimity.

Tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ hoti
viññāṇaṃ tadupādānaṃ.
Their consciousness relies on that and grasps it.

Saupādāno, ānanda, bhikkhu na parinibbāyati”ti.
A mendicant with grasping does not become extinguished.”

“Kahaṃ pana so, bhante, bhikkhu upādiyamāno upādiyati”ti?
“But sir, what is that mendicant grasping?”

“Nevasaññānāsaññāyatanaṃ, ānanda”ti.
“The dimension of neither perception nor non-perception.”

“Upādānasetṭhaṃ kira so, bhante, bhikkhu upādiyamāno upādiyati”ti?
“Sir, it seems that mendicant is grasping the best thing to grasp!”

“Upādānasetṭhañhi so, ānanda, bhikkhu upādiyamāno upādiyati.
“Indeed, Ānanda.

Upādānasetṭhañhetam, ānanda, yadidaṃ—
For the best thing to grasp is

nevasaññānāsaññāyatanaṃ.
the dimension of neither perception nor non-perception.

Idhānanda, bhikkhu evaṃ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ
bhūtaṃ—taṃ pajahāmi”ti.
*‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up
what exists, what has come to be.’*

Evaṃ upekkhaṃ paṭilabhati.
In this way they gain equanimity.

So taṃ upekkhaṃ nābhinandati, nābhivadati, na ajjhosāya tiṭṭhati.
They don’t approve, welcome, or keep clinging to that equanimity.

Tassa taṃ upekkhaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na
tannissitaṃ hoti viññāṇaṃ na tadupādānaṃ.
So their consciousness doesn’t rely on that and grasp it.

Anupādāno, ānanda, bhikkhu parinibbāyati”ti.
A mendicant free of grasping becomes extinguished.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.
“It’s incredible, sir, it’s amazing!

Nissāya nissāya kira no, bhante, bhagavatā oghassa nittharaṇā akkhātā.
*The Buddha has explained to us how to cross over the flood by relying on one support or the
other.*

Katamo pana, bhante, ariyo vimokkho”ti?
But sir, what is noble liberation?”

“Idhānanda, bhikkhu ariyasāvako iti paṭisañcikkhati:
“Ānanda, it’s when a mendicant reflects like this:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;
‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;
sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;
visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā;
perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā, yā ca ākiñcaññāyatanasaññā, yā ca nevasaññānāsaññāyatanasaññā—

perceptions of the imperturbable, perceptions of the dimension of nothingness, perceptions of the dimension of neither perception nor non-perception;

esa sakkāyo yāvatā sakkāyo.

that is identity as far as identity extends.

Etam amataṃ yadidaṃ anupādā cittassa vimokkho.

This is the deathless, namely the liberation of the mind through not grasping.

Iti, kho, ānanda, desitā mayā āneñjasappāyā paṭipadā, desitā ākiñcaññāyatanasappāyā paṭipadā, desitā nevasaññānāsaññāyatanasappāyā paṭipadā, desitā nissāya nissāya oghassa nittharaṇā, desito ariyo vimokkho.

So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I have taught how to cross the flood by relying on one support or the other, and I have taught noble liberation.

Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, ānanda, rukkhamaḷāni, etāni suññāgārāni. Jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani””ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Āneñjasappāyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Gaṇakamoggallānasutta

With Moggallāna the Accountant

Evam me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho gaṇakamoggallāno brāhmaṇo yena bhagavā tenupasankami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the brahmin Moggallāna the Accountant went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno kho gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Seyyathāpi, bho gotama, imassa migāramātupāsādassa dissati anupubbasikkhā
anupubbakiriyaṃ anupubbapaṭipadā yadidaṃ—

“Master Gotama, in this stilt longhouse we can see gradual progress

yāva pacchimasopānakaḷevārā;

down to the last step of the staircase.

imesampi hi, bho gotama, brāhmaṇānaṃ dissati anupubbasikkhā anupubbakiriyaṃ
anupubbapaṭipadā yadidaṃ—

Among the brahmins we can see gradual progress

ajjhene;

in learning the chants.

imesampi hi, bho gotama, issāsānaṃ dissati anupubbasikkhā anupubbakiriyaṃ
anupubbapaṭipadā yadidaṃ—

Among archers we can see gradual progress

issatthe.

in archery.

Amhākampi hi, bho gotama, gaṇakānaṃ gaṇanājīvānaṃ dissati anupubbasikkhā
anupubbakiriyaṃ anupubbapaṭipadā yadidaṃ—

Among us accountants, who earn a living by accounting, we can see gradual progress

saṅkhāne.

in mathematics.

Mayaṇhi, bho gotama, antevāsiṃ labhitvā paṭhamaṃ evaṃ gaṇāpema:

For when we get an apprentice we first make them count:

‘ekaṃ ekakaṃ, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta
sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā’ti;

‘One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens.’

satampi mayaṃ, bho gotama, gaṇāpema, bhiyyopi gaṇāpema.

We even make them count up to a hundred.

Sakkā nu kho, bho gotama, imasmimpi dhammavinaye evameva anupubbasikkhā
anupubbakiriyaṃ anupubbapaṭipadā paññāpetun’ti?

Is it possible to similarly describe a gradual training, gradual progress, and gradual practice in this teaching and training?”

“Sakkā, brāhmaṇa, imasmimpi dhammavinaye anupubbasicchā anupubbakiriya anupubbapaṭipadā paññāpetuṃ.

“It is possible, brahmin.

Seyyathāpi, brāhmaṇa, dakkho assadamako bhaddaṃ assājāniyaṃ labhivā paṭhameneva mukhādhāne kāraṇaṃ kāreti, atha uttariṃ kāraṇaṃ kāreti;

Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he'd make it get used to wearing the bit.

evameva kho, brāhmaṇa, tathāgato purisadammaṃ labhivā paṭhamaṃ evaṃ vineti:

In the same way, when the Realized One gets a person for training they first guide them like this:

‘ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū’ti.

‘Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenāṃ tathāgato uttariṃ vineti:

When they have ethical conduct, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī hohi mānubyañjanaggāhī.

‘Come, mendicant, guard your sense doors. When you see a sight with your eyes, don’t get caught up in the features and details.

Yatvādhikaraṇameva cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi cakkhundriyaṃ, cakkhundriye saṃvaram āpajjāhi.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve restraint over it.

Sotena saddaṃ sutvā ... pe ...

When you hear a sound with your ears ...

ghānena gandhaṃ ghāyivā ... pe ...

When you smell an odor with your nose ...

jivhāya rasaṃ sāyivā ... pe ...

When you taste a flavor with your tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...

When you feel a touch with your body ...

manasā dhammaṃ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī.

When you know a thought with your mind, don’t get caught up in the features and details.

Yatvādhikaraṇameva manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi manindriyaṃ, manindriye saṃvaram āpajjāhi’ti.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.’

Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tamenāṃ tathāgato uttariṃ vineti:

When they guard their sense doors, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, bhojane mattaññū hohi.

‘Come, mendicant, eat in moderation.

Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi—

Reflect properly on the food that you eat:

neva davāya na madāya na mandanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vahiṃsūparatiyā brahmacariyānuggahāya—iti purāṇaṇca vedanaṃ paṭihāṅkhāmi, navaṇa vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti.

'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tamenam tathāgato uttarim vineti:

When they eat in moderation, the Realized One guides them further:

'ehi tvam, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam kappeyyāsi pāde pādam accādhāya sato sampajāno utthānasaññaṃ manasikaritvā, rattiyaṃ pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi'ti.

'Come, mendicant, be committed to wakefulness. Practice walking and sitting meditation by day, purifying your mind from obstacles. In the evening, continue to practice walking and sitting meditation. In the middle of the night, lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, get up and continue to practice walking and sitting meditation, purifying your mind from obstacles.'

Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tamenam tathāgato uttarim vineti:

When they are committed to wakefulness, the Realized One guides them further:

'ehi tvam, bhikkhu, satisampajaññaṇa samannāgato hohi, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samīñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārappassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī ti.

'Come, mendicant, have mindfulness and situational awareness. Act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.'

Yato kho, brāhmaṇa, bhikkhu satisampajaññaṇa samannāgato hoti, tamenam tathāgato uttarim vineti:

When they have mindfulness and situational awareness, the Realized One guides them further:

'ehi tvam, bhikkhu, vivittaṃ senāsanam bhajāhi araññaṃ rukkhamaṇam pabbataṃ kandaraṃ giriṅguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ'ti.

'Come, mendicant, frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.'

So vivittaṃ senāsanam bhajati araññaṃ rukkhamaṇam pabbataṃ kandaraṃ giriṅguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

And they do so.

So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī,
byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno,
thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto,
uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ... pe ... dutiyaṃ jhānaṃ
upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā ... tatiyaṃ jhānaṃ upasampajja viharati.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Sukhassa ca pahānā ... catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ye kho te, brāhmaṇa, bhikkhū sekkhā apattamānasā anuttaraṃ yogakkhemaṃ
paṭthayamānā viharanti tesu me ayaṃ evarūpī anusāsani hoti.

That's how I instruct the mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary.

Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā
anuppattasatthā parikkhīnabhavasamyojanā sammadaññāvimuttā tesam ime
dhammā diṭṭhadhammasukhavihārāya ceva samvattanti, satisampajaññāya cā"ti.

But for those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—these things lead to blissful meditation in the present life, and to mindfulness and awareness."

Evam vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Moggallāna the Accountant said to the Buddha,

"kiṃ nu kho bhoto gotamassa sāvaka bhotā gotamena evaṃ ovadīyamānā evaṃ
anusāsīyamānā sabbe accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti udāhu ekacce
nārādhenti"ti?

"When his disciples are instructed and advised like this by Master Gotama, do all of them achieve the ultimate goal, extinguishment, or do some of them fail?"

“Appekacce kho, brāhmaṇa, mama sāvakā mayā evaṃ ovadīyamānā evaṃ anusāsīyamānā accantaṃ tiṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti”ti.

“Some succeed, while others fail.”

“Ko nu kho, bho gotama, hetu ko paccayo yaṃ tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhati bhavaṃ gotamo samādapetā;

“What is the cause, Master Gotama, what is the reason why, though extinguishment is present, the path leading to extinguishment is present, and Master Gotama is present to encourage them,

atha ca pana bhoto gotamassa sāvakā bhotā gotamena evaṃ ovadīyamānā evaṃ anusāsīyamānā appekacce accantaṃ tiṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti”ti?

still some succeed while others fail?”

“Tena hi, brāhmaṇa, taṃyevettha paṭipucchissāmi. Yathā te khomeyya tathā naṃ byākareyyāsi.

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

kusalo tvaṃ rājagahagāmiṃ maggassā”ti?

Are you skilled in the road to Rājagaha?”

“Evaṃ, bho, kusalo ahaṃ rājagahagāmiṃ maggassā”ti.

“Yes, I am.”

“Taṃ kiṃ maññasi, brāhmaṇa,

“What do you think, brahmin?

idha puriso āgaccheyya rājagahaṃ gantukāmo.

Suppose a person was to come along who wanted to go to Rājagaha.

So taṃ upasaṅkamitvā evaṃ vadeyya:

He’d approach you and say:

‘icchāmaṃ, bhante, rājagahaṃ gantum;

‘Sir, I wish to go to Rājagaha.

tassa me rājagahassa maggaṃ upadisa’ti.

Please point out the road to Rājagaha.’

Tamenāṃ tvaṃ evaṃ vadeyyāsi:

Then you’d say to them:

‘ehambho purisa, ayaṃ maggo rājagahaṃ gacchati.

‘Here, mister, this road goes to Rājagaha.

Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ;

Go along it for a while, and you’ll see a certain village. Go along a while further, and you’ll see a certain town.

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakam’ti.

Go along a while further and you’ll see Rājagaha with its delightful parks, woods, meadows, and lotus ponds.’

So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno ummaggaṃ gahetvā pacchā mukho gaccheyya.

Instructed like this by you, they might still take the wrong road, heading west.

Atha dutiyo puriso āgaccheyya rājagahaṃ gantukāmo.

But a second person might come with the same question and receive the same instructions.

So taṃ upasaṅkamitvā evaṃ vadeyya:

‘icchāmaḥ, bhante, rājagahaṃ gantū;

tassa me rājagahassa maggaṃ upadisā’ti.

Tamevaṃ tvaṃ evaṃ vadeyyāsi:

‘ehambho purisa, ayaṃ maggo rājagahaṃ gacchati.

Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ;

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ;

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa
ārāmaṇeyyakaṃ vanāraṇeyyakaṃ bhūmirāṇeyyakaṃ
pakkharaṇīraṇeyyakaṃ’ti.

So tayā evaṃ ovaḍḍiyamāno evaṃ anusāsīyamāno sotthinā rājagahaṃ gaccheyya.
Instructed by you, they might safely arrive at Rājagaha.

Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhateva rājagahaṃ, tiṭṭhati
rājagahagāmī maggo, tiṭṭhasi tvaṃ samādapetā;
*What is the cause, brahmin, what is the reason why, though Rājagaha is present, the path
leading to Rājagaha is present, and you are there to encourage them,*

atha ca pana tayā evaṃ ovaḍḍiyamāno evaṃ anusāsīyamāno eko puriso ummaggaṃ
gahetvā pacchāmaṃ gaccheyya, eko sotthinā rājagahaṃ gaccheyyā’ti?
one person takes the wrong path and heads west, while another arrives safely at Rājagaha?”

“Ettha kyāhaṃ, bho gotama, karomi?
“What can I do about that, Master Gotama?”

Maggakkhāyīhaṃ, bho gotamā”ti.
I am the one who shows the way.”

“Evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo,
tiṭṭhāmaḥ samādapetā;
*“In the same way, though extinguishment is present, the path leading to extinguishment is
present, and I am present to encourage them,*

atha ca pana mama sāvakā mayā evaṃ ovaḍḍiyamānā evaṃ anusāsīyamānā
appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti.
*still some of my disciples, instructed and advised like this, achieve the ultimate goal,
extinguishment, while some of them fail.*

Ettha kyāhaṃ, brāhmaṇa, karomi?
What can I do about that, brahmin?

Maggakkhāyīhaṃ, brāhmaṇa, tathāgato”ti.
The Realized One is the one who shows the way.”

Evaṃ vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, Moggallāna the Accountant said to the Buddha,

“yeme, bho gotama, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā sathā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattañño jāgariyaṃ ananuyuttā sāmāññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnavīriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, na tehi bhavaṃ gotamo saddhiṃ saṃvasati.

“Master Gotama, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not committed to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Master Gotama doesn’t live together with these.

Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asathā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattañño jāgariyaṃ anuyuttā sāmāññe apekkhavanto sikkhāya tibbagāravā nabāhulikā nasāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āraddhavīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavaṃ gotamo saddhiṃ saṃvasati.

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are committed to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Master Gotama does live together with these.

Seyyathāpi, bho gotama, ye keci mūlagandhā, kālānūsārī tesam aggamakkhāyati;
Of all kinds of fragrant root, spikenard is said to be the best.

ye keci sārāgandhā, lohitaandanam tesam aggamakkhāyati;
Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

ye keci pupphagandhā, vassikaṃ tesam aggamakkhāyati;
Of all kinds of fragrant flower, jasmine is said to be the best.

evameva bho gotamassa ovādo paramajjadhamesu.
In the same way, Master Gotama’s advice is the best of contemporary teachings.

Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan’ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Gaṇakamoggallānasuttaṃ niṭṭhitaṃ sattamaṃ.

Gopakamoggallānasutta

With Moggallāna the Guardian

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā ānando rājagahe viharati veḷuvane kalandakanivāpe aciraparinibbute bhagavati.

At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. It was not long after the Buddha had become fully extinguished.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto rājagahaṃ paṭisaṅkhārāpeti rañño pajjotassa āsaṅkamāno.

Now at that time King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.

Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho āyasmato ānandassa etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya carituṃ.

“It’s too early to wander for alms in Rājagaha.

Yannūnāhaṃ yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkameyyaṃ”ti.

Why don’t I go to see the brahmin Moggallāna the Guardian at his place of work?”

Atha kho āyasmā ānando yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkami.

So that’s what he did.

Addasā kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ dūratova āgacchantam.

Moggallāna the Guardian saw Ānanda coming off in the distance

Disvāna āyasmantaṃ ānandaṃ etadavoca:

and said to him,

“etu kho bhavaṃ ānando.

“Come, Master Ānanda!

Svāgataṃ bhoto ānandassa.

Welcome, Master Ānanda!

Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīdatu bhavaṃ ānando, idamāsaṇaṃ paññattan”ti.

Please, sir, sit down, this seat is ready.”

Nisīdi kho āyasmā ānando paññatte āsane.

Ānanda sat down on the seat spread out,

Gopakamoggallānopi kho brāhmaṇo aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.

while Moggallāna took a low seat and sat to one side.

Ekamantaṃ nisinno kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ etadavoca:

Then he said to Ānanda,

“atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahoṣi araham sammāsambuddho”ti?

“Master Ānanda, is there even a single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened Buddha?”

“Natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahoṣi araham sammāsambuddho.

“No, brahmin, there is not.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṇṇātassa maggassa saṇṇanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō;

For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path.

maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti.

And now the disciples live following the path; they acquire it later.”

Ayaṇca hidaṃ āyasmato ānandassa gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vipakatā ahoṣi.

But this conversation between Ānanda and Moggallāna the Guardian was left unfinished.

Atha kho vassakāro brāhmaṇo magadhamahāmatto rājagahe kammante anusaṇṇāyamāno yena gopakamoggallānassa brāhmaṇassa kammanto, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

For just then the brahmin Vassakāra, a chief minister of Magadha, while supervising the work at Rājagaha, approached Ānanda at Moggallāna’s place of work and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda,

“kāya nuttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā”ti?

“Master Ānanda, what were you sitting talking about just now? What conversation was unfinished?”

“Idha maṃ, brāhmaṇa, gopakamoggallāno brāhmaṇo evamāha:

So Ānanda told him of the conversation that they were having when Vassakāra arrived. Vassakāra said:

‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahoṣi araham sammāsambuddho’.

Evam vutte, ahaṃ, brāhmaṇa, gopakamoggallānaṃ brāhmaṇaṃ etadavocaṃ:

‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahoṣi araham sammāsambuddho.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṇṇātassa maggassa saṇṇanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō;

maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’ti.

Ayaṃ kho no, brāhmaṇa, gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vipakatā.

Atha tvaṃ anuppatto’ti.

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito:

“Master Ānanda, is there even a single mendicant who was appointed by Master Gotama, saying:

‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā’ti?

“This one will be your refuge when I have passed away, to whom you now turn?”

“Natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito:

“No, there is not.”

‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’ti, yaṃ mayaṃ etarahi paṭipādeyyāmā’ti.

“Atthi pana, bho ānanda, ekabhikkhupi saṃghena sammato, sambahulehi therehi bhikkhūhi ṭhapito:

“But is there even a single mendicant who has been elected to such a position by the Saṅgha and appointed by several senior mendicants?”

‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā’ti?

“Natthi kho, brāhmaṇa, ekabhikkhupi saṃghena sammato, sambahulehi therehi bhikkhūhi ṭhapito:

“No, there is not.”

‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’ti, yaṃ mayaṃ etarahi paṭipādeyyāmā’ti.

“Evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā’ti?

“But since you lack a refuge, Master Ānanda, what’s the reason for your harmony?”

“Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā;

“We don’t lack a refuge, brahmin,

sappaṭisaraṇā mayaṃ, brāhmaṇa;

we have a refuge.

dhammappaṭisaraṇā’ti.

The teaching is our refuge.”

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito—

“But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha,

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti—

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito—

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi
paṭipādeyyāma'ti vadesi;

‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi
bhikkhūhi ṭhapito—

or elected by the Saṅgha and appointed by several senior mendicants—

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi
paṭipādeyyāthā'ti—

who serves as your refuge after the Buddha passed away, to whom you now turn,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato,
sambahulehi therehi bhikkhūhi ṭhapito—

you replied, ‘No, there is not.’

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi
paṭipādeyyāma'ti—

vadesi;

‘evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggiyā'ti iti puṭṭho samāno ‘na
kho mayaṃ, brāhmaṇa, appaṭisaraṇā;

But you say that the reason for your harmony is that you have

sappaṭisaraṇā mayaṃ, brāhmaṇa;

dhammappaṭisaraṇā'ti vadesi.

the teaching as a refuge.

Imassa pana, bho ānanda, bhāsītassa kathaṃ attho daṭṭhabbo'ti?

How should I see the meaning of this statement?"

“Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena
bhikkhūnaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ.

*“The Blessed One, who knows and sees, the perfected one, the fully awakened Buddha laid
down training rules and recited the monastic code for the mendicants.*

Te mayaṃ tadahuposathe yāvatikā ekaṃ gāmakhettaṃ upanissāya viharāma te sabbe
ekajjhaṃ sannipatāma;

*On the day of the sabbath all of us who live in dependence on one village district gather
together as one.*

sannipatitvā yassa taṃ pavattati taṃ ajjesāma.

We invite one who has freshly rehearsed the code to recite it.

Tasmiñce bhañṇamāne hoti bhikkhussa āpatti hoti vītikkamo taṃ mayaṃ
yathāddhammaṃ yathānusiṭṭhaṃ kāremāti.

*If anyone remembers an offense or transgression while they're reciting, we make them act in
line with the teachings and in line with the instructions.*

Na kira no bhavanto kārenti;

It's not the venerables that make us act,

dhammo no kāreti”.

it's the teaching that makes us act.”

“Atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ
karotha mānetha pūjetha; sakkatvā garuṃ katvā upanissāya viharathā'ti?

*“Master Ānanda, is there even a single mendicant who you honor, respect, revere, venerate,
and rely on?"*

“Natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayaṃ etarahi sakkaroma garuṃ
karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma'ti.

“There is, brahmin.”

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito—

“But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha,

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi
paṭipādeyyāthā’ti—

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā
passatā arahatā sammāsambuddhena ṭhapito—

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ mayāṃ etarahi
paṭipādeyyāmā’ti vadesi;

‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi
bhikkhūhi ṭhapito—

or elected by the Saṅgha and appointed by several senior mendicants—

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi
paṭipādeyyāthā’ti—

who serves as your refuge after the Buddha passed away, to whom you now turn,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato,
sambahulehi therehi bhikkhūhi ṭhapito—

you replied, ‘No, there is not.’

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ mayāṃ etarahi
paṭipādeyyāmā’ti vadesi;

‘atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkaroṭha gaṇaṃ
karoṭha mānetha pūjetha; sakkatvā gaṇaṃ katvā upanissāya viharathā’ti—

*But when asked whether there is even a single mendicant who you honor, respect, revere,
venerate, and rely on,*

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayāṃ etarahi
sakkaroṃ gaṇaṃ karoma mānema pūjema; sakkatvā gaṇaṃ katvā upanissāya
vihārāmā’ti vadesi.

you replied, ‘There is.’

Imassa pana, bho ānanda, bhāsitaṃ kathaṃ attho daṭṭhabbo’ti?

How should I see the meaning of this statement?”

“Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena
dasa pasādanīyā dhammā akkhātā.

*“There are ten inspiring things explained by the Blessed One, who knows and sees, the
perfected one, the fully awakened Buddha.*

Yasmim no ime dhammā saṃvijjanti taṃ mayāṃ etarahi sakkaroṃ gaṇaṃ karoma
mānema pūjema; sakkatvā gaṇaṃ katvā upanissāya viharāma.

We honor anyone in whom these things are found.

Katame dasa?

What ten?

Idha, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasampanno, aṇumattesu vajjesu bhayaḍassāvī, samādāya sikkhati
sikkhāpadesu. (1)

*It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well
and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules
they’ve undertaken.*

Bahussuto hoti sutadharo sutasannicayo.

They’re very learned, remembering and keeping what they’ve learned.

Ye te dhammā ādikalyāṇā, majjhekalyāṇā, pariyosānakalyāṇā, sāttham, sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā dīṭṭhiyā suppaṭividdhā. (2)

These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Santutṭho hoti cīvarapiṇḍapātasenāsanaḡilānappaccayaabhesajjaparikkhārehi. (3)

They're content with robes, alms-food, lodgings, and medicines and supplies for the sick.

Catunnam jhānaṇam ābhicetasikānaṇ dīṭṭhadhammasukhavihāraṇam nikāmalābhī hoti akicchalābhī akasiralābhī. (4)

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Anekavihiṭam iddhividham paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṇ tirobhāvaṇ; tirokuṭṭam tiropākāraṇ tiropabbataṇ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummuḡjanimuḡjam karoti, seyyathāpi uduke; udukepi abhiḡjamāne gacchati, seyyathāpi pathaviyaṇ; ākāsepi pallaṇkena kamati, seyyathāpi pakkhī saḡuṇo; imepi candimasūriye evaṇmahiddhike evaṇmahānubhāve pāṇinā parimasati parimajjati, yāva brahmalokāpi kāyena vaṣam vatteti. (5)

They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Dibbāya sotadhātuyā visuddhāya atikkantamānusiḡāya ubho sadde suṇāti—dibbe ca mānuse ca, ye dūre santike ca. (6)

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Parasattānaṇ parapuggalānaṇ cetasā ceto paricca pajānāti. Sarāḡam vā cittaṇ 'sarāḡam cittaṇ'ti pajānāti, vītarāḡam vā cittaṇ 'vītarāḡam cittaṇ'ti pajānāti, sadosaṇ vā cittaṇ 'sadosaṇ cittaṇ'ti pajānāti, vītadosaṇ vā cittaṇ 'vītadosaṇ cittaṇ'ti pajānāti, samohaṇ vā cittaṇ 'samohaṇ cittaṇ'ti pajānāti, vītamohaṇ vā cittaṇ 'vītamohaṇ cittaṇ'ti pajānāti, saṇkhittaṇ vā cittaṇ 'saṇkhittaṇ cittaṇ'ti pajānāti, vikkhittaṇ vā cittaṇ 'vikkhittaṇ cittaṇ'ti pajānāti, mahaggaṭam vā cittaṇ 'mahaggaṭam cittaṇ'ti pajānāti, amahaggaṭam vā cittaṇ 'amahaggaṭam cittaṇ'ti pajānāti, sauttaraṇ vā cittaṇ 'sauttaraṇ cittaṇ'ti pajānāti, anuttaraṇ vā cittaṇ 'anuttaraṇ cittaṇ'ti pajānāti, samāhitaṇ vā cittaṇ 'samāhitaṇ cittaṇ'ti pajānāti, asaṇāhitaṇ vā cittaṇ 'asaṇāhitaṇ cittaṇ'ti pajānāti, vimuttaṇ vā cittaṇ 'vimuttaṇ cittaṇ'ti pajānāti, avimuttaṇ vā cittaṇ 'avimuttaṇ cittaṇ'ti pajānāti. (7)

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhī ... mind not immersed in samādhī ... freed mind ... They understand unfreed mind as 'unfreed mind'.

Anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissoṇi jātiyo catassoṇi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārissampi jātiyo paññāssampi jātiyo jāṭissatampi jāṭissahassampi jāṭissatasahassampi anekepi saṃvaṭṭakappe anekepi vivattaṭṭakappe anekepi saṃvaṭṭavivattaṭṭakappe: ‘amutrāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyānto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyānto, so tato cuto idhūpapaṇṇo’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. (8)

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passati cavaṃ māne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (9)

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. (10)

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ime kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa paśadanīyā dhammā akkhātā.

These are the ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Yasmiṃ no ime dhammā saṃvijjanti taṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma’ti.

We honor anyone in whom these things are found, and rely on them.”

Evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto upanandaṃ senāpatiṃ āmaṇesi:

When he had spoken, Vassakāra addressed General Upananda,

“Taṃ kiṃ maññāti bhavaṃ senāpati yadime bhonto sakkātabbaṃ sakkaronti, garuṃ kātābbaṃ garuṃ karonti,

“What do you think, general?

mānetābbaṃ mānenti, pūjetābbaṃ pūjenti”?

Do these venerables honor, respect, revere, and venerate those who are worthy?”

“Tagghime bhonto sakkātabbaṃ sakkaronti, garuṃ kātābbaṃ garuṃ karonti, mānetābbaṃ mānenti, pūjetābbaṃ pūjenti.

“Indeed they do.

Imaṃ hi te bhonto na sakkareyyuṃ na garuṃ kareyyuṃ na māneyyuṃ na pūjeyyuṃ;

For if these venerables were not to honor, respect, revere, and venerate such a person,

atha kiñcaraṃ hi te bhonto sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyuṃ’ti?

then who exactly would they honor?”

Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca:

Then Vassakāra said to Ānanda,

“kahaṃ pana bhavaṃ ānando etarahi viharatī”ti?

“Where are you staying at present?”

“Veļuvane khohaṃ, brāhmaṇa, etarahi viharāmi”ti.

“In the Bamboo Grove, brahmin.”

“Kacci pana, bho ānanda, veļuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijānavātaṃ manussarāhasseyyakam paṭisallānasāruppan”ti?

“I hope the Bamboo Grove is delightful, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat?”

“Taggha, brāhmaṇa, veļuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijānavātaṃ manussarāhasseyyakam paṭisallānasāruppaṃ, yathā taṃ tumbhādisehi rakkhakehi gopakehi”ti.

“Indeed it is, brahmin. And it is like that owing to such protectors and guardians as yourself.”

“Taggha, bho ānanda, veļuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijānavātaṃ manussarāhasseyyakam paṭisallānasāruppaṃ, yathā taṃ bhavantehi jhāyīhi jhānasīlīhi.

“Surely, Master Ānanda, it is owing to the venerables who meditate, making a habit of meditating.

Jhāyino ceva bhavanto jhānasīlino ca.

For the venerables do in fact meditate and make a habit of meditating.

Ekamidāhaṃ, bho ānanda, samayaṃ so bhavaṃ gotamo vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

This one time, Master Ānanda, Master Gotama was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha khvāhaṃ, bho ānanda, yena mahāvanaṃ kūṭāgārasālā yena so bhavaṃ gotamo tenupasaṅkamim.

So I went there to see him.

Tatra ca pana so bhavaṃ gotamo anekapariyāyena jhānakathaṃ kathesi.

And there he spoke about meditation in many ways.

Jhāyī ceva so bhavaṃ gotamo ahosi jhānasīlī ca.

He meditated, and made a habit of meditating.

Sabbaṇca pana so bhavaṃ gotamo jhānaṃ vaṇṇesi”ti.

And he praised all kinds of meditation.”

“Na ca kho, brāhmaṇa, so bhagavā sabbaṃ jhānaṃ vaṇṇesi, napi so bhagavā sabbaṃ jhānaṃ na vaṇṇesīti.

“No, brahmin, the Buddha did not praise all kinds of meditation, nor did he dispraise all kinds of meditation.

Kathaṃ rūpaṇca, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi?

And what kind of meditation did he not praise?

Idha, brāhmaṇa, ekacco kāmarāgapariyutthitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajjānāti;

It's when someone's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen.

so kāmarāgaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Harboring sensual desire within they meditate and concentrate and contemplate and ruminate.

Byāpādapariyutthitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajjānāti;

Their heart is overcome and mired in ill will ...

so byāpādaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti;
dullness and drowsiness ...

so thinamiddhaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti;
restlessness and remorse ...

so uddhaccakukkuccaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti;
doubt, and they don't truly know and see the escape from doubt that has arisen.

so vicikicchaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.
Harboring doubt within they meditate and concentrate and contemplate and ruminate.

Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi.
The Buddha didn't praise this kind of meditation.

Kathaṃ rūpaṇca, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi?
And what kind of meditation did he praise?

Idha, brāhmaṇa, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ pathamaṃ 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.

Vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

tatiyaṃ jhānaṃ ...
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

catutthaṃ jhānaṃ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi”ti.
The Buddha praised this kind of meditation.”

“Gārayhaṃ kira, bho ānanda, so bhavaṃ gotamo jhānaṃ garahi, pāsaṃsaṃ pasaṃsi.
“Well, Master Ānanda, it seems that Master Gotama criticized the kind of meditation that deserves criticism and praised that deserving of praise.

Handa ca dāni mayaṃ, bho ānanda, gacchāma;
Well, now, Master Ānanda, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.
I have many duties, and much to do.”

“Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.
“Please, brahmin, go at your convenience.”

Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmi.

Then Vassakāra the brahmin, having approved and agreed with what Venerable Ānanda said, got up from his seat and left.

Atha kho gopakamoggallāno brāhmaṇo acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ etadavoca:

Soon after he had left, Moggallāna the Guardian said to Ānanda,

“yaṃ no mayaṃ bhavantaṃ ānandaṃ apucchimhā taṃ no bhavaṃ ānando na byākāsi”ti.

“Master Ānanda, you still haven’t answered my question.”

“Nanu te, brāhmaṇa, avocumhā:

“But brahmin, didn’t I say:

‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham sammāsambuddho.

‘There is no single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened Buddha.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō.

For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path.

Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti.

And now the disciples live following the path; they acquire it later.”

Gopakamoggallānasuttaṃ nitṭhitaṃ aṭṭhamam.

Mahāpuṇṇamasutta

The Longer Discourse on the Full-Moon Night

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvathī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho aññataro bhikkhu uṭṭhāyāsanaṃ ekamsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ pañāmetvā bhagavantam etadavoca:

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said,

“Puccheyyāhaṃ, bhante, bhagavantam kiñcideva desaṃ, sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāya”ti.

“I'd like to ask the Buddha about a certain point, if you'd take the time to answer.”

“Tena hi tvam, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī”ti.

“Well then, mendicant, take your own seat and ask what you wish.”

Atha kho so bhikkhu sake āsane nisīditvā bhagavantam etadavoca:

That mendicant took his seat and said to the Buddha:

“ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ—

“Sir, are these the five grasping aggregates:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti?

form, feeling, perception, choices, and consciousness?”

“Ime kho, bhikkhu, pañcupādānakkhandhā, seyyathidaṃ—

“Yes, they are,” replied the Buddha.

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti.

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttarim pañhaṃ pucchi:

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“ime pana, bhante, pañcupādānakkhandhā kiṃmūlakā”ti?

“But sir, what is the root of these five grasping aggregates?”

“Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti.

“These five grasping aggregates are rooted in desire.”

“Tamyeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādānaṃ”ti?

“But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, bhikkhu, tamyeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ.

“Neither.

Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ”ti.
Rather, the desire and greed for them is the grasping there.”

“Siyā pana, bhante, pañcasu upādānakkhandhesu chandarāgavemattatā”ti?
“But sir, can there be different kinds of desire and greed for the five grasping aggregates?”

“Siyā, bhikkhū”ti bhagavā avoca
“There can,” said the Buddha.

“idha, bhikkhu, ekaccassa evaṃ hoti:
“It’s when someone thinks:

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāno siyaṃ anāgatamaddhānaṃ’ti.
‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’

Evaṃ kho, bhikkhu, siyā pañcasu upādānakkhandhesu chandarāgavemattatā”ti.
That’s how there be different kinds of desire and greed for the five grasping aggregates.”

“Kittāvatā pana, bhante, khandhānaṃ khandhādhivacanaṃ hoti”ti?
“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

“Yaṃ kiñci, bhikkhu, rūpaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā—ayaṃ rūpakkhando.
“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

Yā kāci vedanā—atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā—ayaṃ vedanākkhandho.
Any kind of feeling at all ...

Yā kāci saññā—atītānāgatapaccuppannā ... pe ... yā dūre santike vā—ayaṃ saññākkhandho.
Any kind of perception at all ...

Ye keci saṅkhārā—atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā—ayaṃ saṅkhārakkhandho.
Any kind of choices at all ...

Yaṃ kiñci viññānaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā—ayaṃ viññānakkhandho.
Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

Ettāvatā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ hoti”ti.
That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

“Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya?
“What is the cause, sir, what is the reason why the aggregate of form is found?

Ko hetu ko paccayo vedanākkhandhassa paññāpanāya?
What is the cause, what is the reason why the aggregate of feeling ...

Ko hetu ko paccayo saññākkhandhassa paññāpanāya?
perception ...

Ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya?
choices ...

Ko hetu ko paccayo viññānakkhandhassa paññāpanāya”ti?
consciousness is found?”

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

“The four primary elements are the reason why the aggregate of form is found.

Phasso hetu, phasso paccayo vedanākkhandhassa paññāpanāya.

Contact is the reason why the aggregates of feeling ...

Phasso hetu, phasso paccayo saññākkhandhassa paññāpanāya.

perception ...

Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya.

and choices are found.

Nāmarūpaṃ kho, bhikkhu, hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāya”ti.

Name and form are the reasons why the aggregate of consciousness is found.”

“Kathaṃ pana, bhante, sakkāyaditṭhi hoti”ti?

“But sir, how does identity view come about?”

“Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

“It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ;

They regard form as self, self as having form, form in self, or self in form.

vedanaṃ attato samanupassati vedanāvantaṃ vā attānaṃ attani vā vedanaṃ vedanāya vā attānaṃ;

They regard feeling as self, self as having feeling, feeling in self, or self in feeling.

saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ attani vā saññaṃ saññāya vā attānaṃ;

They regard perception as self, self as having perception, perception in self, or self in perception.

saṅkhāre attato samanupassati saṅkhāravantaṃ vā attānaṃ attani vā saṅkhāre saṅkhāresu vā attānaṃ;

They regard choices as self, self as having choices, choices in self, or self in choices.

viññānaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam kho, bhikkhu, sakkāyaditṭhi hoti”ti.

That’s how identity view comes about.”

“Kathaṃ pana, bhante, sakkāyaditṭhi na hoti”ti?

“But sir, how does identity view not come about?”

“Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

“It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na attani vā rūpaṃ na rūpasmiṃ vā attānaṃ;

They don’t regard form as self, self as having form, form in self, or self in form.

na vedanaṃ attato samanupassati na vedanāvantam vā attānaṃ na attani vā vedanaṃ na vedanāya vā attānaṃ;

They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling.

na saññāṃ attato samanupassati na saññāvantam vā attānaṃ na attani vā saññāṃ na saññāya vā attānaṃ;

They don't regard perception as self, self as having perception, perception in self, or self in perception.

na saṅkhāre attato samanupassati na saṅkhāravantaṃ vā attānaṃ na attani vā saṅkhāre na saṅkhāresu vā attānaṃ;

They don't regard choices as self, self as having choices, choices in self, or self in choices.

na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ na attani vā viññāṇaṃ na viññāṇasmim vā attānaṃ.

They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hoti²ti.

That's how identity view does not come about."

"Ko nu kho, bhante, rūpe assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

"Sir, what's the gratification, the drawback, and the escape when it comes to form,

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

feeling,

Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

perception,

Ko saṅkhāresu assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

choices,

Ko viññāṇe assādo, ko ādīnavo, kiṃ nissaraṇaṃ³ti?

and consciousness?"

"Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpe assādo.

"The pleasure and happiness that arise from form: this is its gratification.

Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpe ādīnavo.

That form is impermanent, suffering, and perishable: this is its drawback.

Yo rūpe chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpe nissaraṇaṃ.

Removing and giving up desire and greed for form: this is its escape.

Yaṃ kho, bhikkhu, vedanaṃ paṭicca ...

The pleasure and happiness that arise from feeling ...

saññāṃ paṭicca ...

perception ...

saṅkhāre paṭicca ...

choices ...

viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇe assādo.

consciousness: this is its gratification.

Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇe ādīnavo.

That consciousness is impermanent, suffering, and perishable: this is its drawback.

Yo viññāṇe chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇe nissaraṇaṃ⁴ti.

Removing and giving up desire and greed for consciousness: this is its escape."

"Kathaṃ pana, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na honti⁵ti?

"Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?"

“Yaṃ kiñci, bhikkhu, rūpaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evameva yathābhūtaṃ sammappaññāya passati.

*“One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Yā kāci vedanā ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbaṃ viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evameva yathābhūtaṃ sammappaññāya passati.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Evam kho, bhikkhu, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’ti.

That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:

Now at that time one of the mendicants had the thought,

“iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā;

“So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kamattānaṃ phusissanti’ti?”

Then what self will the deeds done by not-self affect?”

Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi:

But the Buddha, knowing what that monk was thinking, addressed the mendicants:

“thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato tanhādhipateyyena cetasā satthu sāsanaṃ atidhāvitabbaṃ maññeyya:

“It’s possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher’s instructions. They think:

‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā;

‘So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kamattānaṃ phusissanti’ti.

Then what self will the deeds done by not-self affect?’

Paṭiviniṭā kho me tumhe, bhikkhave, tatra tatra dhammesu.

Now, mendicants, you have been educated by me in questioning with regard to all these things in all such cases.

Taṃ kiṃ maññātha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā’ti?”

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self”?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññātha, bhikkhave,

“What do you think, mendicants?

vedanā ...

Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self”?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbaṃ.

*“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Yā kāci vedanā ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññānaṃ aṭṭhānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ viññānaṃ:
‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ
sammappaññāya datthabbaṃ.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Evam passaṃ, bhikkhave, sutavā ariyasāvako rūpasimpi nibbindati, vedanāyapi
nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññānaṃsimpi
nibbindati;

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati, virāgā vimuccati. Vimuttaṃ vimuttamiti ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti
pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Imasmiṇca pana veyyākaraṇasmiṃ bhaññaṃāne satṭhimattānaṃ bhikkhūnaṃ
anupādāya āsavehi cittaṇi vimuccimsūti.

And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Mahāpuṇṇamasuttaṃ tiṭṭhitaṃ navamaṃ.

Cūlapunṇamasutta

The Shorter Discourse on the Full-Moon Night

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā
bhikkhū āmantesi:

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them,

“jāneyya nu kho, bhikkhave, asappuriso asappurisaṃ:

“Mendicants, could a bad person know of a bad person:

‘asappuriso ayaṃ bhavan’”ti?

'This fellow is a bad person'?"

“No hetam, bhante”.

"No, sir."

“Sādhu, bhikkhave;

"Good, mendicants!"

atthānametaṃ, bhikkhave, anavakāso yam asappuriso asappurisam jāneyya:

It's impossible, it can't happen, that a bad person could know of a bad person:

‘asappuriso ayam bhavan’ti.

'This fellow is a bad person.'

Jāneyya pana, bhikkhave, asappuriso sappurisaṃ:

But could a bad person know of a good person:

‘sappuriso ayam bhavan’”ti?

'This fellow is a good person'?"

“No hetam, bhante”.

"No, sir."

“Sādhu, bhikkhave;

"Good, mendicants!"

etampi kho, bhikkhave, atthānam anavakāso yam asappuriso sappurisaṃ jāneyya:

That too is impossible.

‘sappuriso ayam bhavan’ti.

Asappuriso, bhikkhave, assaddhammasamannāgato hoti, asappurisabhatti hoti, asappurisacintī hoti, asappurisamanī hoti, asappurisavāco hoti, asappurisakammanto hoti, asappurisaditthi hoti; asappurisadānam deti.

A bad person has bad qualities, associates with bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person.

Kathañca, bhikkhave, asappuriso assaddhammasamannāgato hoti?

And how does a bad person have bad qualities?

Idha, bhikkhave, asappuriso assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.

It's when a bad person is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Evam kho, bhikkhave, asappuriso assaddhammasamannāgato hoti. (1)

That's how a bad person has bad qualities.

Kathaṇca, bhikkhave, asappuriso asappurisabhatti hoti?

And how does a bad person associate with bad people?

Idha, bhikkhave, asappurissassa ye te samaṇabrāhmaṇā assaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppaññā tyāssa mittā honti te saḥāyā.

It's when a bad person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Evam kho, bhikkhave, asappuriso asappurisabhatti hoti. (2)

That's how a bad person associates with bad people.

Kathaṇca, bhikkhave, asappuriso asappurisacintī hoti?

And how does a bad person have the intentions of a bad person?

Idha, bhikkhave, asappuriso attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

It's when a bad person intends to hurt themselves, hurt others, and hurt both.

Evam kho, bhikkhave, asappuriso asappurisacintī hoti. (3)

That's how a bad person has the intentions of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisamantī hoti?

And how does a bad person offer the counsel of a bad person?

Idha, bhikkhave, asappuriso attabyābādhāyapi manteti, parabyābādhāyapi manteti, ubhayabyābādhāyapi manteti.

It's when a bad person offers counsel that hurts themselves, hurts others, and hurts both.

Evam kho, bhikkhave, asappuriso asappurisamantī hoti. (4)

That's how a bad person offers the counsel of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisavāco hoti?

And how does a bad person have the speech of a bad person?

Idha, bhikkhave, asappuriso musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti.

It's when a bad person uses speech that's false, divisive, harsh, and nonsensical.

Evam kho, bhikkhave, asappuriso asappurisavāco hoti. (5)

That's how a bad person has the speech of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisakammanto hoti?

And how does a bad person have the action of a bad person?

Idha, bhikkhave, asappuriso pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti.

It's when a bad person kills living creatures, steals, and commits sexual misconduct.

Evam kho, bhikkhave, asappuriso asappurisakammanto hoti. (6)

That's how a bad person has the actions of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisadiṭṭhi hoti?

And how does a bad person have the view of a bad person?

Idha, bhikkhave, asappuriso evaṃdiṭṭhi hoti:

It's when a bad person has such a view:

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭāṇam kammāṇam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpatipannā, ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’ti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Evam kho, bhikkhave, asappuriso asappurisadiṭṭhi hoti. (7)

That’s how a bad person has the view of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisadāṇam deti?

And how does a bad person give the gifts of a bad person?

Idha, bhikkhave, asappuriso asakkaccam dāṇam deti, asahatthā dāṇam deti, acittikatvā dāṇam deti, apavittam dāṇam deti anāgamanadiṭṭhiko dāṇam deti.

It’s when a bad person gives a gift carelessly, not with their own hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences.

Evam kho, bhikkhave, asappuriso asappurisadāṇam deti.

That’s how a bad person gives the gifts of a bad person.

So, bhikkhave, asappuriso evam assaddhammasamannāgato, evam asappurisabhatti, evam asappurisacintī, evam asappurisamanṭī, evam asappurisavāco, evam asappurisakammanto, evam asappurisadiṭṭhi;

That bad person—who has such bad qualities, frequents bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person—

evam asappurisadāṇam datvā kāyassa bhedā param maraṇā yā asappurisāṇam gati tattha upapajjati.

when their body breaks up, after death, is reborn in the place where bad people are reborn.

Kā ca, bhikkhave, asappurisāṇam gati?

And what is the place where bad people are reborn?

Nirayo vā tiracchānayoni vā.

Hell or the animal realm.

Jāneyya nu kho, bhikkhave, sappuriso sappurisaṃ:

Mendicants, could a good person know of a good person:

‘sappuriso ayam bhavan’”ti?

‘This fellow is a good person’?”

“Evam, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

ṭhānametaṃ, bhikkhave, vijjati yaṃ sappuriso sappurisaṃ jāneyya:

It is possible that a good person could know of a good person:

‘sappuriso ayam bhavan’ti.

‘This fellow is a good person.’

Jāneyya pana, bhikkhave, sappuriso asappurisaṃ:

But could a good person know of a bad person:

‘asappuriso ayam bhavan’”ti?

‘This fellow is a bad person’?”

“Evam, bhante”.

“Yes, sir.”

“Sādhū, bhikkhave;
“Good, mendicants!

etampi kho, bhikkhave, t̥hānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya:
That too is possible.

‘asappuriso ayaṃ bhavaṇ’ti.

Sappuriso, bhikkhave, saddhammasamannāgato hoti, sappurisabhatti hoti, sappurisasacintī hoti, sappurisanantī hoti, sappurisaṁvāco hoti, sappurisaṁkammanto hoti, sappurisaṁdittī hoti;

A good person has good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person.

sappurisaṁdānaṃ deti.

Kathaṇca, bhikkhave, sappuriso saddhammasamannāgato hoti?
And how does a good person have good qualities?

Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhaviṛiyo hoti, upaṭṭhitassati hoti, paññavā hoti.

It’s when a good person is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Evam kho, bhikkhave, sappuriso saddhammasamannāgato hoti. (1)
That’s how a good person has good qualities.

Kathaṇca, bhikkhave, sappuriso sappurisabhatti hoti?
And how does a good person associate with good people?

Idha, bhikkhave, sappurissassa ye te samaṇabrāhmaṇā saddhā hirimanto ottappino bahussutā āradhaviṛiyā upaṭṭhitassatino paññavanto tyāssa mittā honti, te sahāyā.

It’s when a good person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Evam kho, bhikkhave, sappuriso sappurisabhatti hoti. (2)
That’s how a good person associates with good people.

Kathaṇca, bhikkhave, sappuriso sappurisasacintī hoti?
And how does a good person have the intentions of a good person?

Idha, bhikkhave, sappuriso nevvattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.

It’s when a good person doesn’t intend to hurt themselves, hurt others, and hurt both.

Evam kho, bhikkhave, sappuriso sappurisasacintī hoti. (3)
That’s how a good person has the intentions of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisanantī hoti?
And how does a good person offer the counsel of a good person?

Idha, bhikkhave, sappuriso nevvattabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti.

It’s when a good person offers counsel that doesn’t hurt themselves, hurt others, and hurt both.

Evam kho, bhikkhave, sappuriso sappurisanantī hoti. (4)
That’s how a good person offers the counsel of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisaṁvāco hoti?
And how does a good person have the speech of a good person?

Idha, bhikkhave, sappuriso musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.

It’s when a good person refrains from speech that’s false, divisive, harsh, or nonsensical.

Evam kho, bhikkhave, sappuriso sappurisavāco hoti. (5)

That's how a good person has the speech of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisakammanto hoti?

And how does a good person have the action of a good person?

Idha, bhikkhave, sappuriso pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti.

It's when a good person refrains from killing living creatures, stealing, and committing sexual misconduct.

Evam kho, bhikkhave, sappuriso sappurisakammanto hoti. (6)

That's how a good person has the action of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisadīṭṭhi hoti?

And how does a good person have the view of a good person?

Idha, bhikkhave, sappuriso evaṃdīṭṭhi hoti:

It's when a good person has such a view:

‘atthi dinnam, atthi yīṭṭham, atthi hutam, atthi sukata dukkaṭāṇam kammāṇam phalam vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī ti.

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Evam kho, bhikkhave, sappuriso sappurisadīṭṭhi hoti. (7)

That's how a good person has the view of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisadānaṃ deti?

And how does a good person give the gifts of a good person?

Idha, bhikkhave, sappuriso sakkaccaṃ dānaṃ deti, sahatthā dānaṃ deti, cittīkatvā dānaṃ deti, anapavīṭṭhaṃ dānaṃ deti, āgamanadīṭṭhiko dānaṃ deti.

It's when a good person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences.

Evam kho, bhikkhave, sappuriso sappurisadānaṃ deti. (8)

That's how a good person gives the gifts of a good person.

So, bhikkhave, sappuriso evaṃ saddhammasamannāgato, evaṃ sappurisabhatti, evaṃ sappurisacinū, evaṃ sappurisamantī, evaṃ sappurisavāco, evaṃ sappurisakammanto, evaṃ sappurisadīṭṭhi;

That good person—who has such good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person—

evaṃ sappurisadānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā yā sappurisānaṃ gati tattha upapajjati.

when their body breaks up, after death, is reborn in the place where good people are reborn.

Kā ca, bhikkhave, sappurisānaṃ gati?

And what is the place where good people are reborn?

Devamahattatā vā manussamahattatā vā”ti.

A state of greatness among gods or humans.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Cūlapuṇṇamasuttaṃ niṭṭhitaṃ dasamaṃ.

Devadahavaggo niṭṭhito paṭhamo.

Devadahaṃ pañcattayaṃ,

Kinti sāma sunakkhattaṃ;

Sappāya gaṇa gopaka—

Mahāpuṇṇa cūlapuṇṇañcāti.

Majjhima Nikāya 111

Middle Discourses 111

Anupadasutta

One by One

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:

“Paṇḍito, bhikkhave, sārīputto;

“Sārīputta is astute, mendicants.

mahāpañño, bhikkhave, sārīputto;

He has great wisdom,

puthupañño, bhikkhave, sārīputto;

widespread wisdom,

hāsapañño, bhikkhave, sārīputto;

laughing wisdom,

javanapañño, bhikkhave, sārīputto;

swift wisdom,

tikkhapañño, bhikkhave, sārīputto;

sharp wisdom,

nibbedhikapañño, bhikkhave, sārīputto;

and penetrating wisdom.

sārīputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassati.

For a fortnight he practiced discernment of phenomena one by one.

Tatridaṃ, bhikkhave, sārīputtassa anupadadhammavipassanāya hoti.

And this is how he did it.

Idha, bhikkhave, sārīputto vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ye ca paṭhame jhāne dhammā vitakko ca vicāro ca pīti ca sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamā gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādikatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṇ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (1)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ye ca dutiye jhāne dhammā—ajjhataṃ sampasādo ca pīti ca sukhaṇca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the second absorption one by one: internal confidence and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādikatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṇ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (2)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṇca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ye ca tatiye jhāne dhammā—sukhañca sati ca sampajaññañca cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro—

And he distinguished the phenomena in the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evam pajānāti:

He understood:

‘evam kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣamyyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṇ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (3)

And by repeated practice he knew for sure that there is.

Puna caparam, bhikkhave, sāriputto sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, with the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ye ca catutthe jhāne dhammā—upekkhā adukkhamasukhā vedanā passaddhattā cetaso anābhogo satipaṇisuddhi cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evam pajānāti:

He understood:

‘evam kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣamyyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṇ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (4)

And by repeated practice he knew for sure that there is.

Puna caparam, bhikkhave, sārīputto sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati.

Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, he entered and remained in the dimension of infinite space.

Ye ca ākāsañācāyatane dhammā—ākāsañācāyatanasaññā ca cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of infinite space one by one: the perception of the dimension of infinite space and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (5)

And by repeated practice he knew for sure that there is.

Puna caparam, bhikkhave, sārīputto sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañācāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, he entered and remained in the dimension of infinite consciousness.

Ye ca viññānañācāyatane dhammā—viññānañācāyatanasaññā ca cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of infinite consciousness one by one: the perception of the dimension of infinite consciousness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (6)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, he entered and remained in the dimension of nothingness.

Ye ca ākiñcaññāyatane dhammā—ākiñcaññāyatanasaññā ca cittaekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of nothingness one by one: the perception of the dimension of nothingness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā viditā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (7)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.

So tāya samāpattiyā sato vuṭṭhahati.

And he emerged from that attainment with mindfulness.

So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati:

Then he contemplated the phenomena in that attainment that had passed, ceased, and perished:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto viṣaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (8)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sārīputto sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, going totally beyond the dimension of neither perception nor non-perception, he entered and remained in the cessation of perception and feeling. And, having seen with wisdom, his defilements came to an end.

So tāya samāpattiya sato vuṭṭhahati.

And he emerged from that attainment with mindfulness.

So tāya samāpattiya sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati:

Then he contemplated the phenomena in that attainment that had passed, ceased, and perished:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādikatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘natthi uttari nissaraṇa’ti pajānāti.

He understood: ‘There is no escape beyond.’

Tabbahulīkāra natthi tvevassa hoti.

And by repeated practice he knew for sure that there is not.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there’s anyone of whom it may be rightly said that

‘vasippatto pāramippatto ariyasmiṃ sīlasmim, vasippatto pāramippatto ariyasmiṃ samādhismim, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiya’ti, sārīputtameva taṃ sammā vadamāno vadeyya:

they have attained mastery and perfection in noble ethics, immersion, wisdom, and freedom, it’s Sārīputta.

‘vasippatto pāramippatto ariyasmiṃ sīlasmim, vasippatto pāramippatto ariyasmiṃ samādhismim, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiya’ti.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there’s anyone of whom it may be rightly said that

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti, sārīputtameva taṃ sammā vadamāno vadeyya:

they’re the Buddha’s true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, not the heir in material things, it’s Sārīputta.

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti.

Sārīputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anupavatteti”ti.

Sārīputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Anupadasuttaṃ niṭṭhitaṃ paṭhamam.

Chabbisodhanasutta
The Sixfold Purification

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:

“Idha, bhikkhave, bhikkhu aññaṃ byākaroti:
“Take a mendicant who declares enlightenment:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.
You should neither approve nor dismiss that mendicant's statement.

Anabhinanditvā appaṭikkositvā pañho pucchitabbo:
Rather, you should question them:

‘cattārome, āvuso, vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.
“Reverend, these four kinds of expression have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Katame cattāro?
What four?

Diṭṭhe diṭṭhavādītā, sute sutavādītā, mute mutavādītā, viññāte viññātavādītā—
One speaks of the seen as seen, the heard as heard, the thought as thought, and the known as known.

ime kho, āvuso, cattāro vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.
These are the four kinds of expression rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimuttan’ti?
How does the venerable know and see regarding these four kinds of expression so that your mind is freed from defilements by not grasping?’

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended—who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is in line with the teaching to answer:

‘ditthe kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto
visaṃyutto vimariyāḍikatena cetasā viharāmi.

*‘Reverends, I live without attraction or repulsion for what is seen; independent, untied,
liberated, detached, my mind free of limits.*

Sute kho ahaṃ, āvuso ... pe ...

I live without attraction or repulsion for what is heard ...

mute kho ahaṃ, āvuso ...

thought ...

viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto
visaṃyutto vimariyāḍikatena cetasā viharāmi.

or known; independent, untied, liberated, detached, my mind free of limits.

Evaṃ kho me, āvuso, jānato evaṃ passato imesu catūsu vohāresu anupādāya
āsavehi cittaṃ vimuttan’ti.

*That is how I know and see regarding these four kinds of expression so that my mind is freed
from defilements by not grasping.’*

Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

then ask a further question:

‘Pañcime, āvuso, upādānakkhandhā tena bhagavatā jānatā passatā arahatā
saṃmāsambuddhena sammadakkhātā.

‘Reverend, these five grasping aggregates have been rightly explained by the Buddha.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho—

That is: the grasping aggregates of form, feeling, perception, choices, and consciousness.

ime kho, āvuso, pañcupādānakkhandhā tena bhagavatā jānatā passatā arahatā
saṃmāsambuddhena sammadakkhātā.

These are the five grasping aggregates that have been rightly explained by the Buddha.

Kathaṃ jānato pañāyasmato, kathaṃ passato imesu pañcasu upādānakkhandhesu
anupādāya āsavehi cittaṃ vimuttan’ti?

*How does the venerable know and see regarding these five grasping aggregates so that your
mind is freed from defilements by not grasping?’*

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa
anupattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa
ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

‘rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgunaṃ anassāsikanti veditvā ye rūpe
upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā
paṭinissaggā vimuttaṃ me cittanti pajānāmi.

*‘Reverends, knowing that form is powerless, fading, and unreliable, I understand that my mind
is freed through the ending, fading away, cessation, giving away, and letting go of attraction,
grasping, mental fixation, insistence, and underlying tendency for form.*

Vedanaṃ kho ahaṃ, āvuso ... pe ...

Knowing that feeling ...

saññaṃ kho ahaṃ, āvuso ...

perception ...

saṅkhāre kho ahaṃ, āvuso ...

choices ...

viññāṇaṃ kho ahaṃ, āvuso, abalaṃ virāṇaṃ anassāsikanti viditvā ye viññāṇe upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāṇā nirodhā cāgā paṭinissaggā vimuttaṃ me cittaṃ pajānāmi.

consciousness is powerless, fading, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for consciousness.

Evam kho me, āvuso, jānato evaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimuttaṃ ti.

That is how I know and see regarding these five grasping aggregates so that my mind is freed from defilements by not grasping.

Tassa, bhikkhave, bhikkhuno ‘sādhū’ ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ.

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

‘Sādhū’ ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

then ask a further question:

‘Chayimā, āvuso, dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

Reverend, these six elements have been rightly explained by the Buddha.

Katamā cha?

What six?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññādhātu—

The elements of earth, water, fire, air, space, and consciousness.

imā kho, āvuso, cha dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

These are the six elements that have been rightly explained by the Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimuttaṃ ti?

How does the venerable know and see regarding these six elements so that your mind is freed from defilements by not grasping?

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

‘pathavīdhātuṃ kho ahaṃ, āvuso, na attato upagacchiṃ, na ca pathavīdhātunissitaṃ attānaṃ.

‘Reverends, I’ve not taken the earth element as self, nor is there a self based on the earth element.

Ye ca pathavīdhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāṇā nirodhā cāgā paṭinissaggā vimuttaṃ me cittaṃ pajānāmi.

And I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency based on the earth element.

Āpodhātuṃ kho ahaṃ, āvuso ... pe ...

I’ve not taken the water element ...

tejjodhātuṃ kho ahaṃ, āvuso ...

fire element ...

vāyodhātuṃ kho ahaṃ, āvuso ...

air element ...

ākāśadhātuṃ kho ahaṃ, āvuso ...

space element ...

viññāṇadhātum kho ahaṃ, āvuso, na attato upagacchiṃ, na ca viññāṇadhātunissitaṃ attānaṃ.

consciousness element as self, nor is there a self based on the consciousness element.

Ye ca viññāṇadhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇinissaggā vimuttaṃ me cittaṃ pajānāmi.

And I understand that my mind is freed through the ending of attraction based on the consciousness element.

Evaṃ kho me, āvuso, jānato, evaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimuttaṃ'ti.

That is how I know and see regarding these six elements so that my mind is freed from defilements by not grasping.'

Tassa, bhikkhave, bhikkhuno 'sādhū'ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ.

Saying 'Good!' you should applaud and cheer that mendicant's statement,

'Sādhū'ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

then ask a further question:

'Cha kho panimāni, āvuso, ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni.

'Reverend, these six interior and exterior sense fields have been rightly explained by the Buddha.

Katamāni cha?

What six?

Cakkhu ceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca—

The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

imāni kho, āvuso, cha ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni.

These are the six interior and exterior sense fields that have been rightly explained by the Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttaṃ'ti?

How does the venerable know and see regarding these six interior and exterior sense fields so that your mind is freed from defilements by not grasping?'

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anupattasatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

'cakkhusmiṃ, āvuso, rūpe cakkhuviññāṇe cakkhuviññānaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā tanhā ye ca upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇinissaggā vimuttaṃ me cittaṃ pajānāmi.

'I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of desire and greed and relishing and craving: attraction, grasping, mental fixation, insistence, and underlying tendency for the eye, sights, eye consciousness, and things knowable by eye consciousness.

Sotasmiṃ, āvuso, sadde sotaviññāṇe ... pe ...

I understand that my mind is freed through the ending of desire for the ear ...

ghānasmiṃ, āvuso, gandhe ghānaviññāṇe ...

nose ...

jivhāya, āvuso, rase jivhāviññāṇe ...

tongue ...

kāyasmim, āvuso, phoṭṭhabbe kāyaviññāṇe ...
body ...

manasmim, āvuso, dhamme manoviññāṇe manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā ye ca upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi.

mind, thoughts, mind consciousness, and things knowable by mind consciousness.

Evam kho me, āvuso, jānato evaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttaṃ'ti.

That is how I know and see regarding these six interior and exterior sense fields so that my mind is freed from defilements by not grasping.'

Tassa, bhikkhave, bhikkhuno 'sādhū'ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

Saying 'Good!' you should applaud and cheer that mendicant's statement,

'Sādhū'ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho pucchitabbo.

then ask a further question:

'Kathaṃ jānato panāyasmato, kathaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā'ti?

'Sir, how does the venerable know and see so that he has eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli?'

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anupattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayaṃanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

'pubbe kho ahaṃ, āvuso, agāriyabhūto samāno aviddasu ahoṣim.

'Formerly, reverends, when I was still a layperson, I was ignorant.

Tassa me tathāgato vā tathāgatasāvako vā dhammaṃ desesi.

Then the Realized One or one of his disciples taught me the Dhamma.

Tāhaṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhim.

I gained faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhim:

and reflected:

“sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

“Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.

Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

So kho ahaṃ, āvuso, aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

After some time I gave up a large or small fortune, and a large or small family circle. I shaved off hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato ahoṣiṃ nihatadaṇḍo nihatasaṭtho, lajjī dayāpanno sabbapānabhūtaḥitaṇukampī vihāsiṃ.

Once I had gone forth, I took up the training and livelihood of the mendicants. I gave up killing living creatures, renouncing the rod and the sword. I was scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato ahoṣiṃ dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā vihāsiṃ.

I gave up stealing. I took only what's given, and expected only what's given. I kept myself clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī ahoṣiṃ ārācārī virato methunā gāmadhammā.

I gave up unchastity. I became celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato ahoṣiṃ saccavādī saccasandho theto paccayiko avisamvādako lokassa.

I gave up lying. I spoke the truth and stuck to the truth. I was honest and trustworthy, not tricking the world with my words.

Pisunaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ahoṣiṃ, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā ahoṣiṃ.

I gave up divisive speech. I didn't repeat in one place what I heard in another so as to divide people against each other. Instead, I reconciled those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato ahoṣiṃ; yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā ahoṣiṃ.

I gave up harsh speech. I spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato ahoṣiṃ; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatim vācaṃ bhāsītā ahoṣiṃ kālena sāpadesaṃ pariyantavatim atthasaṃhitāṃ.

I gave up talking nonsense. My words were timely, true, and meaningful, in line with the teaching and training. I said things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmabhūtagāmasamārambhā paṭivirato ahoṣiṃ, ekabhaddiko ahoṣiṃ rattūparato virato vikālabhojanā.

I avoided injuring plants and seeds. I ate in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditaṇṇakadassanā paṭivirato ahoṣiṃ.

I avoided dancing, singing, music, and seeing shows.

Mālāgandhavilepanadhāraṇamaṇḍanaṇṇavibhūsanatṭhānā paṭivirato ahoṣiṃ.

I avoided beautifying and adorning myself with garlands, perfumes, and makeup.

Uccāsayanamahāsayanā paṭivirato ahoṣiṃ.

I avoided high and luxurious beds.

Jātarūparajataṇṇakagahaṇā paṭivirato ahoṣiṃ,

I avoided receiving gold and money,

āmakaḍḍhaṇṇapaṭiggahaṇā paṭivirato ahoṣiṃ,

raw grains,

āmakaṃsaṇṇapaṭiggahaṇā paṭivirato ahoṣiṃ;

raw meat,

itthikumārīkaṇṇapaṭiggahaṇā paṭivirato ahoṣiṃ,

women and girls,

dāsīdāsaṭṭiggahaṇā paṭivirato ahoṣiṃ,
male and female bondservants,

ajeḷakapaṭṭiggahaṇā paṭivirato ahoṣiṃ,
goats and sheep,

kukkuṭasūkarapaṭṭiggahaṇā paṭivirato ahoṣiṃ,
chicken and pigs,

hatthigavassavaḷavapaṭṭiggahaṇā paṭivirato ahoṣiṃ,
elephants, cows, horses, and mares,

khettavatthupaṭṭiggahaṇā paṭivirato ahoṣiṃ.
and fields and land.

Dūteyyapaḥiṇagamanānuyogā paṭivirato ahoṣiṃ,
I avoided running errands and messages;

kayavikkayā paṭivirato ahoṣiṃ,
buying and selling;

tulākūtakaṃsakūtāmānakūtā paṭivirato ahoṣiṃ,
falsifying weights, metals, or measures;

ukkotaṇavañcanaṇikatisāciyogā paṭivirato ahoṣiṃ,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopaśahasākārā paṭivirato ahoṣiṃ.
mutilation, murder, abduction, banditry, plunder, and violence.

So santutṭho ahoṣiṃ kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena.
So yena yeneva pakkamiṃ samādāyeva pakkamiṃ.
*I became content with robes to look after the body and alms-food to look after the belly.
Wherever I went, I set out taking only these things.*

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;
Like a bird: wherever it flies, wings are its only burden.

evameva kho ahaṃ, āvuso; santutṭho ahoṣiṃ kāyaparihārikena cīvarena,
kucchiparihārikena piṇḍapātena. So yena yeneva pakkamiṃ samādāyeva pakkamiṃ.
*In the same way, I became content with robes to look after the body and alms-food to look after
the belly. Wherever I went, I set out taking only these things.*

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ
paṭisaṃvedesiṃ.
*When I had this entire spectrum of noble ethics, I experienced a blameless happiness inside
myself.*

So cakkhunā rūpaṃ disvā na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī;
When I saw a sight with my eyes, I didn't get caught up in the features and details.

yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassa
pāpakā akusālā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjiṃ; rakkhiṃ
cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjiṃ.
*If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion
would become overwhelming. For this reason, I practiced restraint, protecting the faculty of
sight, and achieving its restraint.*

Sotena saddaṃ sutvā ... pe ...
When I heard a sound with my ears ...

ghānena gandhaṃ ghāyitvā ... pe ...
When I smelled an odor with my nose ...

jivhāya rasaṃ sāyitvā ... pe ...
When I tasted a flavor with my tongue ...

kāyena phoṭṭhabbam phusitvā ... pe ...

When I felt a touch with my body ...

manasā dhammaṃ viññāya na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī;

When I knew a thought with my mind, I didn't get caught up in the features and details.

yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjīṃ; rakkhim manindriyaṃ, manindriye saṃvaraṃ āpajjīṃ.

If the faculty of the mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, I practiced restraint, protecting the faculty of the mind, and achieving its restraint.

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ patisaṃvedesiṃ.

When I had this noble sense restraint, I experienced an unsullied bliss inside myself.

So abhikkante paṭikkante sampajānakārī ahoṣiṃ, ālokite vilokite sampajānakārī ahoṣiṃ, samīñjite pasārīte sampajānakārī ahoṣiṃ, saṅghātipattacivaradhāraṇe sampajānakārī ahoṣiṃ, asite pīte khāyite sāyite sampajānakārī ahoṣiṃ, uccārapassāvakamme sampajānakārī ahoṣiṃ, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī ahoṣiṃ.

I acted with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāñhena samannāgato

When I had this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsanaṃ bhajjīṃ araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palāpuñjaṃ.

I frequented a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapātaṭaṭikkanto nisīdiṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

After the meal, I returned from alms-round, sat down cross-legged with my body straight, and established mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā vihāsiṃ, abhijjhāya cittaṃ parisodhesiṃ.

Giving up desire for the world, I meditated with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṃ pahāya abyāpannacitto vihāsiṃ sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodhesiṃ.

Giving up ill will and malevolence, I meditated with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṃ pahāya vigatathinamiddho vihāsiṃ ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodhesiṃ.

Giving up dullness and drowsiness, I meditated with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṃ pahāya anuddhato vihāsiṃ ajjhattaṃ, vūpasantacitto, uddhaccakukkuccā cittaṃ parisodhesiṃ.

Giving up restlessness and remorse, I meditated without restlessness, my mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikiccham pahāya tiṇṇavicikicchho vihāsim akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṃ parisoḍhesim.

Giving up doubt, I meditated having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkaṇe

I gave up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsim.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ... pe ...

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja vihāsim.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaṇiye ÷ite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So idam dukkhanti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhasamudayoti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññāsim, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim;

I truly understood: “This is suffering” ... “This is the origin of suffering” ... “This is the cessation of suffering” ... “This is the practice that leads to the cessation of suffering”.

ime āsavāti yathābhūtaṃ abbhaññāsim, ayaṃ āsavaśamudayoti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhoti yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim.

I truly understood: “These are defilements” ... “This is the origin of defilements” ... “This is the cessation of defilements” ... “This is the practice that leads to the cessation of defilements”.

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñānaṃ ahosi.

When it was freed, I knew it was freed.

Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbhaññāsim.

I understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Evaṃ kho me, āvuso, jānato evaṃ passato imasmiṇca saviññānake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā’ti.

That is how I know and see so that I have eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli.

Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā evamassa vacaṇīyo:

and then say to them:

‘lābhā no, āvuso, suladdhaṃ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ samanupassāma””ti.
to see a venerable such as yourself as one of our spiritual companions!””

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Chabbisodhanasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 113

Middle Discourses 113

Sappurisasutta

A Good Person

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:

“sappurisdhammañca vo, bhikkhave, desessāmi asappurisdhammañca.

“Mendicants, I will teach you the qualities of a good person and the qualities of a bad person.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, asappurisdhammo?

“And what is a quality of a bad person?

Idha, bhikkhave, asappuriso uccākulā pabbajito hoti.

Take a bad person who has gone forth from an eminent family.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi uccākulā pabbajito, ime panaññe bhikkhū na uccākulā pabbajitā’ti.

‘I have gone forth from an eminent family, unlike these other mendicants.’

So tāya uccākulīnatāya attānukkamseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayaṃ, bhikkhave, asappurisdhammo.

This is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘na kho uccākulīnatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

‘It's not because of one's eminent family that thoughts of greed, hate, or delusion come to an end.

No cepi uccākulā pabbajito hoti;

Even if someone has not gone forth from an eminent family,

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso'ti.

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

So paṭipadaṃyeva antaraṃ karitvā tāya uccākulīnatāya nevattānukkaṃseti na paraṃ vambhethi.

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their eminent family.

Ayaṃ, bhikkhave, sappurisaadhammo. (1)

This is a quality of a good person.

Puna ca paraṃ, bhikkhave, asappuriso mahākulā pabbajito hoti ... pe ...

Furthermore, take a bad person who has gone forth from a great family ...

mahābhogakulā pabbajito hoti ... pe ...

from a wealthy family ...

ulārabhogakulā pabbajito hoti.

from an extremely wealthy family.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi ulārabhogakulā pabbajito, ime panaññe bhikkhū na ulārabhogakulā pabbajitā'ti.

'I have gone forth from an extremely wealthy family, unlike these other mendicants.'

So tāya ulārabhogatāya attānukkaṃseti, paraṃ vambhethi.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisaadhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘na kho ulārabhogatāya lobhadhammā vā parikkhayāṃ gacchanti, dosadhammā vā parikkhayāṃ gacchanti, mohadhammā vā parikkhayāṃ gacchanti.

'It's not because of one's extremely wealthy family that thoughts of greed, hate, or delusion come to an end.

No cepi ulārabhogakulā pabbajito hoti;

Even if someone has not gone forth from an extremely wealthy family,

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso'ti.

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

So paṭipadaṃyeva antaraṃ karitvā tāya ulārabhogatāya nevattānukkaṃseti, na paraṃ vambhethi.

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their extremely wealthy family.

Ayampi, bhikkhave, sappurisaadhammo. (2—4.)

This too is a quality of a good person.

Puna ca paraṃ, bhikkhave, asappuriso ñāto hoti yasassī.

Furthermore, take a bad person who is well-known and famous.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi ñāto yasassī, ime panaññe bhikkhū appaṇṇātā appesakkhā'ti.

'I'm well-known and famous. These other mendicants are obscure and insignificant.'

So tena ñattena attānukkamseti, param vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisadhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:
A good person reflects:

‘na kho ñattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti.
‘It’s not because of one’s fame that thoughts of greed, hate, or delusion come to an end.

No cepi ñāto hoti yasassī;
Even if someone is not well-known and famous,

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso ti.
if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

So paṭipadamyeva antaram karitvā tena ñattena nevattānukkamseti, na param vambheti.
Keeping only the practice close to their heart, they don’t glorify themselves and put others down on account of their fame.

Ayampi, bhikkhave, sappurisadhammo. (5)
This too is a quality of a good person.

Puna caparam, bhikkhave, asappuriso lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.
Furthermore, take a bad person who receives robes, alms-food, lodgings, and medicines and supplies for the sick.

So iti paṭisañcikkhati:
They reflect:

‘ahaṃ khomhi lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, ime panaññe bhikkhū na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ’ti.
‘I receive robes, alms-food, lodgings, and medicines and supplies for the sick, unlike these other mendicants.’

So tena lābhena attānukkamseti, param vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisadhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:
A good person reflects:

‘na kho lābhena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti.
‘It’s not because of one’s material possessions that thoughts of greed, hate, or delusion come to an end.

No cepi lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;
Even if someone doesn’t receive robes, alms-food, lodgings, and medicines and supplies for the sick,

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujo, so tattha pāsaṃso ti.
if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

So paṭipadaṃyeva antaraṃ karitvā tena lābhena nevattānukkaṃseti, na paraṃ vambhēti.

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their material possessions.

Ayampi, bhikkhave, sappurisaḍḍhammo. (6)

This too is a quality of a good person.

Puna ca paraṃ, bhikkhave, asappuriso bahussuto hoti.

Furthermore, take a bad person who is very learned ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi bahussuto, ime panaññe bhikkhū na bahussutā’ti.

So tena bāhusaccena attānukkaṃseti, paraṃ vambhēti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho bāhusaccena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi bahussuto hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena bāhusaccena nevattānukkaṃseti, na paraṃ vambhēti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (7)

Puna ca paraṃ, bhikkhave, asappuriso vinayadharo hoti.

an expert in the texts on monastic training ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi vinayadharo, ime panaññe bhikkhū na vinayadharā’ti.

So tena vinayadharattena attānukkaṃseti, paraṃ vambhēti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho vinayadharattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi vinayadharo hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena vinayadharattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (8)

Puna caparaṃ, bhikkhave, asappuriso dhammakathiko hoti.
a Dhamma teacher ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi dhammakathiko, ime panaññe bhikkhū na dhammakathikā’ti.

So tena dhammakathikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho dhammakathikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi dhammakathiko hoti;

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena dhammakathikattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (9)

Puna caparaṃ, bhikkhave, asappuriso ārañṇiko hoti.
who dwells in the wilderness ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi ārañṇiko ime panaññe bhikkhū na ārañṇikā’ti.

So tena ārañṇikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho ārañṇikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi ārañṇiko hoti;

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena āraññikattena nevattānukkaṃseti, na paraṃ vambhethi.

Ayampi, bhikkhave, sappurisaḍḍhammo. (10)

Puna ca paraṃ, bhikkhave, asappuriso paṃsukūliko hoti.

who is a rag robe wearer ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi paṃsukūliko, ime panaññe bhikkhū na paṃsukūlikā’ti.

So tena paṃsukūlikattena attānukkaṃseti, paraṃ vambhethi.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho paṃsukūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi paṃsukūliko hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena paṃsukūlikattena nevattānukkaṃseti, na paraṃ vambhethi.

Ayampi, bhikkhave, sappurisaḍḍhammo. (11)

Puna ca paraṃ, bhikkhave, asappuriso piṇḍapātiko hoti.

who eats only alms-food ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi piṇḍapātiko, ime panaññe bhikkhū na piṇḍapātikā’ti.

So tena piṇḍapātikattena attānukkaṃseti, paraṃ vambhethi.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho piṇḍapātikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi piṇḍapātiko hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena piṇḍapātikattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (12)

Puna caparaṃ, bhikkhave, asappuriso rukkhāmūliko hoti.
who stays at the root of a tree ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi rukkhāmūliko, ime panaññe bhikkhū na rukkhāmūlikā’ti.

So tena rukkhāmūlikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisaḍḍhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho rukkhāmūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi rukkhāmūliko hoti;

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

So paṭipadāmyeva antaraṃ karitvā tena rukkhāmūlikattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisaḍḍhammo. (13)

Puna caparaṃ, bhikkhave, asappuriso sosāniko hoti ... pe ...
who stays in a charnel ground ...

abbhokāsiko hoti ...
who stays in the open air ...

nesajjiko hoti ... pe ...
who never lies down ...

yathāsanthatiko hoti ... pe ...
who sleeps wherever they lay their mat...

ekāsaniko hoti.
who eats in one sitting per day.

So iti paṭisañcikkhati:
They reflect:

‘ahaṃ khomhi ekāsaniko, ime panaññe bhikkhū na ekāsanikā’ti.
‘I eat in one sitting per day, unlike these other mendicants.’

So tena ekāsanikattena attānukkaṃseti, paraṃ vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisaḍḍhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘na kho ekāsanikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti.

‘It’s not because of eating in one sitting per day that thoughts of greed, hate, or delusion come to an end.

No cepi ekāsaniko hoti;

Even if someone eats in more than one sitting per day,

so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso’ti.

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

So paṭipadamyeva antaram karitvā tena ekāsanikattena nevattānukkaṃseti, na param vambheti.

Keeping only the practice close to their heart, they don’t glorify themselves and put others down on account of their eating in one sitting per day.

Ayampi, bhikkhave, sappurisdhammo. (14–18.)

This too is a quality of a good person.

Puna caparam, bhikkhave, asappuriso vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati.

Furthermore, take a bad person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So iti paṭisañcikkhati:

They reflect:

‘aham khomhi pathamajjhānasamāpattiya lābhī, ime panaññe bhikkhū pathamajjhānasamāpattiya na lābhino’ti.

‘I have attained the first absorption, unlike these other mendicants.’

So tāya pathamajjhānasamāpattiya attānukkaṃseti, param vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisdhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā.

‘The Buddha has spoken of not identifying even with the attainment of the first absorption.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

For whatever they think it is, it turns out to be something else.’

So atammayataññeva antaram karitvā tāya paṭhamajjhānasamāpattiya nevattānukkaṃseti, na param vambheti.

Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the first absorption.

Ayampi, bhikkhave, sappurisdhammo. (19)

This too is a quality of a good person.

Puna caparam, bhikkhave, asappuriso vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ ... pe ...

Furthermore, take a bad person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ...

tatiyaṃ jhānaṃ ...
third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

So iti paṭisañcikkhati:
They reflect:

‘ahaṃ khomhi catutthajjhānasamāpattiyā lābhī, ime panaññe bhikkhū
catutthajjhānasamāpattiyā na lābhino’ti.
‘I have attained the fourth absorption, unlike these other mendicants.’

So tāya catutthajjhānasamāpattiyā attānukkamseti, paraṃ vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisadhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:
A good person reflects:

‘catutthajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā.
‘The Buddha has spoken of not identifying even with the attainment of the fourth absorption.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.
For whatever they think it is, it turns out to be something else.’

So atammayatāññeva antaraṃ karitvā tāya catutthajjhānasamāpattiyā
nevattānukkamseti, na paraṃ vambheti.
Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the fourth absorption.

Ayampi, bhikkhave, sappurisadhammo. (20–22.)
This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso sabbaso rūpasāññānaṃ samatikkamā
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti
ākāsānañcāyatanaṃ upasampajja viharati.
Furthermore, take someone who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi ākāsānañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū
ākāsānañcāyatanasamāpattiyā na lābhino’ti.

So tāya ākāsānañcāyatanasamāpattiyā attānukkamseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisadhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘ākāsānañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

So atammayatāññeva antaraṃ karitvā tāya ākāsānañcāyatanasamāpattiyā
nevattānukkamseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (23)

Puna caparaṃ, bhikkhave, asappuriso sabbaso ākāsānañcāyatanam samatikkamma
'anantaṃ viññānaṃ'ti viññānañcāyatanam upasampajja viharati.
the dimension of infinite consciousness ...

So iti paṭisañcikkhati:

'ahaṃ khomhi viññānañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū
viññānañcāyatanasamāpattiyā na lābhino'ti.

So tāya viññānañcāyatanasamāpattiyā attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

'viññānañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā'ti.

So atammayataññeva antaraṃ karitvā tāya viññānañcāyatanasamāpattiyā
nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (24)

Puna caparaṃ, bhikkhave, asappuriso sabbaso viññānañcāyatanam samatikkamma
'natthi kiñci'ti ākiñcaññāyatanam upasampajja viharati.
the dimension of nothingness ...

So iti paṭisañcikkhati:

'ahaṃ khomhi ākiñcaññāyatanasamāpattiyā lābhī, ime panaññe bhikkhū
ākiñcaññāyatanasamāpattiyā na lābhino'ti.

So tāya ākiñcaññāyatanasamāpattiyā attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

'ākiñcaññāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā'ti.

So atammayataññeva antaraṃ karitvā tāya ākiñcaññāyatanasamāpattiyā
nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (25)

Puna caparaṃ, bhikkhave, asappuriso sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

the dimension of neither perception nor non-perception.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi nevasaññānāsaññāyatanaṃ samāpattiyaṃ lābhī, ime panaññe bhikkhū nevasaññānāsaññāyatanaṃ samāpattiyaṃ na lābhino’ti.

‘I have attained the dimension of neither perception nor non-perception, unlike these other mendicants.’

So tāya nevasaññānāsaññāyatanaṃ samāpattiyaṃ attānukkamseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisa dhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘nevasaññānāsaññāyatanaṃ samāpattiyaṃ pi kho atammayatā vuttā bhagavatā.

‘The Buddha has spoken of not identifying even with the attainment of the dimension of neither perception nor non-perception.’

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

For whatever they think it is, it turns out to be something else.’

So atammayatāññeva antaraṃ karitvā tāya nevasaññānāsaññāyatanaṃ samāpattiyaṃ nevattānukkamseti, na paraṃ vambheti.

Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the dimension of neither perception nor non-perception.

Ayampi, bhikkhave, sappurisa dhammo. (26)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, sappuriso sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a good person who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ, bhikkhave, bhikkhu na kiñci maññati, na kuhiñci maññati, na kenaci maññatī’ti. (27)

This is a mendicant who does not identify with anything, does not identify regarding anything, does not identify through anything.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Sappurisasuttaṃ niṭṭhitaṃ tatiyaṃ.

Sevitabbāsevitabbasutta

What Should and Should Not Be Cultivated

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near 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:

“sevitabbāsevitabbam vo, bhikkhave, dhammapariyāyam desessāmi.

“Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated.

Tam suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Kāyasamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

“I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ kāyasamācāraṃ.

And each of these is a kind of behavior.

Vacīsamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ vacīsamācāraṃ.

And each of these is a kind of behavior.

Manosamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṃ.

And each of these is a kind of behavior.

Cittupādāpāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam cittuppādam.

And each of these is a way of giving rise to a thought.

Saññāpaṭilābhampāham, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam saññāpaṭilābhām.

And each of these is a way of acquiring perception.

Diṭṭhipaṭilābhampāham, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam diṭṭhipaṭilābhām.

And each of these is a way of acquiring views.

Attabhāvaṭilābhampāham, bhikkhave, duvidhena vadāmi—

I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam attabhāvaṭilābhan”ti.

And each of these is a way of reincarnating.”

Evam vutte āyasmā sārīputto bhagavantaṃ etadavoca:

When he said this, Venerable Sārīputta said to the Buddha,

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Kāyasamācāraṃpāham, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññam kāyasamācāraṇ”ti—

And each of these is a kind of bodily behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitaḃbo;

You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline.

yathārūpaṃ kho, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitaḃbo.

And you should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco pāṇātipātī hoti luddo lohitapāṇi hatappahate nivīṭṭho adayāpanno pāṇabhūtesu;

It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti;

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saporidandā antamaso mālāguḷaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti—

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaddhanti, kusalā dhammā parihāyanti.

That kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti?

And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitandaṇḍo nihitasattho, lajji dayāpanno sabbapāṇabhūtāhitānukampi viharati;

It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasaṅkhātāṃ ādātā hoti;

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saporidandā antamaso mālāguḷaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti—

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti.

That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow.

‘Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ kāyasamācāraṇ'ti—

And each of these is a kind of bodily behavior.'

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

‘Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññaṃaññaṃ vacīsamācāraṇ’ti—

And each of these is a kind of verbal behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti, evarūpo vacīsamācāro na sevitaḃbo;

You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, vacīsamācāraṃ sevato akusalā dhammā pariḥāyanti, kusalā dhammā abhivaḍḍhanti evarūpo vacīsamācāro sevitaḃbo.

And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti?

And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco musāvādī hoti. Sabhāgato vā parisāgato vā nātimajjhagato vā pūgamaññagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha: ‘jānāmi’ti, jānaṃ vā āha: ‘na jānāmi’ti; apassaṃ vā āha: ‘passāmi’ti, passaṃ vā āha: ‘na passāmi’ti—iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitaṃ hoti;

It’s when someone lies. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

pisunavāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya—iti samaggānaṃ vā bhetṭā, bhinnānaṃ vā anuppadātā, vaggārāmo, vaggarato, vagganandī, vaggakaraṇiṃ vācaṃ bhāsitaṃ hoti;

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

pharusavāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā pharusā parakatukā parābhisajjanī kodhasāmanāṭā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitaṃ hoti;

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

samphappalāpī kho pana hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī, anidhānavatīṃ vācaṃ bhāsitaṃ hoti akālena anapadesaṃ apariyāntavatīṃ anattasamhitāṃ—

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

evārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti.

That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti?

And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtḥo: ‘ehambho purisa, yaṃ jānāsi taṃ vadehi’ ti so ajānaṃ vā āha: ‘na jānāmi’ ti, jānaṃ vā āha: ‘jānāmi’ ti, apassaṃ vā āha: ‘na passaṃ’ ti, passaṃ vā āha: ‘passāmi’ ti—iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsītā hoti;

It’s when a certain person gives up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ—iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppādātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti;

They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

pharusā vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā hoti;

They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitā—

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

evārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti.

That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow.

‘Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ vacīsamācāraṇ’ti—

And each of these is a kind of verbal behavior.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

‘Manosamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṇ’ti—

And each of these is a kind of mental behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetam paṭicca vuttam?

but why did he say it?

Yathārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manosamācāro na sevitaḥḥo;

You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline.

yathārūpaṃ kho, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manosamācāro sevitaḥḥo.

And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamaśā’ti;

It’s when someone is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

byāpannacitto kho pana hoti paduṭṭhamanasāṅkappo: ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun’ti—

They have ill will and hateful intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

evārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamaśā’ti;

It’s when someone is content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

abyāpannacitto kho pana hoti appaduṭṭhamanasāṅkappo: ‘ime sattā averā abyābajjhā anighā sukhī attānaṃ pariharantū’ti—

They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

evārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That kind of mental behavior causes unskillful qualities to decline while skillful qualities grow.

‘Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṇ’ti—

And each of these is a kind of mental behavior.’

iti yaṃ taṃ vuttaṃ bhagavatā idameva paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

‘Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ cittuppādan'ti—
And each of these is a way of giving rise to a thought.'

iti kho panetaṃ vuttaṃ bhagavatā.
That's what the Buddha said,

Kiñcetāṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo cittuppādo na sevitaḥbo;
You should not cultivate the way of giving rise to a thought which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo cittuppādo sevitaḥbo.
And you should cultivate the way of giving rise to a thought which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?
And what way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsaḥagatena cetasā viharati;
It's when someone is covetous, and lives with their heart full of covetousness.

byāpādavā hoti, byāpādasahagatena cetasā viharati;
They are malicious, and live with their heart full of ill will.

viḥesavā hoti, viḥesāsaḥagatena cetasā viharati—
They're hurtful, and live with their heart intent on harm.

evārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.
That way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?
And what way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsaḥagatena cetasā viharati;
It's when someone is content, and lives with their heart full of contentment.

abyāpādavā hoti, abyāpādasahagatena cetasā viharati;
They have good will, and live with their heart full of good will.

aviḥesavā hoti, aviḥesāsaḥagatena cetasā viharati—
They're kind, and live with their heart full of kindness.

evārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.
That way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow.

‘Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi—
I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ cittuppādan'ti—
And each of these is a way of giving rise to a thought.'

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

‘Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ saññāpaṭilābhan'ti—

And each of these is a way of acquiring perception.'

iti kho panetaṃ vuttaṃ bhagavatā.

That's what the Buddha said,

Kiñcetam paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo saññāpaṭilābho na sevitaḥḥo;

You should not cultivate the way of acquiring perception which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo saññāpaṭilābho sevitaḥḥo.

And you should cultivate the way of acquiring perception which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what way of acquiring perception causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsahagatāya saññāya viharati;

It's when someone is covetous, and lives with their perception full of covetousness.

byāpādavā hoti, byāpādasahagatāya saññāya viharati;

They are malicious, and live with their perception full of ill will.

vihesavā hoti, vihesāsahagatāya saññāya viharati—

They're hurtful, and live with their perception intent on harm.

evārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

That way of acquiring perception causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what way of acquiring perception causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsahagatāya saññāya viharati;

It's when someone is content, and lives with their perception full of contentment.

abyāpādavā hoti, abyāpādasahagatāya saññāya viharati;

They have good will, and live with their perception full of good will.

avihesavā hoti, avihesāsahagatāya saññāya viharati—

They're kind, and live with their perception full of kindness.

evārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That way of acquiring perception causes unskillful qualities to decline while skillful qualities grow.

‘Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ saññāpaṭilābhan'ti—
And each of these is a way of acquiring perception.'

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.
That's what the Buddha said, and this is why he said it.

'Ditthipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—
'I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ ditthipaṭilābhan'ti—
And each of these is a way of acquiring views.'

iti kho panetaṃ vuttaṃ bhagavatā.
That's what the Buddha said,

Kiñcetam paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti evarūpo ditthipaṭilābho na sevitaḥbo;
You should not cultivate the way of acquiring views which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā parihāyanti,
kusalā dhammā abhivaḍḍhanti—evarūpo ditthipaṭilābho sevitaḥbo.
And you should cultivate the way of acquiring views which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti?
And what way of acquiring views causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco evaṃditthiko hoti:
It's when someone has such a view:

'natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukatadukkatānaṃ kammānaṃ
phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi
sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye
imañca lokaṃ parañca lokaṃ sayam abhiññā sacchikatvā pavedentī'ti—
'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.'

evarūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā
dhammā parihāyanti.
That way of acquiring views causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, ditthipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā
dhammā abhivaḍḍhanti?
And what way of acquiring views causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco evaṃditthiko hoti:
It's when someone has such a view:

‘atthi dinnam, atthi yittham, atthi hutam, atthi sukatadukkaṭṭāṇam kammāṇam phalam vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’ti—

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

evarūpam, bhante, ditṭhipaṭilābham sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That way of acquiring views causes unskillful qualities to decline while skillful qualities grow.

‘Ditṭhipaṭilābhampāham, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

taṇca aññamaññam ditṭhipaṭilābhan’ti—

And each of these is a way of acquiring views.’

iti yaṃ taṃ vuttam bhagavatā idametam paṭicca vuttam.

That’s what the Buddha said, and this is why he said it.

‘Attabhāvapaṭilābhampāham, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

taṇca aññamaññam attabhāvapaṭilābhan’ti—

And each of these is a way of reincarnating.’

iti kho panetaṃ vuttam bhagavatā.

That’s what the Buddha said,

Kiñcetam paṭicca vuttam?

but why did he say it?

Yathārūpam, bhante, attabhāvapaṭilābham sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti—

The way of reincarnating that causes unskillful qualities to grow while skillful qualities decline:

evarūpo attabhāvapaṭilābho na sevitaḥho;

you should not cultivate that way of reincarnating.

yathārūpaṇca kho, bhante, attabhāvapaṭilābham sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti—

The way of reincarnating that causes unskillful qualities to decline while skillful qualities grow:

evarūpo attabhāvapaṭilābho sevitaḥho.

you should cultivate that way of reincarnating.

Kathamrūpam, bhante, attabhāvapaṭilābham sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what way of reincarnating causes unskillful qualities to grow while skillful qualities decline?

Sabyābajjham, bhante, attabhāvapaṭilābham abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

Generating rebirth in a hurtful reincarnation, which because of its unpreparedness causes unskillful qualities to grow while skillful qualities decline.

abyābajjhaṃ, bhante, attabhāvaṇṇaṃ abhinibbattayato parinibbātaṃ
akusalā dhammā parihaṇṇanti, kusalā dhammā abhivaḍḍhanti.

And what way of reincarnating causes unskillful qualities to decline while skillful qualities grow? Generating rebirth in a pleasing reincarnation, which because of its preparedness causes unskillful qualities to decline while skillful qualities grow.

‘Attabhāvaṇṇaṃ, bhikkhave, duvidhena vadāmi—
‘I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

taṇha aññaṃaññaṃ attabhāvaṇṇaṃ—
And each of these is a way of reincarnating.’

iti yaṃ taṃ vuttaṃ bhagavatā idameva paṭicca vuttaṃ.
That’s what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitaṃ, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāmi”ti.
Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhū sādhū, sāriputta.
“Good, good, Sāriputta!

Sādhū kho tvaṃ, sāriputta, imassa mayā saṅkhittena bhāsitaṃ, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.
It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Kāyasamācāraṇaṃ, bhikkhave, duvidhena vadāmi—
And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then
he went on to explain further:

sevitabbampi, asevitabbampi;
taṇha aññaṃaññaṃ kāyasamācāraṇaṃ—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sāriputta, kāyasamācāraṇaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihaṇṇanti evarūpo kāyasamācāro na sevitaṃ;

yathārūpaṃ kho, sāriputta, kāyasamācāraṇaṃ sevato akusalā dhammā parihaṇṇanti,
kusalā dhammā abhivaḍḍhanti—

evarūpo kāyasamācāro sevitaṃ.

Kathaṃrūpaṃ, sāriputta, kāyasamācāraṇaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihaṇṇanti?

Idha, sāriputta, ekacco paṇātipātī hoti luddo lohitapaṇi hatappahate niviṭṭho
adāyāpanno paṇabhūtesu;

adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā
araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti;

kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti—

evārūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

Kathaṃrūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

Idha, sārīputta, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihatadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati;

adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasankhātāṃ ādātā hoti;

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti—

evārūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

‘Kāyasamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

taṃca aññamaññaṃ kāyasamācāraṇ’ti—

iti yaṃ taṃ vuttaṃ mayā idametāṃ paṭicca vuttaṃ.

Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

manosamācārampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

cittuppāḍampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi ... pe ...

diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi ... pe

‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

taṃca aññamaññaṃ attabhāvapaṭilābhaṇ’ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetam paṭicca vuttam?

Yathārūpaṃ, sārīputta, attabhāvaṇṇaṃ sevato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā pariḥāyanti evarūpo attabhāvaṇṇaṃ na sevitabbo;

yathārūpaṃ kho, sārīputta, attabhāvaṇṇaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhivaḍḍhanti—

evarūpo attabhāvaṇṇaṃ sevitabbo.

Kathamrūpaṃ, sārīputta, attabhāvaṇṇaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā pariḥāyanti?

Sabyābajjhaṃ, sārīputta, attabhāvaṇṇaṃ abhinibbattayato apariniṭṭhitabhāva
akusalā dhammā abhivaḍḍhanti, kusalā dhammā pariḥāyanti;

abyābajjhaṃ, sārīputta, attabhāvaṇṇaṃ abhinibbattayato pariniṭṭhitabhāva
akusalā dhammā pariḥāyanti, kusalā dhammā abhivaḍḍhanti.

‘Attabhāvaṇṇaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

taṃ aṇṇamaṇṇaṃ attabhāvaṇṇaṃ’ti—

iti yaṃ taṃ vuttam mayā idametam paṭicca vuttam.

Imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evam vitthārena attho daṭṭhabbo.

Cakkhuviññeyyam rūpampāhaṃ, sārīputta, duvidhena vadāmi—

“I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

sotaviññeyyam saddampāhaṃ, sārīputta, duvidhena vadāmi—

I say that there are two kinds of sound known by the ear ...

sevitabbampi, asevitabbampi;

ghānaviññeyyam gandhampāhaṃ, sārīputta, duvidhena vadāmi—

two kinds of smell known by the nose ...

sevitabbampi, asevitabbampi;

jivhāviññeyyam rasampāhaṃ, sārīputta, duvidhena vadāmi—

two kinds of taste known by the tongue ...

sevitabbampi, asevitabbampi;

kāyaviññeyyam phoṭṭhabbampāhaṃ, sārīputta, duvidhena vadāmi—

two kinds of touch known by the body ...

sevitabbampi, asevitabbampi;

manoviññeyyaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi—
two kinds of thought known by the mind:

sevitabbampi, asevitabbampī’ti.
that which you should cultivate, and that which you should not cultivate.”

Evam vutte, āyasmā sārīputto bhagavantam etadavoca:
When he said this, Venerable Sārīputta said to the Buddha:

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.
“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.
That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā
abhivaddhanti, kusalā dhammā pariḥāyanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na
sevitabbam;
*You should not cultivate the kind of sight known by the eye which causes unskillful qualities to
grow while skillful qualities decline.*

yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhivaddhanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ
sevitabbam.
*And you should cultivate the kind of sight known by the eye which causes unskillful qualities to
decline while skillful qualities grow.*

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.
That’s what the Buddha said, and this is why he said it.

Sotaviññeyyaṃ saddampāhaṃ, sārīputta ... pe ...
I say that there are two kinds of sound known by the ear ...

evārūpo sotaviññeyyo saddo na sevitaḥḥo ...

evārūpo sotaviññeyyo saddo sevitaḥḥo ...

evārūpo ghānaviññeyyo gandho na sevitaḥḥo ...
two kinds of smell known by the nose ...

evārūpo ghānaviññeyyo gandho sevitaḥḥo ...

evārūpo jivhāviññeyyo raso na sevitaḥḥo ...
two kinds of taste known by the tongue ...

evārūpo jivhāviññeyyo raso sevitaḥḥo ...

kāyaviññeayaṃ phoṭṭhabbampāhaṃ, sārīputta ...
two kinds of touch known by the body ...

evarūpo kāyaviññeeyo phoṭṭhabbo na sevītabbo ...

evarūpo kāyaviññeeyo phoṭṭhabbo sevītabbo.

‘Manoviññeayaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi—
two kinds of thought known by the mind:

sevītabbampi, asevītabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.
That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, manoviññeayaṃ dhammaṃ sevato akusalā dhammā
abhiṇvaddhanti, kusalā dhammā pariḥāyanti evarūpo manoviññeeyo dhammo na
sevītabbo;
*You should not cultivate the kind of thought known by the mind which causes unskillful
qualities to grow while skillful qualities decline.*

yathārūpaṃ kho, bhante, manoviññeayaṃ dhammaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhiṇvaddhanti evarūpo manoviññeeyo dhammo
sevītabbo.
*And you should cultivate the kind of thought known by the mind which causes unskillful
qualities to decline while skillful qualities grow.*

‘Manoviññeayaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of thought known by the mind:

sevītabbampi, asevītabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idameva paṭicca vuttaṃ.
That’s what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāmi”ti.
Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sārīputta.
“Good, good, Sārīputta!

Sādhu kho tvaṃ, sārīputta, imassa mayā saṅkhittena bhāsītassa, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāsi.
It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Cakkhuviññeayaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi—
*And the Buddha went on to repeat and endorse Venerable Sārīputta’s explanation in full. Then
he went on to explain further:*

sevītabbampi, asevītabbampī’ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sārīputta, cakkhuviññeayaṃ rūpaṃ sevato akusalā dhammā
abhiṇvādhanti, kusalā dhammā pariḥāyanti evarūpaṃ cakkhuviññeayaṃ rūpaṃ na
sevitabbaṃ;

yathārūpaṃ kho, sārīputta, cakkhuviññeayaṃ rūpaṃ sevato akusalā dhammā
pariḥāyanti, kusalā dhammā abhiṇvādhanti evarūpaṃ cakkhuviññeayaṃ rūpaṃ
sevitabbaṃ.

‘Cakkhuviññeayaṃ rūpampāhaṃ, sārīputta, duvidhena vadāmi—
sevitabbampi, asevitabbampī’ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

Sotaviññeayaṃ saddampāhaṃ, sārīputta ... pe ...

evārūpo sotaviññeयो saddo na sevitabbo ...

evārūpo sotaviññeयो saddo sevitabbo ...

evārūpo ghānaviññeयो gandho na sevitabbo ...

evārūpo ghānaviññeयो gandho sevitabbo ...

evārūpo jivhāviññeयो raso na sevitabbo ...

evārūpo jivhāviññeयो raso sevitabbo ...

evārūpo kāyaviññeयो phoṭṭhabbo na sevitabbo ...

evārūpo kāyaviññeयो phoṭṭhabbo sevitabbo.

Manoviññeayaṃ dhammampāhaṃ, sārīputta ... pe ...

evārūpo manoviññeयो dhammo na sevitabbo ...

evārūpo manoviññeयो dhammo sevitabbo.

‘Manoviññeayaṃ dhammampāhaṃ, sārīputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī’ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

Imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo.

Cīvarampāhaṃ, sārīputta, duvidhena vadāmi—

“I say that there are two kinds of robes:

sevitabbampi, asevitabbampi ... pe ...

that which you should cultivate, and that which you should not cultivate.

piṇḍapātampāhaṃ, sārīputta ...
I say that there are two kinds of alms-food ...

senāsanampāhaṃ, sārīputta ...
lodging ...

gāmampāhaṃ, sārīputta ...
village ...

nigamampāhaṃ, sārīputta ...
town ...

nagarampāhaṃ, sārīputta ...
city ...

janapadampāhaṃ, sārīputta ...
country ...

puggalampāhaṃ, sārīputta, duvidhena vadāmi—
person:

sevitabbampi, asevitabbampī”ti.
that which you should cultivate, and that which you should not cultivate.”

Evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca:
When he said this, Venerable Sārīputta said to the Buddha:

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ
avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.
“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Cīvarampāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of robes ...

sevitabbampi, asevitabbampī”ti—

iti kho panetaṃ vuttaṃ bhagavatā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, bhante, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā
dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitaḥḥaṃ;

yathārūpaṃ kho, bhante, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā
dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitaḥḥaṃ.

‘Cīvarampāhaṃ, sārīputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī”ti—

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

Piṇḍapātampāhaṃ, sārīputta ... pe ...
alms-food ...

evārūpo piṇḍapāto na sevitaḥḥo ...

evārūpo piṇḍapāto sevitaḥḥo ...

senāsanampāhaṃ, sārīputta ... pe ...
lodging ...

evārūpaṃ senāsaṇaṃ na sevitaḃbaṃ ...

evārūpaṃ senāsaṇaṃ sevitaḃbaṃ ...

gāmaṃpāhaṃ, sārīputta ... pe ...
village ...

evārūpo gāmo na sevitaḃbo ...

evārūpo gāmo sevitaḃbo ...

evārūpo nigamo na sevitaḃbo ...
town ...

evārūpo nigamo sevitaḃbo ...

evārūpaṃ nagaraṃ na sevitaḃbaṃ ...
city ...

evārūpaṃ nagaraṃ sevitaḃbaṃ ...

evārūpo janapado na sevitaḃbo ...
country ...

evārūpo janapado sevitaḃbo.

‘Puḡgalaṃpāhaṃ, sārīputta, duvidhena vadāmi—
person:

sevitabbampi, asevitabbampī’ti—
that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.
That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did he say it?

Yathārūpaṃ, bhante, puḡgalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evārūpo puḡgalo na sevitaḃbo;
You should not cultivate the kind of person who causes unskillful qualities to grow while skillful qualities decline.

yathārūpaṃ kho, bhante, puḡgalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evārūpo puḡgalo sevitaḃbo.
And you should cultivate the kind of person who causes unskillful qualities to decline while skillful qualities grow.

‘Puḡgalaṃpāhaṃ, sārīputta, duvidhena vadāmi—
I say that there are two kinds of person:

sevitabbampi, asevitabbampī’ti—
those who you should cultivate, and those who you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttanti.
That’s what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi”ti.

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Sādhu kho tvaṃ, sāriputta, imassa mayā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi.

It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi—

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he added:

sevitabbampi, asevitabbampī”ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sāriputta, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitaḥḥampi;

yathārūpaṃ kho, sāriputta, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitaḥḥampi.

‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī”ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

(Yathā paṭhamam tathā vitthāretabbam)

Evarūpo piṇḍapāto ...

evārūpaṃ senāsanam ...

evārūpo gāmo ...

evārūpo nigamo ...

evārūpaṃ nagaram ...

evārūpo janapado.

‘Puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī”ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sārīputta, puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo;

yathārūpaṇca kho, sārīputta, puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo sevitabbo.

‘Puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi—

sevitabbampi, asevitabbampi’ti—

iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ.

Imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo.

Sabbepi ce, sārīputta, khattiyā imassa mayā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya.

“If all the aristocrats, brahmins, merchants, and workers were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and happiness.

Sabbepi ce, sārīputta, brāhmaṇā ... pe ...

sabbepi ce, sārīputta, vessā ...

sabbepi ce, sārīputta, suddā imassa mayā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ ājāneyyūṃ, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya.

Sadevakopi ce, sārīputta, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ ājāneyya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya”ti.

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—was to understand the detailed meaning of my brief statement in this way, it would be for the whole world’s lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sārīputta was happy with what the Buddha said.

Sevitabbāsevitabbasuttaṃ niṭṭhitaṃ catutthaṃ.

Isigilisutta

At Isigili

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati isigilismiṃ pabbate.

At one time the Buddha was staying near Rājagaha, on the Isigili Mountain.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Passatha no tumhe, bhikkhave, etaṃ vebhāraṃ pabbatan”ti?

“Mendicants, do you see that Mount Vebhāra?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, vebhārassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ paṇḍavaṃ pabbatan”ti?

Do you see that Mount Paṇḍava?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, paṇḍavassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ vepullaṃ pabbatan”ti?

Do you see that Mount Vepulla?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, vepullassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ gijjhakūṭaṃ pabbatan”ti?

Do you see that Mount Vulture’s Peak?”

“Evam, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, gijjhakūṭassa pabbatassa aññāva samaññā ahosi aññā paññatti.

“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, imaṃ isigiliṃ pabbatan”ti?

Do you see that Mount Isigili?”

“Evam, bhante”.

“Yes, sir.”

“Imassa kho pana, bhikkhave, isigilissa pabbatassa esāva samaññā ahosi esā paññatti.

“It used to have exactly the same label and description.

Bhūtapubbaṃ, bhikkhave, pañca paccekabuddhasatāni imasmiṃ isigilismiṃ pabbate ciranivāsino ahesuṃ.

Once upon a time, five hundred Buddhas awakened for themselves dwelt for a long time on this Isigili.

Te imaṃ pabbataṃ pavisantā dissanti, pavitṭhā na dissanti.

They were seen entering the mountain, but after entering were seen no more.

Tamenam manussā disvā evamāhaṃsu:

When people noticed this they said:

‘ayaṃ pabbato ime isī gilatī’ti;

‘That mountain swallows these hermits!’

‘isigili isigili’ tveva samaññā udapādi.

That’s how it came to be known as Isigili.

Ācikkhissāmi, bhikkhave, paccekabuddhānaṃ nāmāni;

I shall declare the names of the Buddhas awakened for themselves;

kittayissāmi, bhikkhave, paccekabuddhānaṃ nāmāni;

I shall extol the names of the Buddhas awakened for themselves;

desessāmi, bhikkhave, paccekabuddhānaṃ nāmāni.

I shall tell the names of the Buddhas awakened for themselves.

Taṃ suñātha, sādhukaṃ manasi karotha, bhāssissāmi’ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccaṃsuṃ.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Ariṭṭho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

“The Buddhas awakened for themselves who dwelt for a long time on this Isigili were named Ariṭṭha,

uparitṭho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Uparitṭha,

tagarasikhī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Tagarasikhin,

yasassī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Yasassin,

sudassano nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Sudassana,

piyadasī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahosi;

Piyadassin,

gandhāro nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Gandhāra,

piṇḍolo nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Piṇḍola,

upāsabho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Upāsabha,

nīto nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī
ahoṣi;
Nītha,

tatho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī
ahoṣi,
Tatha,

sutavā nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi;
Sutavā,

bhāvitatto nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate
ciranivāsī ahoṣi.
and Bhāvitatta.

Ye sattasārā anīghā nirāsā,
Those saintly beings, untroubled and free of hope,

Paccekamevajjhagamamsu bodhiṃ;
who each achieved awakening by themselves;

Tesaṃ visallāna naruttamānaṃ,
hear me extol their names,

Nāmāni me kittayato suṇātha.
the supreme persons, free of thorns.

Aritṭho upariṭṭho tagarasikhī yasassī,
Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin,

Sudassano piyadassī ca susambuddho;
Sudassana, and Piyadassin the awakened;

Gandhāro piṇḍolo upāsabho ca,
Gandhāra, Piṇḍola, and Upāsabha,

Nīto tatho sutavā bhāvitatto.
Nītha, Tatha, Sutavā, and Bhāvitatta.

Sumbho subho matulo aṭṭhamo ca,
Sumbha, Subha, Methula, and Aṭṭhama,

Athassumegho anīgho sudāṭṭho;
and Assumegha, Anīgha, and Sudāṭṭha,

Paccekabuddhā bhavanettikhīṇā,
awakened for themselves, enders of the attachment to rebirth.

Hiṅgū ca hiṅgo ca mahānubhāvā.
Hiṅgū, and Hiṅga the mighty.

Dve jālino munino aṭṭhako ca,
Two sages named Jālī, and Aṭṭhaka.

Atha kosallo buddho atho subāhu;
Then the Buddha Kosala and Subāhu;

Upanemiso nemiso santacitto,
Upanemi, Nemi, and Santacitta,

Sacco tatho virajo paṇḍito ca.
right and true, stainless and astute.

Kālūpakālā vijito jito ca,
Kāla and Upakāla, Vijita and Jita,

Aṅgo ca paṅgo ca guttijito ca;
Aṅga and Paṅga, and Guttijita too;

Passi jahi upadhidukkhamaṃ,
Passin gave up attachment, suffering's root,

Aparājito mārabalaṃ ajesi.
while Aparājita defeated Māra's power.

Satthā pavattā sarabhaṅgo lomahaṃso,
Satthar, Pavattar, Sarabhaṅga, Lomahaṃsa,

Uccaṅgamāyo asito anāsavo;
Uccaṅgamāya, Asita, Anāsava,

Manomayo mānacchido ca bandhumā,
Manomaya, and Bandhumant the cutter of conceit,

Tadādhimutto vimalo ca ketumā.
and Tadādhimutta the immaculate and resplendent.

Ketumbharāgo ca mātāṅgo ariyo,
Ketumbarāga, Mātāṅga, and Ariya,

Athaccuto accutagāmaḃyāmakō;
then Accuta, Accutagāma, and Byāmaka,

Sumaṅgalo dabbilo supatitthito,
Sumaṅgala, Dabbila, Supatitthita,

Asayho khemābhirato ca sorato.
Asayha, Khemābhirata, and Sorata.

Durannayo saṅgho athopi ujjayo,
Durannaya, Saṅgha, and also Ujjaya,

Aparo muni sayho anomanikkamo;
another sage, Sayha of peerless effort.

Ānando nando upanando dvādasa,
There are twelve Ānandas, Nandas, and Upanandas,

Bhāradvājo antimadehadhārī.
and Bhāradvāja, bearing his final body.

Bodhi mahānāmo athopi uttaro,
Bodhi, also Mahānāma the supreme,

Kesī sikhī sundaro dvārabhājo;
Kesin, Sikhin, Sundara, and Bhāradvāja,

Tissūpatissā bhavabandhanacchidā,
Tissa and Upatissa, who've both cut the bonds to rebirth,

Upasikhi taṇhacchido ca sikhari.
Upasīdarin and Sīdarin, who've both cut off craving.

Buddho ahu maṅgalo vītaraṅgo,
Maṅgala was awakened, free of greed,

Usabha_cchidā jāliniṃ dukkhamūlaṃ;
Usabha cut the net, the root of suffering,

Santaṃ padaṃ ajjhagamopanīto,
Upaṇṇa who attained the state of peace,

Upasatha sundaro saccaṇāmo.
Upasatha, Sundara, and Saccaṇāma.

Jeto jayanto padumo uppalo ca,
Jeta, Jayanta, Paduma, and Uppala;

Padumuttaro rakkhito pabbato ca;
Padumuttara, Rakkhita, and Pabbata,

Māṇatthaddho sobhito vītarāgo,
Māṇatthaddha, beautiful and free of greed,

Kaṇho ca buddho suvimuttacitto.
and the Buddha Kaṇha, his mind well freed.

Ete ca añṇe ca mahānubhāvā,
These and other mighty ones awakened for themselves,

Pacceka_bbuddhā bhavanettikhīṇā;
enders of the attachment to rebirth—

Te sabba_saṅgā_tigate mahesī,
honor these great hermits who are fully extinguished,

Parinibbute vandatha appameyye”ti.
having got past all ties, limitless.”

Isigilisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 117

Middle Discourses 117

Mahācattārīsakasutta

The Great Forty

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:

“ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi saupanisaṃ saparikkhāraṃ.

“Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmi”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro?

“And what is noble right immersion with its vital conditions and its prerequisites?

Seyyathidaṃ—sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati;

They are: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā parikkhatā—

Unification of mind with these seven factors as prerequisites

ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi.

is called noble right immersion with its vital conditions and also with its prerequisites.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchādiṭṭhiṃ ‘micchādiṭṭhi’ti pajānāti, sammādiṭṭhiṃ ‘sammādiṭṭhi’ti pajānāti—sāssa hoti sammādiṭṭhi.

When you understand wrong view as wrong view and right view as right view, that's your right view.

Katamā ca, bhikkhave, micchādiṭṭhi?

And what is wrong view?

‘Natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭaṇam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’ ti—

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

ayam, bhikkhave, micchādītthi.

This is wrong view.

Katamā ca, bhikkhave, sammādītthi?

And what is right view?

Sammādītthimpaham, bhikkhave, dvāyam vadāmi—

Right view is twofold, I say.

atthi, bhikkhave, sammādītthi sāsavā puññabhāgiyā upadhivepakkā;

There is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammādītthi ariyā anāsavā lokuttarā maggaṅgā.

And there is right view that is noble, undefiled, transcendent, a factor of the path.

Katamā ca, bhikkhave, sammādītthi sāsavā puññabhāgiyā upadhivepakkā?

And what is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

‘Atthi dinnam, atthi yittham, atthi hutam, atthi sukata dukkaṭaṇam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’ ti—

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

ayam, bhikkhave, sammādītthi sāsavā puññabhāgiyā upadhivepakkā.

This is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

Katamā ca, bhikkhave, sammādītthi ariyā anāsavā lokuttarā maggaṅgā?

And what is right view that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojhaṅgo sammādītthi maggaṅgaṃ—

It’s the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayam vuccati, bhikkhave, sammādītthi ariyā anāsavā lokuttarā maggaṅgā.

This is called right view that is noble, undefiled, transcendent, a factor of the path.

So micchādītthiyā pahānāya vāyamati, sammādītthiyā, upasampadāya, svāssa hoti sammāvāyāmo.

They make an effort to give up wrong view and embrace right view: that’s their right effort.

So sato micchādītthiṃ pajahati, sato sammādītthiṃ upasampajja viharati, sāssa hoti sammāsati.

Mindfully they give up wrong view and take up right view: that’s their right mindfulness.

Itiyime tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti,
seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsati.
So these three things keep running and circling around right view, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.
In this context, right view comes first.

Kathaṇca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?
And how does right view come first?

Micchāsaṅkappam ‘micchāsaṅkappo’ ti pajānāti, sammāsaṅkappam
‘sammāsaṅkappo’ ti pajānāti, sāssa hoti sammādiṭṭhi.
When you understand wrong thought as wrong thought and right thought as right thought, that’s your right view.

Katamo ca, bhikkhave, micchāsaṅkappo?
And what is wrong thought?

Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo—
Thoughts of sensuality, of malice, and of cruelty.

ayaṃ, bhikkhave, micchāsaṅkappo.
This is wrong thought.

Katamo ca, bhikkhave, sammāsaṅkappo?
And what is right thought?

Sammāsaṅkappampahaṃ, bhikkhave, dvāyaṃ vadāmi—
Right thought is twofold, I say.

atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko;
There is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.
And there is right thought that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko?
And what is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Nekkhammasāṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo:
Thoughts of renunciation, good will, and harmlessness.

‘ayaṃ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’.
This is right thought that is accompanied by defilements.

Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo?
And what is right thought that is noble, undefiled, transcendent, a factor of the path?

Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino
ariyamaggaṃ bhāvayato takko vitakko saṅkappo appanā byappanā cetaso
abhiniropanā vacīsaṅkhāro—
It’s the thinking—the placing of the mind, thought, applying, application, implanting of the mind, verbal processes—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.
This is right thought that is noble.

So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya,
svāssa hoti sammāvāyāmo.
They make an effort to give up wrong thought and embrace right thought: that’s their right effort.

So sato micchāsaṅkappaṃ pajahati, sato sammāsaṅkappaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong thought and take up right thought: that's their right mindfulness.

Itiyime tayo dhammā sammāsaṅkappaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammāditṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right thought, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammāditṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammāditṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchāvācam 'micchāvācā'ti pajānāti, sammāvācam 'sammāvācā'ti pajānāti; sāssa hoti sammāditṭhi.

When you understand wrong speech as wrong speech and right speech as right speech, that's your right view.

Katamā ca, bhikkhave, micchāvācā?

And what is wrong speech?

Musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo—

Speech that's false, divisive, harsh, or nonsensical.

ayaṃ, bhikkhave, micchāvācā.

This is wrong speech.

Katamā ca, bhikkhave, sammāvācā?

And what is right speech?

Sammāvācampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right speech is twofold, I say.

atthi, bhikkhave, sammāvācā sāsavā puñṇabhāgiyā upadhivepakkā;

There is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

And there is right speech that is noble, undefiled, transcendent, a factor of the path.

Katamā ca, bhikkhave, sammāvācā sāsavā puñṇabhāgiyā upadhivepakkā?

And what is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī—

The refraining from lying, divisive speech, harsh speech, and talking nonsense.

ayaṃ, bhikkhave, sammāvācā sāsavā puñṇabhāgiyā upadhivepakkā.

This is right speech that is accompanied by defilements.

Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā?

And what is right speech that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi āratī viratī paṭivirati veramaṇī—

It's the desisting, abstaining, abstinence, and refraining from the four kinds of bad verbal conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

This is right speech that is noble.

So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong speech and embrace right speech: that's their right effort.

So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong speech and take up right speech: that's their right mindfulness.

Itiyime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right speech, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchākammantaṃ ‘micchākammanto’ti pajānāti, sammākammantaṃ ‘sammākammanto’ti pajānāti; sāssa hoti sammādiṭṭhi.

When you understand wrong action as wrong action and right action as right action, that's your right view.

Katamo ca, bhikkhave, micchākammanto?

And what is wrong action?

Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro—

Killing living creatures, stealing, and sexual misconduct.

ayaṃ, bhikkhave, micchākammanto.

This is wrong action.

Katamo ca, bhikkhave, sammākammanto?

And what is right action?

Sammākammantampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right action is twofold, I say.

atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko;

There is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo.

And there is right action that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko?

And what is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī—

Refraining from killing living creatures, stealing, and sexual misconduct.

ayaṃ, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko.

This is right action that is accompanied by defilements.

Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo?

And what is right action that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī—

It's the desisting, abstaining, abstinence, and refraining from the three kinds of bad bodily conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo.

This is right action that is noble.

So micchākammantassa pahānāya vāyamati, sammākammantassa upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong action and embrace right action: that's their right effort.

So sato micchākammantaṃ pajahati, sato sammākammantaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong action and take up right action: that's their right mindfulness.

Itiyime tayo dhammā sammākammantaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right action, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchāājīvaṃ ‘micchāājīvo’ti pajānāti, sammāājīvaṃ ‘sammāājīvo’ti pajānāti; sāssa hoti sammādiṭṭhi.

When you understand wrong livelihood as wrong livelihood and right livelihood as right livelihood, that's your right view.

Katamo ca, bhikkhave, micchāājīvo?

And what is wrong livelihood?

Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijjīsanatā—

Deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions.

ayaṃ, bhikkhave, micchāājīvo.

This is wrong livelihood.

Katamo ca, bhikkhave, sammāājīvo?

And what is right livelihood?

Sammāājīvampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right livelihood is twofold, I say.

atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko;

There is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.

And there is right livelihood that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko?

And what is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti—

It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko.

This is right livelihood that is accompanied by defilements.

Katamo ca, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo?

And what is right livelihood that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato micchāājīvā ārati virati paṭivirati veramaṇi—
It's the desisting, abstaining, and refraining from wrong livelihood in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayam, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.
This is right livelihood that is noble.

So micchāājīvassa pahānāya vāyamati, sammāājīvassa upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong livelihood and embrace right livelihood: that's their right effort.

So sato micchāājīvaṃ pajahati, sato sammāājīvaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong livelihood and take up right livelihood: that's their right mindfulness.

Iti yime tayo dhammā sammāājīvaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammāditṭhi, sammāvāyāmo, sammāsati.

So these three things keep running and circling around right livelihood, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammāditṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammāditṭhi pubbaṅgamā hoti?

And how does right view come first?

Sammāditṭhissa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatisa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇassa sammāvimutti pahoti.

Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho, dasaṅgasamannāgato arahā hoti.

So the trainee has eight factors, while the perfected one has ten factors.

Tatrapī sammāñāṇena aneke pāpakā akusalā dhammā vigatā bhāvanāpāripūriṃ gacchanti.

And here too, the eradication of many bad, unskillful qualities is fully developed due to right knowledge.

Tatra, bhikkhave, sammāditṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammāditṭhi pubbaṅgamā hoti?

And how does right view come first?

Sammāditṭhissa, bhikkhave, micchāditṭhi nijjinṇā hoti.

For one of right view, wrong view is worn away.

Ye ca micchāditṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti.

And the many bad, unskillful qualities that arise because of wrong view are worn away.

Sammāditṭhipaccayā aneke kusālā dhammā bhāvanāpāripūriṃ gacchanti.

And because of right view, many skillful qualities are fully developed.

Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjinṇo hoti ... pe ...

For one of right thought, wrong thought is worn away. ...

sammāvācassa, bhikkhave, micchāvācā nijjinṇā hoti ...

For one of right speech, wrong speech is worn away. ...

sammākammantassa, bhikkhave, micchākammanto nijjinṇo hoti ...

For one of right action, wrong action is worn away. ...

sammāājīvassa, bhikkhave, micchāājīvo nijjinṇo hoti ...

For one of right livelihood, wrong livelihood is worn away. ...

sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjinṇo hoti ...

For one of right effort, wrong effort is worn away. ...

sammāsatissa, bhikkhave, micchāsati nijjinṇā hoti ...

For one of right mindfulness, wrong mindfulness is worn away. ...

sammāsamādhissa, bhikkhave, micchāsamādhi nijjinṇo hoti ...

For one of right immersion, wrong immersion is worn away. ...

sammāñāṇassa, bhikkhave, micchāñāṇaṃ nijjinṇaṃ hoti ...

For one of right knowledge, wrong knowledge is worn away. ...

sammāvimuttassa, bhikkhave, micchāvimutti nijjinṇā hoti.

For one of right freedom, wrong freedom is worn away.

Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti.

And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

And because of right freedom, many skillful qualities are fully developed.

Iti kho, bhikkhave, vīsati kusalapakkhā, vīsati akusalapakkhā—

So there are twenty on the side of the skillful, and twenty on the side of the unskillful.

mahācattārīsako dhammapariyāyo pavattito appatīvattiyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

This exposition of the teaching on the Great Forty has been rolled forth. And it cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya tassa dīṭṭheva dhamme dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti—

If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on ten legitimate grounds in the present life.

sammādīṭṭhiṇce bhavaṃ garahati, ye ca micchādīṭṭhī samaṇabrāhmaṇā te bhoto pūjjā, te bhoto pāsamsā;

If such a gentleman criticizes right view, they praise and honor the ascetics and brahmins who have wrong view.

sammāsaṅkappaṇce bhavaṃ garahati, ye ca micchāsaṅkappā samaṇabrāhmaṇā te bhoto pūjjā, te bhoto pāsamsā;

If they criticize right thought ...

sammāvācaṇce bhavaṃ garahati ... pe ...

right speech ...

sammākammaṇce bhavaṃ garahati ...

right action ...

sammāājīvaṇce bhavaṃ garahati ...

right livelihood ...

sammāvāyāmaṇce bhavaṃ garahati ...

right effort ...

sammāsatiñce bhavaṃ garahati ...

right mindfulness ...

sammāsamādhīñce bhavaṃ garahati ...

right immersion ...

sammāñāṇaṃ bhavaṃ garahati ...

right knowledge ...

sammāvimuttiñce bhavaṃ garahati, ye ca micchāvimuttī samaṇabrāhmaṇā te bhoṭo pujjā, te bhoṭo pāsaṃsā.

right freedom, they praise and honor the ascetics and brahmins who have wrong freedom.

Yo koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ patikkositabbaṃ maññeyya tassa dittheva dhamme ime dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on these ten legitimate grounds in the present life.

Yepi te, bhikkhave, ahesuṃ okkalā vassabhaññā ahetuvādā akiriyavādā natthikavādā tepi mahācattārīsakaṃ dhammapariyāyaṃ na garahitabbaṃ nappaṭikkositabbaṃ amaññiṃsu.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that the Great Forty should be criticized or rejected.

Taṃ kissa hetu?

Why is that?

Nindābyārosaupārambhabhayā”ti.

For fear of being blamed, criticized, and faulted.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahācattārīsakasuttaṃ niṭṭhitaṃ sattamaṃ.

Ānāpānassatisutta

Mindfulness of Breathing

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ—

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with several well-known senior disciples, such as

āyasmata ca sārīputtena āyasmata ca mahāmoggallānena āyasmata ca mahākassapena āyasmata ca mahākaccāyanena āyasmata ca mahākoṭṭhikena āyasmata ca mahākappinena āyasmata ca mahācundena āyasmata ca anuruddhena āyasmata ca revatena āyasmata ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti.

Now at that time the senior mendicants were advising and instructing the junior mendicants.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū viṣampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti.

Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ pubbenāparaṃ viṣeṣaṃ jānanti.

Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya punṇamāya rattiyā bhikkhusaṃghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish.

Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā bhikkhū āmantesi:

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“āraddhosmi, bhikkhave, imāya paṭipadāya;

“I am satisfied, mendicants, with this practice.

āraddhacittosmi, bhikkhave, imāya paṭipadāya.

My heart is satisfied with this practice.

Tasmātiha, bhikkhave, bhiyyoso mattāya vīriyaṃ ārabhatha appattassa pattiā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.

So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idhevāhaṃ sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamaṣṣāmi”ti.

I will wait here in Sāvattī for the Komudi full moon of the fourth month.”

Assosum kho jānapadā bhikkhū:

Mendicants from around the country heard about this,

“bhagavā kira tattheva sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamaṣṣati”ti.

Te jānapadā bhikkhū sāvattṭhiṃ osaranti bhagavantam dassanāya.
and came down to Sāvattṭhi to see the Buddha.

Te ca kho therā bhikkhū bhiyyoso mattāya nave bhikkhū ovadanti anusāsanti.
And those senior mendicants instructed the junior mendicants even more.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū viṣampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārisampi bhikkhū ovadanti anusāsanti.
Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ viṣeṣaṃ jānanti.
Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.
Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho bhagavā tuṇḥībhūtaṃ tuṇḥībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:
Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patitṭhitā.
“This assembly has no nonsense, mendicants, it’s free of nonsense. It consists purely of the essential core.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.
An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpāya parisāya appaṃ dinnam bahu hoti, bahu dinnam bahutaraṃ.
Even a small gift to an assembly such as this is fruitful, while giving more is even more fruitful.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpā parisā dullabhā dassanāya lokassa.
An assembly such as this is rarely seen in the world.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
Such is this Saṅgha of monks, such is this assembly!

yathārūpaṃ parisam alaṃ yojanaganānāni dassanāya gantum puṭosenāpi.
An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā—

For in this Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā—

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmīno sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti—

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe tiṇṇaṃ samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā—

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti—

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation ...

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti ... pe ...

the four right efforts ...

catunnaṃ iddhipādānaṃ ...

the four bases of psychic power ...

pañcannaṃ indriyānaṃ ...

the five faculties ...

pañcannaṃ balānaṃ ...

the five powers ...

sattannaṃ bojjhaṅgānaṃ ...

the seven awakening factors ...

ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti—

the noble eightfold path.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti ...

In this Saṅgha there are mendicants who are committed to developing the meditation on love ...

karuṇābhāvanānuyogamanuyuttā viharanti ...

compassion ...

muditābhāvanānuyogamanuyuttā viharanti ...

rejoicing ...

upekkhābhāvanānuyogamanuyuttā viharanti ...

equanimity ...

asubhabhāvanānuyogamanuyuttā viharanti ...

ugliness ...

aniccasaññābhāvanānuyogamanuyuttā viharanti—

impermanence.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti.

In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Ānāpānassati, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisamsā.

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial.

Ānāpānassati, bhikkhave, bhāvitā bahulikatā cattāro satipaṭṭhāne paripūreti.

Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

Cattāro satipaṭṭhānā bhāvitā bahulikatā satta bojjhaṅge paripūrenti.

The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Satta bojjhaṅgā bhāvitā bahulikatā vijjāvimuttiṃ paripūrenti.

And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulikatā mahapphalā hoti mahānisamsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto 'dīghaṃ assasāmi'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmi'ti pajānāti;

When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.'

rassaṃ vā assasanto 'rassaṃ assasāmi'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmi'ti pajānāti;

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati. (1)

They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

‘Pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.

‘sukhapāṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapāṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.

‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati. (2)

They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.

‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;

They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

They practice breathing in immersing the mind in samādhi. They practice breathing out immersing the mind in samādhi.

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati. (3)

They practice breathing in freeing the mind. They practice breathing out freeing the mind.

‘Aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;

They practice breathing in observing impermanence. They practice breathing out observing impermanence.

‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;

They practice breathing in observing fading away. They practice breathing out observing fading away.

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;

They practice breathing in observing cessation. They practice breathing out observing cessation.

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice breathing in observing letting go. They practice breathing out observing letting go.

Evam bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā. (4)

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;

Whenever a mendicant knows that they breathe heavily,

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

or lightly,

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing the whole body,

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati;

or stilling the body’s motion—

kāye kāyānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Kāyesu kāyāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsā.

For I say that the in-breaths and out-breaths are an aspect of the body.

Tasmātiha, bhikkhave, kāye kāyānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (1)

That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṃ samaye, bhikkhave, bhikkhu ‘pīṭipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pīṭipaṭisaṃvedī passasissāmī’ti sikkhati;

Whenever a mendicant practices breathing while experiencing rapture,

‘sukhapāṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapāṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing bliss,

‘cittasaṅkhārāpaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārāpaṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing these emotions,

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati;

or stilling these emotions—

vedanāsu vedanānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsānaṃ sādhukaṃ manasikāraṃ.

For I say that close attention to the in-breaths and out-breaths is an aspect of feelings.

Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (2)

That’s why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṃ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati,
‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;

Whenever a mendicant practices breathing while experiencing the mind,

‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ
passasissāmī’ti sikkhati;
or gladdening the mind,

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti
sikkhati;

or immersing the mind in samādhi,

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti
sikkhati;

or freeing the mind—

citte cittānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ.

*at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of
desire and aversion for the world.*

Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi.

*There is no development of mindfulness of breathing for someone who is unmindful and lacks
awareness, I say.*

Tasmātiha, bhikkhave, citte cittānupassī tasmīṃ samaye bhikkhu viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ. (3)

*That’s why at that time a mendicant is meditating by observing an aspect of the mind—keen,
aware, and mindful, rid of desire and aversion for the world.*

Yasmiṃ samaye, bhikkhave, bhikkhu ‘aniccānupassī assasissāmī’ti sikkhati,
‘aniccānupassī passasissāmī’ti sikkhati;

Whenever a mendicant practices breathing while observing impermanence,

‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;
or observing fading away,

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;
or observing cessation,

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti
sikkhati;

or observing letting go—

dhammesu dhammānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ.

*at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of
desire and aversion for the world.*

So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ
ajjupekkhitā hoti.

*Having seen with wisdom the giving up of desire and aversion, they watch over closely with
equanimity.*

Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmīṃ samaye bhikkhu viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (4)

*That’s why at that time a mendicant is meditating by observing an aspect of principles—keen,
aware, and mindful, rid of desire and aversion for the world.*

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne
paripūreti.

*That’s how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of
mindfulness meditation.*

Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammuttā.

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuttā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti. Satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (1)

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (2)

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhā hoti vīriyaṃ asallīnaṃ.

As they investigate principles with wisdom in this way their energy is roused up and unflagging.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhā hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (3)

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

Āradhāvīriyassa uppajjati pīti nirāmisā.

When they're energetic, spiritual rapture arises.

Yasmiṃ samaye, bhikkhave, bhikkhuno āradhāvīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (4)

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

Pītimanassa kāyopi passambhati, cittampi passambhati.

When the mind is full of rapture, the body and mind become tranquil.

Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradkho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (5)

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

Passaddhakāyassa sukhino cittaṃ samādhīyati.

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisaṃbojjhaṅgo tasmिṃ samaye bhikkhuno āradhho hoti, samādhisaṃbojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, samādhisaṃbojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (6)

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

So tathāsamāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti.

They closely watch over that mind immersed in samādhi.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti, upekkhāsāṃbojjhaṅgo tasmिṃ samaye bhikkhuno āradhho hoti, upekkhāsāṃbojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, upekkhāsāṃbojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (7)

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu ... pe ...

Whenever a mendicant meditates by observing an aspect of feelings ...

citte ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ, upatthitāssa tasmिṃ samaye sati hoti asammuttā.

principles, at that time their mindfulness is established and lucid.

Yasmiṃ samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammuttā, satisāṃbojjhaṅgo tasmिṃ samaye bhikkhuno āradhho hoti, satisāṃbojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, satisāṃbojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (1)

At such a time, a mendicant has activated the awakening factor of mindfulness ...

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasāṃbojjhaṅgo tasmिṃ samaye bhikkhuno āradhho hoti, dhammavicayasāṃbojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, dhammavicayasāṃbojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (2)

investigation of principles ...

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhhaṃ hoti vīriyaṃ asallīnaṃ.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasāṃbojjhaṅgo tasmिṃ samaye bhikkhuno āradhho hoti, vīriyasāṃbojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, vīriyasāṃbojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (3)

energy ...

Āradhāvīriyassa uppajjati pīti nirāmisā.

Yasmiṃ samaye, bhikkhave, bhikkhuno āradhaviṛiyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (4)
rapture ...

Pīṭimanassa kāyopi passambhati, cittampi passambhati.

Yasmiṃ samaye, bhikkhave, bhikkhuno pīṭimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (5)
tranquility ...

Passaddhakāyassa sukhino cittaṃ samādhīyati.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (6)
immersion ...

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjuhekkhitā hoti.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjuhekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.
equanimity.

Evam bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paṇipūrenti. (7)

That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paṇipūrenti?

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapaṇiṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapaṇiṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paṇipūrentī'ti.

That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Ānāpānassatisuttaṃ niṭṭhitaṃ aṭṭhamam.

Kāyagatāsatisutta

Mindfulness of the Body

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them.

“acchariyaṃ, āvuso, abbhutaṃ, āvuso.

“It's incredible, reverends, it's amazing.

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti.

how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial.”

Ayañca hidaṃ tesam bhikkhūnaṃ antarākathā vippakatā hoti, atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

But their conversation was left unfinished when the Buddha came out of retreat and went to the pavilion. He sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Idha, bhante, amhākaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso.

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā”ti.

Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

“Kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā?

“And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu arañṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisidati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati satova passasati;

Just mindful, they breathe in. Mindful, they breathe out.

dīghaṃ vā assasanto ‘dīghaṃ assasāmi’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmi’ti pajānāti;

When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṃ vā assasanto ‘rassaṃ assasāmi’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmi’ti pajānāti;

When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

‘sabbakāyapaṭisaṃvedī assasissāmi’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmi’ti sikkhati;

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmi’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmi’ti sikkhati.

They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evam, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (1)

That’s how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmi’ti pajānāti, ṭhito vā ‘ṭhitomhi’ti pajānāti, nisinno vā ‘nisinnomhi’ti pajānāti, sayāno vā ‘sayānomhi’ti pajānāti.

Furthermore, when a mendicant is walking they know ‘I am walking’. When standing they know ‘I am standing’. When sitting they know ‘I am sitting’. And when lying down they know ‘I am lying down’.

Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.

Whatever posture their body is in, they know it.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (2)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu abhikkante patikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (3)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇtaṃ pūraṃ nānappakārassa asucino paccavekkhati:

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṇ’ti.

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhaññaṃ, seyyathidaṃ—

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as

sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ,
fine rice, wheat, mung beans, peas, sesame, and ordinary rice.

tameṇaṃ cakkhumā puriso muñcitvā paccavekkheyya:

And someone with good eyesight were to open it and examine the contents:

‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti;

‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇtaṃ pūraṃ nānappakārassa asucino paccavekkhati:

In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ...

‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṇ’ti.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (4)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;

It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāñhiṭaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (5)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipūbbakajātaṃ.

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

So imameva kāyaṃ upasaṃharati:

They’d compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (6)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chadditaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giḷḷhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vīvidhehi vā paṇakajātehi khajjamānaṃ.

Or suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

So imameva kāyaṃ upasaṃharati:

They’d compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (7)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikaśaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ... pe ...
Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

aṭṭhikaśaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ ... pe ...
A skeleton without flesh but smeared with blood, and held together by sinews ...

aṭṭhikaśaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ... pe ...
A skeleton rid of flesh and blood, held together by sinews ...

aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni aññena hatthaṭṭhikaṃ aññena pādattṭhikaṃ aññena goppakattṭhikaṃ aññena jaṅghattṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭittṭhikaṃ aññena phāsukattṭhikaṃ aññena piṭṭhittṭhikaṃ aññena khandhattṭhikaṃ aññena gīvattṭhikaṃ aññena hanukattṭhikaṃ aññena dantaṭṭhikaṃ aññena sisakaṭāhaṃ.

Bones without sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti’.

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (8–11.)

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ... pe ...
White bones, the color of shells ...

aṭṭhikāni puñjakitāni terovassikāni ... pe ...
Decrepit bones, heaped in a pile ...

aṭṭhikāni pūṭini cuṇṇakajātāni.
Bones rotted and crumbled to powder.

So imameva kāyaṃ upasaṃharati:
They’d compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti’.
‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Tassa evaṃ appamattassa ...
As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

pe ...
Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (12–14.)
That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... paṭhamaṃ jhānaṃ upasampajja viharati.

Furthermore, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle nhāṇiyacunnāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhāṇiyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇi;

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

In the same way, they drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Tassa evaṃ appamattassa ...

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

pe ...

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (15)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa āyamukhaṃ; devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa;

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (16)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Seyyathāpi, bhikkhave, uppālīniyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Tassa evaṃ appamattassa ... pe ...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (17)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

They sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind.

Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārūpitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa;

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind.

Tassa evaṃ appamattassa ātāpīno pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati, sannisīdati ekodi hoti samādhiyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (18)

That too is how a mendicant develops mindfulness of the body.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

Anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

Seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvāssa kunnadiyo yā kāci samuddaṅgamā;

Anyone who brings into their mind the great ocean includes all of the streams that run down into it.

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

Yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, puriso garukaṃ silāguḷaṃ allamattikāpuñje pakkhipeyya.

Suppose a person were to throw a heavy stone ball on a mound of wet clay.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje labhetha otāraṇ”ti?

Would that heavy stone ball find an entry into that mound of wet clay?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, sukkhaṃ kaṭṭhaṃ koḷāpaṃ;

Suppose there was a dried up, withered log.

atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi”ti.

to light a fire and produce heat.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā”ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito;

Suppose a water jar was placed on a stand, empty and hollow.

atha puriso āgaccheyya udakabhāraṃ ādāya.

Then a person comes along with a load of water.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu so puriso labhetha udakassa nikkhepanan”ti?
Could that person pour water into the jar?”

“Evaṃ, bhante”.
“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulikatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.
“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.
When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya.
Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāraṃ”ti?
Would that light ball of string find an entry into that door-panel made entirely of hardwood?”

“No hetama, bhante”.
“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.
“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, allama katthama sasneham;
Suppose there was a green, sappy log.

atha puriso āgaccheyya uttarāraṇiṃ ādāya:
Then a person comes along with a drill-stick, thinking

‘aggima abhinibbattessāmi, tejo pātukarissāmi’ti.
to light a fire and produce heat.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

api nu so puriso amuṃ allama katthama sasneham uttarāraṇiṃ ādāya abhimanthento aggaṃ abhinibbatteyya, tejo pātukareyya”ti?
By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hetama, bhante”.
“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.
“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākaṭṭhāya ādhāre thapito;
Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

atha puriso āgaccheyya udakabhāraṃ ādāya.

Then a person comes along with a load of water.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso labhetha udakassa nikkhepanan”ti?

Could that person pour water into the jar?”

“No hetaṃ, bhante”.

“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbatam pāpuṇāti sati satiāyatane.

When a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākaṭṭhāya ādhāre ṭhapito.

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

Tamenam balavā puriso yato yato āviñcheyya, āgaccheyya udakan”ti?

If a strong man was to pour it on any side, would water pour out?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbatam pāpuṇāti sati satiāyatane.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharanī assa āḷibandhā pūrā udakassa samatittikā kākaṭṭhāya.

Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it.

Tamenam balavā puriso yato yato āliṃ muñceyya āgaccheyya udakan”ti?

If a strong man was to open the wall on any side, would water pour out?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva sakkhibhabbatam pāpuṇāti sati satiāyatane.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo;

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi;

Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatveva sakkehihabbatam pāpunāti sati satiāyatane.

In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anutthitāya paricitāya susamāradhāya dasānisamsā pāṭikākhā.

You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati. (1)

They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya viharati. (2)

They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

Khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasaṇisapasaṃphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhiśāsakajātiko hoti. (3)

They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. (4)

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

So anekavihiṭaṃ iddhiividhaṃ paccānubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti, āvibhāvaṃ ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti. (5)

They wield the many kinds of psychic power: multiplying themselves and becoming one again ... They control the body as far as the Brahmā realm.

Dibbāya sotadhātuyā visuddhāya atikkantaṃ mānusiḥkāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca ... pe (6)

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. ...

Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānāti, vītarāgaṃ vā cittaṃ ... pe ... sadosaṃ vā cittaṃ ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṅkhiṭtaṃ vā cittaṃ ... vikkhiṭtaṃ vā cittaṃ ... mahaggaṭaṃ vā cittaṃ ... amahaggaṭaṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhiṭtaṃ vā cittaṃ ... asaṃāhiṭtaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti. (7)

They understand the minds of other beings and individuals, having comprehended them with their own mind. ...

So anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. (8)
They recollect many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (9)
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja viharati. (10)
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Kāyagatāya, bhikkhave, satiya āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime dasānisamsā pāṭikaṅkhā”ti.
You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.

Saṅkhārupapattisutta

Rebirth by Choice

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:

“saṅkhārupapattiṃ vo, bhikkhave, desessāmi,

“I shall teach you rebirth by choice.

taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

“Take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulikatā tatrūpapattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā brāhmaṇamahāsālānaṃ ... pe ...
‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ...

gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyaṃ’ti.
well-to-do householders.’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ
saṃvattanti.
Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.
This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato
hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.
Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti:
And they’ve heard:

‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:
They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ
saḥabyataṃ upapajjeyyaṃ’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ
saṃvattanti.
Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.
This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato
hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.
Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti—
And they’ve heard:

tāvatiṃsā devā ... pe ...
‘The Gods of the Thirty-Three ...

yāmā devā ...
the Gods of Yama ...

tusitā devā ...
the Joyful Gods ...

nimmānaratī devā ...
the Gods Who Love to Create ...

paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulāti.
the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇaṃ paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti:

And they’ve heard:

‘sahasso brahmā dīghāyuko vaṇṇavā sukhābahulo’ti.

‘The Brahmā of a thousand is long-lived, beautiful, and very happy.’

Sahasso, bhikkhave, brahmā saḥassilokadhātūṃ pharitvā adhimuccitvā viharati.

Now the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, cakkhumā puriso ekaṃ āmaṇḍaṃ hatthe karitvā paccavekkheyya;

As a person might pick up a gallnut in their hand and examine it,

evameva kho, bhikkhave, saḥasso brahmā saḥassilokadhātūṃ pharitvā adhimuccitvā viharati.

so too the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇaṃ saḥassassa brahmuno saḥabyataṃ upapajjeyyaṃ’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti—

And they've heard:

dvisahasso brahmā ... pe ...

'The Brahmā of two thousand ...

tisahasso brahmā ...

the Brahmā of three thousand ...

catusahasso brahmā ...

the Brahmā of four thousand ...

pañcasahasso brahmā dīghāyuko vannavā sukhabahuloti.

the Brahmā of five thousand is long-lived, beautiful, and very happy.'

Pañcasahasso, bhikkhave, brahmā pañcasahassilokadhātum pharitvā adhimuccitvā viharati.

Now the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍāni hatthe karitvā paccavekkheyya;

As a person might pick up five gallnuts in their hand and examine them,

evameva kho, bhikkhave, pañcasahasso brahmā pañcasahassilokadhātum pharitvā adhimuccitvā viharati.

so too the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā pañcasahassassa brahmuno saḥabyataṃ upapajjeyyaṃ’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of five thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti:

And they've heard:

‘dasasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti.

‘The Brahmā of ten thousand is long-lived, beautiful, and very happy.’

Dasasahasso, bhikkhave, brahmā dasasahassilokadhātum pharitvā adhimuccitvā viharati.

Now the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, maṇi veluriyo subho jātimā atthaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate.

evameva kho, bhikkhave, dasasahasso brahmā dasasahassilokadhātum pharitvā adhimuccitvā viharati.

In the same way the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evam hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā dasasahassassa brahmuno saḥabyataṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of ten thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyaṃ saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti:

And they've heard:

‘satasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti.

‘The Brahmā of a hundred thousand is long-lived, beautiful, and very happy.’

Satasahasso, bhikkhave, brahmā satasahassilokadhātum pharitvā adhimuccitvā viharati.

Now the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, nikkham jambonadaṃ dakkhakammāraputtaukkāmukhasukusalasampahaṭṭhaṃ paṇḍukambale nikkhittaṃ bhāsate ca tapate ca viroceti ca;

Suppose there was an ornament of rare gold, fashioned by an expert smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate.

evameva kho, bhikkhave, satasahasso brahmā satasahassilokadhātum pharitvā adhimuccitvā viharati.

In the same way the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems,

Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā satasahassassa brahmuno sahabyataṃ upapajjeyyaṃ’ ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a hundred thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

-

cāgena ...

-

paññāya samannāgato hoti.

-

Tassa sutam hoti—

And they’ve heard:

ābhā devā ... pe ...

‘The Radiant Gods ...

parittābhā devā ...

the Gods of Limited Radiance ...

appamāṇābhā devā ...

the Gods of Limitless Radiance ...

ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulāti.

the Gods of Streaming Radiance ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhassarānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutāṃ hoti—

parittasubhā devā ... pe ...
the Gods of Limited Glory ...

appamāṇasubhā devā ...
the Gods of Limitless Glory ...

subhakiṇhā devā dīghāyukā vaṇṇavanto sukhābahulāti.
the Gods Replete with Glory ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā subhakiṇhānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutāṃ hoti—

vehapphalā devā ... pe ...
the Gods of Abundant Fruit ...

avihā devā ...
the Gods of Aviha ...

atappā devā ...
the Gods of Atappa ...

sudassā devā ...
the Gods Fair to See ...

sudassī devā ...
the Fair Seeing Gods ...

akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulāti.
the Gods of Akaniṭṭha ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā akaniṭṭhānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa suttaṃ hoti:

‘ākāsānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti.
the gods of the dimension of infinite space ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ākāsānañcāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti:

‘viññāṇāñcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti.
the gods of the dimension of infinite consciousness ...

Tassa evam hoti:

‘aho vatāham kāyassa bhedaṃ paraṃ maraṇā viññāṇāñcāyatanūpagānaṃ devānaṃ
sahabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulikatā tatrūpapattiyaṃ
saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyaṃ saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti—

ākīṇcaññāyatanūpagā devā ... pe ...
the gods of the dimension of nothingness ...

nevasaññānāsaññāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulāti.
*the gods of the dimension of neither perception nor non-perception are long-lived, beautiful,
and very happy.’*

Tassa evam hoti:

They think:

‘aho vatāham kāyassa bhedaṃ paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ
devānaṃ sahabyataṃ upapajjeyyan’ti.
*‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of
the dimension of neither perception nor non-perception!’*

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulikatā tatrūpapattiyaṃ
saṃvattanti.

*Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth
there.*

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupapattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ti.

‘If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayaṃ, bhikkhave, bhikkhu na katthaci upapajjati’ti.

And, mendicants, that mendicant is not reborn anywhere.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Saṅkhārupattisuttaṃ niṭṭhitaṃ dasamaṃ.

Anupadavaggo niṭṭhito dutiyo.

Anupada sodhana porisadhammo,

Sevitabba bahudhātu vibhatti;

Buddhassa kittināma cattārīsena,

Ānāpāno kāyagato upapatti.

Cūlasuññātasutta

The Shorter Discourse on Emptiness

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

“Ekamidaṃ, bhante, samayaṃ bhagavā sakkesu viharati nagarakaṃ nāma sakyānaṃ nigamo.

“Sir, this one time the Buddha was staying in the land of the Sakyans where they have a town named Nagaraka.

Tattha me, bhante, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ:

There I heard and learned this in the presence of the Buddha:

‘suññatāvihārenāhaṃ, ānanda, etarahi bahulaṃ viharāmi’ti.

‘Ānanda, these days I usually practice the meditation on emptiness.’

Kacci metaṃ, bhante, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ’ti?

I trust I properly heard, learned, attended, and remembered that from the Buddha?”

“Taggha te etaṃ, ānanda, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ.

“Indeed, Ānanda, you properly heard, learned, attended, and remembered that.

Pubbepāhaṃ, ānanda, etarahipi suññatāvihārena bahulaṃ viharāmi.

Now, as before, I usually practice the meditation on emptiness.

Seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḷavena, suñño jātarūparajātēna, suñño itthipurisasannipātena atthi cevidaṃ asuññataṃ yadidaṃ—

Consider this stilt longhouse of Migāra's mother. It's empty of elephants, cows, horses, and mares; of gold and money; and of gatherings of men and women.

bhikkhusaṃghaṃ paṭicca ekattaṃ;

There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha.

evameva kho, ānanda, bhikkhu amanasikaritvā gāmasaṇṇaṃ, amanasikaritvā manussasaṇṇaṃ, araṇṇasaṇṇaṃ paṭicca manasi karoti ekattaṃ.

In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness.

Tassa araṇṇasaṇṇāya cittaṃ pakkhandaṭṭhi pasīdati santiṭṭhanti adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of wilderness.

So evaṃ pajānāti:

They understand:

‘ye assu darathā gāmasaṇṇaṃ paṭicca tedha na santi, ye assu darathā manussasaṇṇaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of village or the perception of people.

araṇṇasaṇṇaṃ paṭicca ekattaṃ’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’

So ‘suññamidam saññāgataṃ gāmasaññāyā’ti pajānāti, ‘suññamidam saññāgataṃ manussasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people.’

araññasaññam paṭicca ekattan’ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’

Iti yañhi kho tattha na hoti tena taṃ suññam samanupassati, yaṃ pana tattha avasitthaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā manussasaññam, amanasikaritvā araññasaññam, pathavisaññam paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of people and the perception of wilderness—focuses on the oneness dependent on the perception of earth.

Tassa pathavisaññāya cittaṃ pakkhandaṭṭhi pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of earth.

Seyyathāpi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vigaṭavaliṃ;

As a bull’s hide is rid of folds when fully stretched out by a hundred pegs,

evameva kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakattānaṃ pabbatavisamaṃ taṃ sabbam amanasikaritvā pathavisaññam paṭicca manasi karoti ekattaṃ.

so too, ignoring the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains, they focus on the oneness dependent on the perception of earth.

Tassa pathavisaññāya cittaṃ pakkhandaṭṭhi pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of earth.

So evaṃ pajānāti:

They understand:

‘ye assu darathā manussasaññam paṭicca tedha na santi, ye assu darathā araññasaññam paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of people or the perception of wilderness.

pathavisaññam paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of earth.’

So ‘suññamidam saññāgataṃ manussasaññāyā’ti pajānāti, ‘suññamidam saññāgataṃ araññasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of people. It is empty of the perception of wilderness.

pathavisaññam paṭicca ekattan’ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of earth.’

Iti yañhi kho tattha na hoti tena taṃ suññam samanupassati, yaṃ pana tattha avasitthaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā araṇṇasaññaṃ, amanasikaritvā pathavisaññaṃ, ākāśānañcāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of wilderness and the perception of earth—focuses on the oneness dependent on the perception of the dimension of infinite space.

Tassa ākāśānañcāyatanasaññāya cittaṃ pakkhandati pasīdati santīṭṭhati adhimuccati.
Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite space.

So evaṃ pajānāti:
They understand:

‘ye assu darathā araṇṇasaññaṃ paṭicca tedha na santi, ye assu darathā pathavisaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—
‘Here there is no stress due to the perception of wilderness or the perception of earth.

ākāśānañcāyatanasaññaṃ paṭicca ekattaṃ’ti.
There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite space.’

So ‘suññaṃ yadidaṃ saññāgataṃ araṇṇasaññāya’ti pajānāti, ‘suññaṃ yadidaṃ saññāgataṃ pathavisaññāya’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—
They understand: ‘This field of perception is empty of the perception of wilderness. It is empty of the perception of earth.

ākāśānañcāyatanasaññaṃ paṭicca ekattaṃ’ti.
There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of infinite space.’

Iti yañhi kho tathā na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tathā avasīṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.
And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.
That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā pathavisaññaṃ, amanasikaritvā ākāśānañcāyatanasaññaṃ, viññāṇaṃcāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.
Furthermore, a mendicant—ignoring the perception of earth and the perception of the dimension of infinite space—focuses on the oneness dependent on the perception of the dimension of infinite consciousness.

Tassa viññāṇaṃcāyatanasaññāya cittaṃ pakkhandati pasīdati santīṭṭhati adhimuccati.
Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite consciousness.

So evaṃ pajānāti:
They understand:

‘ye assu darathā pathavisaññaṃ paṭicca tedha na santi, ye assu darathā ākāśānañcāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—
‘Here there is no stress due to the perception of earth or the perception of the dimension of infinite space.

viññāṇaṃcāyatanasaññaṃ paṭicca ekattaṃ’ti.
There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.’

So ‘suññaṃ yadidaṃ saññāgataṃ pathavisaññāya’ti pajānāti, ‘suññaṃ yadidaṃ saññāgataṃ ākāśānañcāyatanasaññāya’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—
They understand: ‘This field of perception is empty of the perception of earth. It is empty of the perception of the dimension of infinite space.

viññāṇañcāyatanasaññam paṭicca ekattan'ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.'

Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yaṃ pana tattha avasiṭṭham hoti tam 'santamidam atthi'ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That's how emptiness is born in them—genuine, undistorted, and pure.

Puna caparam, ānanda, bhikkhu amanasikaritvā ākāśānañcāyatanasaññam, amanasikaritvā viññāṇañcāyatanasaññam, ākiñcaññāyatanasaññam paṭicca manasi karoti ekattam.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite space and the perception of the dimension of infinite consciousness—focuses on the oneness dependent on the perception of the dimension of nothingness.

Tassa ākiñcaññāyatanasaññāya cittam pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of the dimension of nothingness.

So evaṃ pajānāti:

They understand:

'ye assu darathā ākāśānañcāyatanasaññam paṭicca tedha na santi, ye assu darathā viññāṇañcāyatanasaññam paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

'Here there is no stress due to the perception of the dimension of infinite space or the perception of the dimension of infinite consciousness.

ākiñcaññāyatanasaññam paṭicca ekattan'ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of nothingness.'

So 'suññamidam saññāgataṃ ākāśānañcāyatanasaññāya'ti pajānāti, 'suññamidam saññāgataṃ viññāṇañcāyatanasaññāya'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: 'This field of perception is empty of the perception of the dimension of infinite space. It is empty of the perception of the dimension of infinite consciousness.

ākiñcaññāyatanasaññam paṭicca ekattan'ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of nothingness.'

Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yaṃ pana tattha avasiṭṭham hoti tam 'santamidam atthi'ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That's how emptiness is born in them—genuine, undistorted, and pure.

Puna caparam, ānanda bhikkhu amanasikaritvā viññāṇañcāyatanasaññam, amanasikaritvā ākiñcaññāyatanasaññam, nevasaññānāsaññāyatanasaññam paṭicca manasi karoti ekattam.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite consciousness and the perception of the dimension of nothingness—focuses on the oneness dependent on the perception of the dimension of neither perception nor non-perception.

Tassa nevasaññānāsaññāyatanasaññāya cittam pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of the dimension of neither perception nor non-perception.

So evaṃ pajānāti:

They understand:

‘ye assu darathā viññāṇañcāyatanasaññāṃ paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanasaññāṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of the dimension of infinite consciousness or the perception of the dimension of nothingness.

nevasaññānāsaññāyatanasaññāṃ paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’

So ‘suññamidaṃ saññāgataṃ viññāṇañcāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the dimension of infinite consciousness. It is empty of the perception of the dimension of nothingness.

nevasaññānāsaññāyatanasaññāṃ paṭicca ekattan’ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññāṃ, amanasikaritvā nevasaññānāsaññāyatanasaññāṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart.

Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart.

So evaṃ pajānāti:

They understand:

‘ye assu darathā ākiñcaññāyatanasaññāṃ paṭicca tedha na santi, ye assu darathā nevasaññānāsaññāyatanasaññāṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of the dimension of nothingness or the perception of the dimension of neither perception nor non-perception.

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’

So ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ nevasaññānāsaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the dimension of nothingness. It is empty of the perception of the dimension of neither perception nor non-perception.

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññaṃ, amanasikaritvā nevasaññānāsaññāyatanasaññaṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart.

Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart.

So evaṃ pajānāti:

They understand:

‘ayampi kho animitto cetosamādhi abhisaṅkhato abhisañcetaṃ’.

‘Even this signless immersion of the heart is produced by choices and intentions.’

‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

So evaṃ pajānāti:

They understand:

‘ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance.

imameva kāyaṃ paṭicca saḷāyanikaṃ jīvitapaccayā’ti.

There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’

So ‘suññaṃamidaṃ saññāgataṃ kāmāsavenā’ti pajānāti, ‘suññaṃamidaṃ saññāgataṃ bhavāsavenā’ti pajānāti, ‘suññaṃamidaṃ saññāgataṃ avijjāsavenā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance.

imameva kāyaṃ paṭicca saḷāyanikaṃ jīvitapaccayā’ti.

There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṃsu.

Whatever ascetics and brahmins enter and remain in the pure, ultimate, supreme emptiness—whether in the past, future, or present—all of them enter and remain in this same pure, ultimate, supreme emptiness.

Yepi hi keci, ānanda, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti.

Yepi hi keci, ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti.

Tasmātiha, ānanda, ‘parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja vihariṣṣāmā’ti—

So, Ānanda, you should train like this: ‘We will enter and remain in the pure, ultimate, supreme emptiness.’

evañhi vo, ānanda, sikkhitabban’ti.

That’s how you should train.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitāṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Cūlasuññatasuttaṃ niṭṭhitaṃ paṭhamāṃ.

Mahāsuññatasutta

The Longer Discourse on Emptiness

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 bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms.

Kapilavatthusmiṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto yena kāḷākhemakassa sakkassa vihāro tenupasaṅkami divāvihārāya.

He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the dwelling of Kālākhemaka the Sakyan for the day's meditation.

Tena kho pana samayena kāḷākhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni honti.

Now at that time several resting places had been spread out at Kālākhemaka's dwelling.

Addasā kho bhagavā kāḷākhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni.

The Buddha saw this,

Disvāna bhagavato etadahosi:

and wondered,

“sambahulāni kho kāḷākhemakassa sakkassa vihāre senāsanāni paññattāni.

“Several resting places have been spread out;

Sambahulā nu kho idha bhikkhū viharanti”ti.

are there several mendicants living here?”

Tena kho pana samayena āyasmā ānando sambahulehi bhikkhūhi saddhiṃ ghaṭāya sakkassa vihāre cīvarakammaṃ karoti.

Now at that time Venerable Ānanda, together with several other mendicants, was making robes in Ghaṭa the Sakyan's dwelling.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ghaṭāya sakkassa vihāro tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat and went to Ghaṭa's dwelling, where he sat on the seat spread out

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

and said to Venerable Ānanda,

“sambahulāni kho, ānanda, kāḷākhemakassa sakkassa vihāre senāsanāni paññattāni.

“Several resting places have been spread out at Kālākhemaka's dwelling;

Sambahulā nu kho ettha bhikkhū viharanti”ti?

are several mendicants living there?”

“Sambahulāni, bhante, kāḷākhemakassa sakkassa vihāre senāsanāni paññattāni.

Sambahulā bhikkhū ettha viharanti.

“Indeed there are, sir.

Cīvarakārasamayo no, bhante, vattatī”ti.

It's currently the time for making robes.”

“Na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito.

“Ānanda, a mendicant doesn’t shine who enjoys company and groups, who loves them and likes to enjoy them.

So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito yaṃ taṃ nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī—netam thānam vijjati.

It’s simply not possible that such a mendicant will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty.

Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakattho viharati tassetam bhikkhuno pāṭikaṅkham yaṃ taṃ nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī—thānametam vijjati.

But you should expect that a mendicant who lives alone, withdrawn from the group, will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. That is possible.

So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti—netam thānam vijjati.

Indeed, Ānanda, it is not possible that a mendicant who enjoys company will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakattho viharati tassetam bhikkhuno pāṭikaṅkham sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti—thānametam vijjati.

But it is possible that a mendicant who lives alone, withdrawn from the group will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

Nāhaṃ, ānanda, ekaṃ rūpampi samanupassāmi yattha rattassa yathābhiratassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā.

Ānanda, I do not see even a single sight which, with its decay and perishing, would not give rise to sorrow, lamentation, pain, sadness, and distress in someone who has desire and lust for it.

Ayaṃ kho panānanda, vihāro tathāgatena abhisambuddho yadidaṃ—

But the Realized One woke up to this meditation, namely

sabbanimittānaṃ amanasikārā ajjhataṃ suññataṃ upasampajja viharitaṃ.

to enter and remain in emptiness internally by not focusing on any signs.

Tatra ce, ānanda, tathāgataṃ iminā vihārena viharantaṃ bhavanti upasaṅkamtāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvakā.

Now, suppose that while the Realized One is practicing this meditation, monks, nuns, laymen, laywomen, rulers and their ministers, founders of religious sects, and their disciples go to visit him.

Tatrānanda, tathāgato vivekaninneneva cittena vivekaṇeṇa vivekapabbhārena vūpakatthena nekkhammābhiratena byantībhūtena sabbaso āsavatthānīyehi dhammehi aññadatthu uyyojanikaṭṭhasammuttāmyeva kathaṃ kattā hoti.

In that case, with a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, he invariably gives each of them a talk emphasizing the topic of dismissal.

Tasmātīhānanda, bhikkhu cepi ākaṅkheyya:

Therefore, if a mendicant might wish:

‘ajjhataṃ suññataṃ upasampajja vihareyyan’ti, tenānanda, bhikkhunā ajjhataṃveva cittaṃ saṇṭhapetabbaṃ sannisādetabbaṃ ekodi kātappaṃ samādahātabbaṃ.

‘May I enter and remain in emptiness internally!’ So they should still, settle, unify, and immerse their mind in samādhi internally.

Kathañcānanda, bhikkhu ajjhataṃveva cittaṃ saṇṭhapeti sannisādeti ekodiṃ karoti samādahati?

And how does a mendicant still, settle, unify, and immerse their mind in samādhi internally?

Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi ... pe ...
paṭhamam jhānam upasampajja viharati ... pe ...

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

dutiyaṃ jhānam ...
second absorption ...

tatiyaṃ jhānam ...
third absorption ...

catutthaṃ jhānam upasampajja viharati.
fourth absorption.

Evam kho, ānanda, bhikkhu ajjhataṃveva cittaṃ saṇṭhapeti sannisādeti ekodiṃ karoti samādahati.

That’s how a mendicant stills, settles, unifies, and immerses their mind in samādhi internally.

So ajjhataṃ suññataṃ manasi karoti.
They focus on emptiness internally,

Tassa ajjhataṃ suññataṃ manasikaroto suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

but their mind isn’t eager, confident, settled, and decided.

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:
In that case, they understand:

‘ajjhataṃ suññataṃ kho me manasikaroto ajjhataṃ suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati’ti.

‘I am focusing on emptiness internally, but my mind isn’t eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.
In this way they are aware of the situation.

So bahiddhā suññataṃ manasi karoti ... pe ...
They focus on emptiness externally ...

so ajjhatabhiddhā suññataṃ manasi karoti ... pe ...
They focus on emptiness internally and externally ...

so āneñjaṃ manasi karoti.
They focus on the imperturbable,

Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

but their mind isn’t eager, confident, settled, and decided.

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:
In that case, they understand:

‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati’ti.

‘I am focusing on the imperturbable internally, but my mind isn’t eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.
In this way they are aware of the situation.

Tenānanda, bhikkhunā tasmīmyeva purimasmim samādhinimitte ajjhattameva cittaṃ saṇṭhapetabbaṃ sannisādetabbaṃ ekodi kātabbaṃ samādahātabbaṃ.

Then that mendicant should still, settle, unify, and immerse their mind in samādhi internally using the same meditation subject as a basis of immersion that they used before.

So ajjhattaṃ suññataṃ manasi karoti.

They focus on emptiness internally,

Tassa ajjhattaṃ suññataṃ manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

and their mind is eager, confident, settled, and decided.

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

‘ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatī’ ti.

‘I am focusing on emptiness internally, and my mind is eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

So bahiddhā suññataṃ manasi karoti ... pe ...

They focus on emptiness externally ...

so ajjhatabhiddhā suññataṃ manasi karoti ... pe ...

They focus on emptiness internally and externally ...

so āneñjaṃ manasi karoti.

They focus on the imperturbable,

Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

and their mind is eager, confident, settled, and decided.

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatī’ ti.

‘I am focusing on the imperturbable, and my mind is eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittaṃ namati, so caṅkamati:

While a mendicant is practicing such meditation, if their mind inclines to walking, they walk, thinking:

‘evaṃ maṃ caṅkamantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissanti’ ti.

‘While I’m walking, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittaṃ namati, so tiṭṭhati:

While a mendicant is practicing such meditation, if their mind inclines to standing, they stand, thinking:

‘evaṃ maṃ ṭhitaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissanti’ ti.

‘While I’m standing, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati:

While a mendicant is practicing such meditation, if their mind inclines to sitting, they sit, thinking:

‘evaṃ maṃ nisinnaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’^{ti}.

‘While I’m sitting, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati:

While a mendicant is practicing such meditation, if their mind inclines to lying down, they lie down, thinking:

‘evaṃ maṃ sayantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’^{ti}.

‘While I’m lying down, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato kathāya cittaṃ namati, so:

While a mendicant is practicing such meditation, if their mind inclines to talking, they think:

‘yāyaṃ kathā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, seyyathidaṃ—rājakathā corakathā mahāmatthakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā nātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā surākathā visikhākathā kumbhatthānakathā pubbapetakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti—evarūpiṃ kathaṃ na kathessāmi’^{ti}.

‘I will not engage in the kind of speech that is low, crude, ordinary, ignoble, and pointless. Such speech doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Namely: talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Yā ca kho ayaṃ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati, seyyathidaṃ—appicchakathā santutthikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā iti: ‘evarūpiṃ kathaṃ kathessāmi’^{ti}.

‘But I will engage in speech about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato vitakkāya cittaṃ namati, so:

While a mendicant is practicing such meditation, if their mind inclines to thinking, they think:

‘ye te vitakkā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti, seyyathidaṃ—kāmavitakko byāpādavitaṃ vihiṃsāvitakko iti evarūpe vitakke na vitakkessāmi’ti.

‘I will not think the kind of thought that is low, crude, ordinary, ignoble, and pointless. Such thoughts don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, sensual, malicious, or cruel thoughts.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Ye ca kho ime, ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidaṃ—nekkhammavitakko abyāpādavitaṃ avihīmsāvitakko iti: ‘evarūpe vitakke vitakkessāmi’ti.

‘But I will think the kind of thought that is noble and emancipating, and brings one who practices it to the complete ending of suffering. That is, thoughts of renunciation, good will, and harmlessness.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Pañca kho ime, ānanda, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, ānanda, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ:

So you should regularly check your own mind:

‘atthi nu kho me imesu pañcasu kāmaguṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti?

‘Does my mind take an interest in any of these five kinds of sensual stimulation?’

Sace, ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti:

Suppose that, upon checking, a mendicant knows this:

‘atthi kho me imesu pañcasu kāmaguṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti,

‘My mind does take an interest.’

evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

‘yo kho imesu pañcasu kāmaguṇesu chandarāgo so me nappahīno’ti.

‘I have not given up desire and greed for the five kinds of sensual stimulation.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Sace panānanda, bhikkhu paccavekkhamāno evaṃ pajānāti:

But suppose that, upon checking, a mendicant knows this:

‘natthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti,

‘My mind does not take an interest.’

evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

‘yo kho imesu pañcasu kāmagaṇesu chandarāgo so me pahīno’ti.

‘I have given up desire and greed for the five kinds of sensual stimulation.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Pañca kho ime, ānanda, upādānakkhandhā yattha bhikkhunā udayabbayānupassinā vihātabbam:

A mendicant should meditate observing rise and fall in these five grasping aggregates:

‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...

Such is feeling ...

iti saññā ...

Such is perception ...

iti saṅkhārā ...

Such are choices ...

iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassinō viharato yo pañcasu upādānakkhandhesu asmimāno so pahīyati.

As they do so, they give up the conceit ‘I am’ regarding the five grasping aggregates.

Evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

‘yo kho imesu pañcasu upādānakkhandhesu asmimāno so me pahīno’ti.

‘I have given up the conceit “I am” regarding the five grasping aggregates.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Ime kho te, ānanda, dhammā ekantakusalā kusalāyātikā ariyā lokuttarā anavakkantā pāpimatā.

These principles are entirely skillful, with skillful outcomes; they are noble, transcendent, and inaccessible to the Wicked One.

Tam kiṃ maññasi, ānanda,

What do you think, Ānanda?

kaṃ atthavasam sampassamāno arahati sāvako satthāraṃ anubandhituṃ api paṇujjamāno’ti?

For what reason would a disciple value following the Teacher, even if sent away?’

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpaṭisaraṇā.

Sādhū vata, bhante, bhagavantamyeveva paṭibhātu etassa bhāsitaṃ attho. Bhagavato sutvā bhikkhū dhāressanti’ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Na kho, ānanda, arahati sāvako satthāraṃ anubandhituṃ, yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu.

“A disciple should not value following the Teacher for the sake of statements, songs, or discussions.

Taṃ kissa hetu?

Why is that?

Dīgharattassa hi te, ānanda, dhammā sutā dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

Because for a long time you have learned the teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

Yā ca kho ayaṃ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ—appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā silakathā sāmādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā—evarūpiyā kho, ānanda, kathāya hetu arahati sāvako satthāraṃ anubandhituṃ api pañujjamāno.

But a disciple should value following the Teacher, even if asked to go away, for the sake of talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

Evaṃ sante kho, ānanda, ācariyūpaddavo hoti, evaṃ sante antevāsūpaddavo hoti, evaṃ sante brahmacārūpaddavo hoti.

This being so, Ānanda, there is a peril for the teacher, a peril for the student, and a peril for a spiritual practitioner.

Kathañcānanda, ācariyūpaddavo hoti?

And how is there a peril for the teacher?

Idhānanda, ekacco satthā vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

It's when some teacher frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Tassa tathāvūpakatṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca.

While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country.

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati, gedhaṃ āpajjati, āvattati bāhullāya.

When this happens, they enjoy infatuation, fall into greed, and return to indulgence.

Ayaṃ vuccatānanda, upaddavo ācariyo.

This teacher is said to be imperiled by the teacher's peril.

Ācariyūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijāmaraniyā.

They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evaṃ kho, ānanda, ācariyūpaddavo hoti.

That's how there is a peril for the teacher.

Kathañcānanda, antevāsūpaddavo hoti?

And how is there a peril for the student?

Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno

It's when the student of a teacher, emulating their teacher's fostering of seclusion,

vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram giriguham
susānam vanapattham abbhokāsam palālapuṇjam.

*frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain
cave, a charnel ground, a forest, the open air, a heap of straw.*

Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva
jānapadā ca.

*While meditating withdrawn, they're visited by a stream of brahmins and householders of the
city and country.*

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca muccham
nikāmayati, gedham āpajjati, āvattati bāhullāya.

When this happens, they enjoy infatuation, fall into greed, and return to indulgence.

Ayam vuccatānanda, upaddavo antevāsī.

This student is said to be imperiled by the student's peril.

Antevāsūpaddavena avadhiṃsu nam pāpakā akusalā dhammā saṅkilesikā
ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā.

*They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful,
resulting in suffering and future rebirth, old age, and death.*

Evam kho, ānanda, antevāsūpaddavo hoti.

That's how there is a peril for the student.

Kathañcānanda, brahmacārūpaddavo hoti?

And how is there a peril for a spiritual practitioner?

Idhānanda, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno
sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho
bhagavā.

*It's when a Realized One arises in the world, perfected, a fully awakened Buddha,
accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those
who wish to train, teacher of gods and humans, awakened, blessed.*

So vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram
giriguham susānam vanapattham abbhokāsam palālapuṇjam.

*He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain
cave, a charnel ground, a forest, the open air, a heap of straw.*

Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva
jānapadā ca.

*While meditating withdrawn, he's visited by a stream of brahmins and householders of the city
and country.*

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca na
muccham nikāmayati, na gedham āpajjati, na āvattati bāhullāya.

When this happens, he doesn't enjoy infatuation, fall into greed, and return to indulgence.

Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno

But a disciple of this teacher, emulating their teacher's fostering of seclusion,

vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram giriguham
susānam vanapattham abbhokāsam palālapuṇjam.

*frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain
cave, a charnel ground, a forest, the open air, a heap of straw.*

Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva
jānapadā ca.

*While meditating withdrawn, they're visited by a stream of brahmins and householders of the
city and country.*

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca muccham
nikāmayati, gedham āpajjati, āvattati bāhullāya.

When this happens, they enjoy infatuation, fall into greed, and return to indulgence.

Ayaṃ vuccatānanda, upaddavo brahmacārī.

This spiritual practitioner is said to be imperiled by the spiritual practitioner's peril.

Brahmacārūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatīṃ jātijarāmarañiyā.

They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evam kho, ānanda, brahmacārūpaddavo hoti.

That's how there is a peril for the spiritual practitioner.

Tatrānanda, yo cevāyaṃ ācariyūpaddavo, yo ca antevāsūpaddavo ayaṃ tehi brahmacārūpaddavo dukkhavipākataro ceva kaṭukavipākataro ca, api ca vinipātāya saṃvattati.

And in this context, Ānanda, as compared to the peril of the teacher or the student, the peril of the spiritual practitioner has more painful, bitter results, and even leads to the underworld.

Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya.

So, Ānanda, treat me as a friend, not as an enemy.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.

That will be for your lasting welfare and happiness.

Kathañcānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya?

And how do disciples treat their Teacher as an enemy, not a friend?

Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

It's when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upatthapenti, vakkamma ca satthusāsanaṃ vattanti.

But their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the Teacher's instruction.

Evam kho, ānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya.

That's how the disciples treat their Teacher as an enemy, not a friend.

Kathañcānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya?

And how do disciples treat their Teacher as a friend, not an enemy?

Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

It's when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upatthapenti, na ca vakkamma satthusāsanaṃ vattanti.

And their disciples want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the Teacher's instruction.

Evam kho, ānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya.

That's how the disciples treat their Teacher as a friend, not an enemy.

Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya.

So, Ānanda, treat me as a friend, not as an enemy.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.

That will be for your lasting welfare and happiness.

Na vo ahaṃ, ānanda, tathā parakkamissāmi yathā kumbhakāro āmake āmakamatte.

I shall not mollycoddle you like a potter with their damp, unfired pots.

Niggayha niggayhāhaṃ, ānanda, vakkhāmi;
I shall speak, pushing you again and again,

pavayha pavayha, ānanda, vakkhāmi.
pressing you again and again.

Yo sāro so ṭhassatī”ti.
The core will stand the test.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.
Satisfied, Venerable Ānanda was happy with what the Buddha said.

Mahāsuññatasuttaṃ nitṭhitam dutiyaṃ.

Acchariyaabbhutasutta

Incredible and Amazing

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upatṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

“acchariyaṃ, āvuso, abbhutaṃ, āvuso. Tathāgatassa mahiddhikatā mahānubhāvata,

“It's incredible, reverends, it's amazing, the power and might of a Realized One!

yatra hi nāma tathāgato atīte buddhe parinibbute chinnaṇapañce chinnavatume pariyādinnavatte sabbaḍakkhavitivatte jānissati:

For he is able to know the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.

‘evaṃjaccā te bhagavanto ahesuṃ’ itipi, ‘evaṃnāmā te bhagavanto ahesuṃ’ itipi, ‘evaṃgottā te bhagavanto ahesuṃ’ itipi, ‘evaṃsīlā te bhagavanto ahesuṃ’ itipi, ‘evaṃdhammā te bhagavanto ahesuṃ’ itipi, ‘evaṃpaññā te bhagavanto ahesuṃ’ itipi, ‘evaṃvihārī te bhagavanto ahesuṃ’ itipi, ‘evaṃvimuttā te bhagavanto ahesuṃ’ itipi”ti.

He knows the caste they were born in, and also their names, clans, conduct, teaching, wisdom, meditation, and freedom.”

Evam vutte, āyasmā ānando te bhikkhū etadavoca:

When they said this, Venerable Ānanda said,

“acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca;

“The Realized Ones are incredible, reverends, and they have incredible qualities.

abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti.

They're amazing, and they have amazing qualities.”

Ayañca hidaṃ tesam bhikkhūnaṃ antarākathā vippakatā hoti.

But this conversation among those mendicants was left unfinished.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yenupatṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants:

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Idha, bhante, amhākaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upatṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvata, yatra hi nāma tathāgato atīte buddhe parinibbute chinnaṇapañce chinnavatume pariyādinnavatte sabbaḍakkhavitivatte jānissati—

evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā ... evaṅgottā ... evaṃsīlā ...
evaṃdhammā ... evaṃpaññā ... evaṃvihārī ... evaṃvimuttā te bhagavanto ahesuṃ
itipi'ti. Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca:

‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca;

abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā'ti.

Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anuppatto'ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“tasmātiha taṃ, ānanda, bhiyyoso mattāya paṭibhantu tathāgatassa acchariyā
abbhutadhammā”ti.

“Well then, Ananda, say some more about the incredible and amazing qualities of the Realized One.”

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

“Sir, I have heard and learned this in the presence of the Buddha:

‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajjī’ti.

‘Mindful and aware, the being intent on awakening was reborn in the host of Joyful Gods.’

Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajji idampāhaṃ,
bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (1)

This I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti.

‘Mindful and aware, the being intent on awakening remained in the host of Joyful Gods.’

Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante,
bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (2)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yāvātāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti.

‘For the whole of that life, the being intent on awakening remained in the host of Joyful Gods.’

Yampi, bhante, yāvātāyukaṃ bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante,
bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (3)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī’ti.

‘Mindful and aware, the being intent on awakening passed away from the host of Joyful Gods and was conceived in his mother’s womb.’

Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami
idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (4)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati,
*‘When the being intent on awakening passes away from the host of Joyful Gods, he is
conceived in his mother’s womb.*

atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya
sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ
devānubhāvaṃ.

*And then—in this world with its gods, Māras and Brahmās, this population with its ascetics
and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the
glory of the gods.*

Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime
candimasūriyā evamamahiddhikā evamamahānubhāvā ābhāya nānubhonti tatthapi
appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*Even in the boundless desolation of interstellar space—so utterly dark that even the light of the
moon and the sun, so mighty and powerful, makes no impression—an immeasurable,
magnificent light appears, surpassing the glory of the gods.*

Yepi tattha sattā upapannā tepi tenobhāsenā aññaṃaññaṃ sañjānanti—aññepi kira,
bho, santi sattā idhūpapannāti.

*And even the sentient beings reborn there recognize each other by that light: “So, it seems
other sentient beings have been reborn here!”*

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo
ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ’ti.

*And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light
appears in the world, surpassing the glory of the gods.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (5)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisaṃ
ārakkhāya upagacchanti—mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso
vā amanusso vā koci vā vihethe’sī’ti.

*‘When the being intent on awakening is conceived in his mother’s belly, four deities approach
to guard the four directions, so that no human or non-human or anyone at all shall harm the
being intent on awakening or his mother.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (6)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī
bodhisattamātā hoti viratā paṇātipātā viratā adinnādānā viratā kāmesumicchācārā
viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā’ti.

*‘When the being intent on awakening is conceived in his mother’s belly, she becomes naturally
ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and
alcoholic drinks that cause negligence.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (7)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu purisesu mānasaṃ uppajjati kāmaguṇūpasamhitam, anatikkaṃaṇīyā ca bodhisattamātā hoti kenaci purisena rattacittenā’ti.

‘When the being intent on awakening is conceived in his mother’s belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (8)

This too I remember as an incredible quality of the Buddha.

Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti’ti.

‘When the being intent on awakening is conceived in his mother’s belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (9)

This too I remember as an incredible quality of the Buddha.

Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādhō uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccāṅgaṃ ahīnindriyaṃ.

‘When the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.’

Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato. Tatrāssa suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttam vā.

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tamenam cakkhumā puriso hatthe karitvā paccavekkheyya—ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato, tatridaṃ suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttam vāti.

And someone with good eyesight were to take it in their hand and examine it: “This beryl gem is naturally beautiful, eight-faceted, well-worked. And it’s strung with a thread of blue, yellow, red, white, or golden brown.”

Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādhō uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccāṅgaṃ ahīnindriyaṃ’ti.

In the same way, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (10)

This too I remember as an incredible quality of the Buddha.

Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam:

I have learned this in the presence of the Buddha:

‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati’ti.

‘Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (11)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā
pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsāni
bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati’ ti.

‘Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (12)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ
bodhisattaṃ bodhisattamātā vijāyati. Thitāva bodhisattaṃ bodhisattamātā vijāyati’ ti.

‘Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (13)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamam
paṭiggaṇhanti pacchā manussā’ ti.

‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (14)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto
pathavim hoti, cattāro naṃ devaputtā paṭiggaṇhetvā mātu purato ṭhapenti—attamanā,
devi, hohi; mahesakkho te putto uppanno’ ti.

‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four deities receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ
abbhutadhammaṃ dhāremi. (15)

This too I remember as an incredible quality of the Buddha.

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati
amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci
asucinā suddho visado.

‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.’

Seyyathāpi, ānanda, maṇiratanam kāsike vatthe nikkhittam neva maṇiratanam kāsikam vattham makkheti nāpi kāsikam vattham maṇiratanam makkheti.

Suppose a jewel-treasure was placed on a cloth from Kāśī. The jewel would not soil the cloth, nor would the cloth soil the jewel.

Tam kissa hetu?

Why is that?

Ubhinnaṃ suddhattā.

Because of the cleanliness of them both.

Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho viśado’ti.

In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi. (16)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā sītassa, ekā uṇhassa; yena bodhisattassa udakakiccam karonti mātu cā’ti.

‘When the being intent on awakening emerges from his mother’s womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi. (17)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam:

I have learned this in the presence of the Buddha:

‘sampaṭijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ paṭiṭṭhahitvā uttarābhimukho sattapadavītiḥārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabihiṇa vācam bhāsati—aggohamasmi lokassa, jettohamasmi lokassa, setthohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo’ti.

‘As soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: “I am the foremost in the world! I am the eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives.”’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi. (18)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya appamāṇo ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

‘When the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimissā yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.
Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.
And the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!”

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ’ti.
And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī’ti. (19)
This too I remember as an incredible and amazing quality of the Buddha.”

“Tasmātiha tvaṃ, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi.
“Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One.

Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti;
It’s that the Realized One knows feelings as they arise, as they remain, and as they go away.

viditā saññā uppajjanti ... pe ...
He knows perceptions as they arise, as they remain, and as they go away.

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti.
He knows thoughts as they arise, as they remain, and as they go away.

Idampi kho tvaṃ, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi’ti.
This too you should remember as an incredible and amazing quality of the Realized One.”

“Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti;
“Sir, the Buddha knows feelings as they arise, as they remain, and as they go away.

viditā saññā ...
He knows perceptions as they arise, as they remain, and as they go away.

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti.
He knows thoughts as they arise, as they remain, and as they go away.

Idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī’ti. (20)
This too I remember as an incredible and amazing quality of the Buddha.”

Idamavoca āyasmā ānando.
That’s what Ānanda said,

Samanuñño satthā ahosi;
and the teacher approved.

attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinandunti.
Satisfied, those mendicants were happy with what Venerable Ānanda said.

Acchariyaabbhutasuttaṃ niṭṭhitaṃ tatiyaṃ.

Bākulāsutta

With Bakkula

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā bākulo rājagahe viharati veļuvane kalandakanivāpe.

At one time Venerable Bakkula was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho acelakassapo āyasmato bākulassa purāṇagihisahāyo yenāyasmā bākulo tenupasaṅkami; upasaṅkamitvā āyasmatā bākulena saddhiṃ sammodi.

Then the naked ascetic Kassapa, who had been a friend of Bakkula's in the lay life, approached him, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho acelakassapo āyasmantaṃ bākulaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Venerable Bakkula,

“Kīvaciraṃ pabbajitosi, āvuso bākulā”ti?

“Reverend Bakkula, how long has it been since you went forth?”

“Asīti me, āvuso, vassāni pabbajitassā”ti.

“It has been eighty years, reverend.”

“Imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito”ti?

“But in these eighty years, how many times have you had sex?”

“Na kho maṃ, āvuso kassapa, evaṃ pucchitabbaṃ:

“You shouldn't ask me such a question.

‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito’ti.

Evañca kho maṃ, āvuso kassapa, pucchitabbaṃ:

Rather, you should ask me this:

‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ kāmasaṅṇā uppannapubbā’”ti?

“But in these eighty years, how many times have sensual perceptions ever arisen in you?”

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“But in these eighty years, how many times have sensual perceptions ever arisen in you?”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmasaṅṇaṃ uppannapubbam”.

“In these eighty years, I don't recall that any sensual perception has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti kāmasaṅṇaṃ uppannapubbam idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (1)

“This we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādasāṅṇaṃ ... pe ...

“In these eighty years, I don't recall that any perception of ill will ...

vihiṃsāsaṅṇaṃ uppannapubbam”.

or cruelty has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāsaṅṇaṃ uppannapubbam, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (2–3.)

“This too we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmavitakkaṃ uppannapubbaṃ”.

“In these eighty years, I don’t recall that any thought of sensuality ...

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti kāmavitakkaṃ uppannapubbaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (4)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādavittakkaṃ ... pe ...
ill will ...

vihimsāvitakkaṃ uppannapubbaṃ”.
or cruelty has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāvitakkaṃ uppannapubbaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (5–6.)
“This too we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaraṃ sādītā”.
“In these eighty years, I don’t recall accepting a robe from a householder ...

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti gahapaticīvaraṃ sādītā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (7)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi satthena cīvaraṃ chinditā”.
cutting a robe with a knife ...

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti satthena cīvaraṃ chinditā ... pe ...
dhārema”. (8)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi sūciyā cīvaraṃ sibbitā ... pe ...
sewing a robe with a needle ...

nābhijānāmi rajanena cīvaraṃ rajitā ...
dyeing a robe ...

nābhijānāmi kathine cīvaraṃ sibbitā ...
sewing a robe at <i>kāṭhina</i> time ...

nābhijānāmi sabrahmacārīnaṃ cīvarakamme vicāritā ...
looking for robe material for my companions in the spiritual life when they are making robes ...

nābhijānāmi nimantanāṃ sādītā ...
accepting an invitation ...

nābhijānāmi evarūpaṃ cittaṃ uppannapubbaṃ:
having such a thought:

‘aho vata maṃ koci nimanteyyā’ ti ...
‘If only someone would invite me!’ ...

nābhijānāmi antaraghare nisīditā ...
sitting down inside a house ...

nābhijānāmi antaraghare bhuñjitā ...
eating inside a house ...

nābhijānāmi mātugāmassa anubyañjanaso nimittaṃ gahetā ...
getting caught up in the details of female’s appearance ...

nābhijānāmi mātugāmassa dhammaṃ desitā antamaso catuppadampi gāthaṃ ...
teaching a female, even so much as a four line verse ...

nābhijānāmi bhikkhunupassayaṃ upasaṅkamitā ...
going to the nuns’ quarters ...

nābhijānāmi bhikkhuniyā dhammaṃ desitā ...
teaching the nuns ...

nābhijānāmi sikkhamānāya dhammaṃ desitā ...
teaching the trainee nuns ...

nābhijānāmi sāmaṇeriyā dhammaṃ desitā ...
teaching the novice nuns ...

nābhijānāmi pabbājetā ...
giving the going forth ...

nābhijānāmi upasampādetā ...
giving the ordination ...

nābhijānāmi nissayaṃ dātā ...
giving dependence ...

nābhijānāmi sāmaṇeraṃ upatthāpetā ...
being looked after by a novice ...

nābhijānāmi jantāghare nhāyitā ...
bathing in the sauna ...

nābhijānāmi cuṇṇena nhāyitā ...
bathing with bath powder ...

nābhijānāmi sabrahmacārīgattaparikamme vicāritā ...
looking for a massage from my companions in the spiritual life ...

nābhijānāmi ābādhaṃ uppannapubbaṃ, antamaso gaddūhanamattampi ...
being ill, even for as long as it takes to pull a cow's udder ...

nābhijānāmi bhesajjaṃ upaharitā, antamaso haritakikhaṇḍampi ...
being presented with medicine, even as much as a bit of yellow myrobalan ...

nābhijānāmi apassenakaṃ apassayitā ...
leaning on a headrest ...

nābhijānāmi seyyaṃ kappetā".
preparing a cot ..."

"Yampāyasmā ... pe ... dhārema". (9–33.)
"This too we remember as an incredible quality of Venerable Bakkula."

"Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gāmantasenāsane vassaṃ upagantā".
"In these eighty years, I don't recall commencing the rainy season residence in the neighborhood of a village."

"Yampāyasmā bākulo asītiyā vassehi nābhijānāti gāmantasenāsane vassaṃ upagantā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema". (34)
"This too we remember as an incredible quality of Venerable Bakkula."

"Sattāhameva kho ahaṃ, āvuso, saraṇo ratthapiṇḍaṃ bhuñjiṃ;
"Reverend, for seven days I ate the nation's alms-food as a debtor.

atha atthamiyaṃ aññā udapādi.
Then on the eighth day I became enlightened."

Yampāyasmā bākulo sattāhameva saraṇo ratthapiṇḍaṃ bhuñji; atha atthamiyaṃ aññā udapādi idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema. (35)
"This too we remember as an incredible quality of Venerable Bakkula."

Labheyyāhaṃ, āvuso bākula, imasmiṃ dhammavinaye pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.

Reverend Bakkula, may I receive the going forth, the ordination in this teaching and training?”

Alattha kho acelakassapo imasmiṃ dhammavinaye pabbajjaṃ, alattha upasampadaṃ.

And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.

Acirūpasampanno panāyasmā kassapo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā kassapo arahataṃ ahoṣi.

And Venerable Kassapa became one of the perfected.

Atha kho āyasmā bākulo aparena samayena avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamitvā evamāha:

Then some time later Venerable Bakkula took a key and went from dwelling to dwelling, saying,

“abhikkamathāyasmanto, abhikkamathāyasmanto. Ajja me parinibbānaṃ bhavissatī”ti.

“Come forth, venerables, come forth! Today will be my final extinguishment.”

“Yampāyasmā bākulo avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamitvā evamāha: ‘abhikkamathāyasmanto, abhikkamathāyasmanto; ajja me parinibbānaṃ bhavissatī’ti, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (36)

“This too we remember as an incredible quality of Venerable Bakkula.”

Āyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi.

And Venerable Bakkula became fully extinguished while sitting right in the middle of the Saṅgha.

“Yampāyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”ti. (37)

“This too we remember as an incredible quality of Venerable Bakkula.”

Bākulasuttaṃ niṭṭhitaṃ catutthaṃ.

Dantabhūmisutta

The Level of the Tamed

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena aciravato samaṇuddeso araññakutikāyaṃ viharati.

Now at that time the novice Aciravata was staying in a wilderness hut.

Atha kho jayaseno rājakumāro jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena aciravato samaṇuddeso tenupasaṅkami; upasaṅkamitvā aciravatena samaṇuddesena saddhiṃ sammodi.

Then as Prince Jayasena was going for a walk he approached Aciravata, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Aciravata,

“Sutaṃ metaṃ, bho aggivessana:

“Master Aggivessana, I have heard that

‘idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan’”ti.
a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”

“Evametaṃ, rājakumāra, evametaṃ, rājakumāra.

“That’s so true, Prince! That’s so true!

Idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan”ti.

A mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”

“Sādhū me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ desetū”ti.

“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.”

“Na kho te ahaṃ, rājakumāra, sakkomi yathāsutaṃ yathāpariyattaṃ dhammaṃ desetum.

“I’m not competent to do so, Prince.

Ahañca hi te, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ deseyyam, tvañca me bhāsitaṃ atthaṃ na ājāneyyāsi; so mamaṃsa kilamatho, sā mamaṃsa vihesā”ti.

For if I were to teach you the Dhamma as I have learned and memorized it, you might not understand the meaning, which would be wearying and troublesome for me.”

“Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ.

“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.

Appewanāmāhaṃ bhoṭo aggivessanassa bhāsitaṃ atthaṃ ājāneyyan”ti.

Hopefully I will understand the meaning of what you say.”

“Deseyyam kho te ahaṃ, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ.

“Then I shall teach you.

Sace me tvaṃ bhāsitaṃ atthaṃ ājāneyyāsi, iccetaṃ kusalam;

If you understand the meaning of what I say, that’s good.

no ce me tvaṃ bhāsitassa atthaṃ ājāneyyāsi, yathāsake tiṭṭheyyāsi, na maṃ tattha uttarim paṭipuccheyyāsi”ti.

If not, then leave each to his own, and do not question me about it further.”

“Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ.

“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.

Sace ahaṃ bhoto aggivessanassa bhāsitassa atthaṃ ājānissāmi, iccetaṃ kusalaṃ;

If I understand the meaning of what you say, that’s good.

no ce ahaṃ bhoto aggivessanassa bhāsitassa atthaṃ ājānissāmi, yathāsake tiṭṭhissāmi, nāhaṃ tattha bhavantaṃ aggivessanaṃ uttarim paṭipucchissāmi”ti.

If not, then I will leave each to his own, and not question you about it further.”

Atha kho aciravato samaṇuddeso jayasenassa rājakumārassa yathāsutaṃ yathāpariyattaṃ dhammaṃ desesi.

Then the novice Aciravata taught Prince Jayasena the Dhamma as he had learned and memorized it.

Evam vutte, jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca:

When he had spoken, Jayasena said to him,

“atthānametaṃ, bho aggivessana, anavakāso yaṃ bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan”ti.

“It is impossible, Master Aggivessana, it cannot happen that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”

Atha kho jayaseno rājakumāro aciravatassa samaṇuddesassa atthānatañca anavakāsatañca pavedetvā uṭṭhāyāsanaṃ pakkāmi.

Having declared that this was impossible, Jayasena got up from his seat and left.

Atha kho aciravato samaṇuddeso acirapakkante jayasene rājakumāre yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Not long after he had left, Aciravata went to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho aciravato samaṇuddeso yāvatako ahosi jayasenena rājakumāreṇa saddhim kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evam vutte, bhagavā aciravataṃ samaṇuddesaṃ etadavoca:

When he had spoken, the Buddha said to him:

“taṃ kutettha, aggivessana, labbhā.

“How could it possibly be otherwise, Aggivessana?”

Yaṃ taṃ nekkhammena nātabbaṃ nekkhammena datṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmāparilāhena paridāyhamāno kāmāpariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatī”ti—netam thānaṃ vijjati.

Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Seyyathāpissu, aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā.

Suppose there was a pair of elephants or horse or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyūṃ”ti?

“Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed and reach the level of the tamed?”

“Evaṃ, bhante”.

“Yes, sir.”

“Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyūṃ, adantāva dantabhūmiṃ sampāpuṇeyyūṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti?

“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”

“No hetaṃ, bhante”.

“No, sir.”

“Evameva kho, aggivessana, ‘yaṃ taṃ nekkhammena ñātappaṃ nekkhammena dātṭhabbaṃ nekkhammena pattappaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmaparilāhena pariḍayhamāno kāmāpariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatī”ti—nettaṃ tñānaṃ vijjati.

“In the same way, Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Seyyathāpi, aggivessana, gāmassa vā nigamassa vā avidūre mahāpabbato.

Suppose there was a big mountain not far from a town or village.

Taṃenaṃ dve saḥāyakā tamhā gāmā vā nigamā vā nikkhamitvā hatthavilaṅghakena yena so pabbato tenupasaṅkameyyuṃ; upasaṅkamitvā eko saḥāyako heṭṭhā pabbatapāde titṭheyya, eko saḥāyako uparipabbataṃ āroheyya.

And two friends set out from that village or town, lending each other a hand up to the mountain. Once there, one friend would remain at the foot of the mountain, while the other would climb to the peak.

Taṃenaṃ heṭṭhā pabbatapāde tṭhito saḥāyako uparipabbate tṭhitaṃ saḥāyakaṃ evaṃ vadeyya:

Then the one standing at the foot would say to the one at the peak,

‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate tṭhito’ti?

‘My friend, what do you see, standing there at the peak?’

So evaṃ vadeyya:

They’d reply,

‘passāmi kho ahaṃ, samma, uparipabbate tṭhito ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’

So evaṃ vadeyya:

But the other would say,

‘atṭhānaṃ kho etaṃ, samma, anavakāso yaṃ tvaṃ uparipabbate tṭhito passeyyāsi ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

‘It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.’

Taṃenaṃ uparipabbate tṭhito saḥāyako heṭṭhimapabbatapādaṃ orohitvā taṃ saḥāyakaṃ bāhayaṃ gahetvā uparipabbataṃ āropetvā muhuttaṃ assāsetvā evaṃ vadeyya:

So their friend would come down from the peak, take their friend by the arm, and make them climb to the peak. After giving them a moment to catch their breath, they’d say,

‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate t̥hito’ti?

‘My friend, what do you see, standing here at the peak?’

So evaṃ vadeyya:

They’d reply,

‘passāmi kho ahaṃ, samma, uparipabbate t̥hito ārāmarāmaṇeyyakam
vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’

So evaṃ vadeyya:

They’d say,

‘idāneva kho te, samma, bhāsitaṃ—mayāṃ evaṃ ājānāma—

‘Just now I understood you to say:

at̥thānaṃ kho etaṃ samma, anavakāso yaṃ tvaṃ uparipabbate t̥hito passeyyāsi
ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam
pokkharanīrāmaṇeyyakan’ti.

*“It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks,
woods, meadows, and lotus ponds.”*

Idāneva ca pana te bhāsitaṃ mayāṃ evaṃ ājānāma:

But now you say:

‘passāmi kho ahaṃ, samma, uparipabbate t̥hito ārāmarāmaṇeyyakam
vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

“Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!”

So evaṃ vadeyya:

They’d say,

‘tathā hi panāhaṃ, samma, iminā mahatā pabbatena āvuto dat̥theyyaṃ nāddasan’ti.

*‘But my friend, it was because I was obstructed by this big mountain that I didn’t see what
could be seen.’*

Ato mahantatarena, aggivessana, ‘avijjākhandhena jayaseno rājakumāro āvuto
nivuto ophuṭo pariyaṇaddho.

*But bigger than that is the mass of ignorance by which Prince Jayasena is hindered,
obstructed, covered, and engulfed.*

So vata yaṃ taṃ nekkhammena nātabbaṃ nekkhammena dat̥thabbaṃ
nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno
rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno
kāmaparilāhena paridayhamāno kāmapariyesanāya ussuko ñassati vā dakkhati vā
sacchi vā karissatī’ti—netāṃ thānaṃ vijjati.

*Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by
thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible
for him to know or see or realize what can only be known, seen, and realized by renunciation.*

Sace kho taṃ, aggivessana, jayasenassa rājakumārassa imā dve upamā
paṭibhāyeyyūṃ, anacchariyaṃ te jayaseno rājakumāro pasīdeyya, pasanno ca te
pasannākāraṃ kareyyā’ti.

*It wouldn’t be surprising if, had these two similes occurred to you, Prince Jayasena would have
gained confidence in you and shown his confidence.”*

“Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā dve upamā paṭibhāyissanti
anacchariyā pubbe assutapubbā, seyyathāpi bhagavantān’ti?

*“But sir, how could these two similes have occurred to me as they did to the Buddha, since they
were neither supernaturally inspired, nor learned before in the past?”*

“Seyyathāpi, aggivessana, rājā khattiyo muddhāvasitto nāgavanikaṃ āmanteti:

“Suppose, Aggivessana, an anointed king was to address his elephant tracker,

‘ehi tvam, samma nāgavanika, rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhāhi’^{ti}.

‘Please, my good elephant tracker, mount the royal bull elephant and enter the elephant wood. When you see a wild bull elephant, tether it by the neck to the royal elephant.’

‘Evaṃ, devā’^{ti} kho, aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhati.

‘Yes, Your Majesty,’ replied the elephant tracker, and did as he was asked.

Tamenam rañño nāgo abbhokāsaṃ nīharati.

The royal elephant leads the wild elephant out into the open;

Ettāvata kho, aggivessana, āraññako nāgo abbhokāsaṃ gato hoti.

and it’s only then that it comes out into the open,

Ettahedhā hi, aggivessana, āraññakā nāgā yadidaṃ—nāgavanam.

for a wild bull elephant clings to the elephant wood.

Tamenam nāgavaniko rañño khattiyassa muddhāvasittassa ārocesi:

Then the elephant tracker informs the king,

‘abbhokāsaḡato kho, deva, āraññako nāgo’^{ti}.

‘Sire, the wild elephant has come out into the open.’

Atha kho aggivessana, tamenam rājā khattiyo muddhāvasitto hatthidamakam āmantesi:

Then the king addresses his elephant trainer,

‘ehi tvam, samma hatthidamaka, āraññakaṃ nāgaṃ damayāhi āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathaparilāhānaṃ abhinimmadanāya gāmaṇṭe abhiraṃāpanāya manussakantesu sīlesu samādapanaṃyā’^{ti}.

‘Please, my good elephant trainer, tame the wild bull elephant. Subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever. Make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.’

‘Evaṃ, devā’^{ti} kho, aggivessana, hatthidamako rañño khattiyassa muddhāvasittassa paṭissutvā mahantaṃ thambhaṃ pathaviyaṃ nikaṇitvā āraññakassa nāgassa gīvāyaṃ upanibandhati āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathaparilāhānaṃ abhinimmadanāya gāmaṇṭe abhiraṃāpanāya manussakantesu sīlesu samādapanaṃyā.

‘Yes, Your Majesty,’ replied the elephant trainer. He dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.

Tamenam hatthidamako yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācarati.

He spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Yato kho, aggivessana, āraññako nāgo hatthidamakassa yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācariyaṃano sussūsati, sotam odahati, aññā cittaṃ upaṭṭhāpeti;

Spoken to in such a way by the elephant trainer, the wild elephant wanted to listen. It leant an ear and applied its mind to understand.

tamenam hatthidamako uttari tiṇaghāsodakaṃ anuppaveccati.

So the elephant trainer rewards it with grass, fodder, and water.

Yato kho, aggivessana, āraññako nāgo hatthidamakassa tiṇaghāsodakaṃ paṭiggaṇhāti, tatra hatthidamakassa evaṃ hoti:

When the wild elephant accepts the grass, fodder, and water, the trainer knows,

‘jīvissati kho dāni ārañṇako nāgo’ti.

‘Now the wild elephant will survive!’

Tamenam hatthidamako uttari kāraṇam kāreti:

Then he sets it a further task:

‘ādiya, bho, nikkhipa, bho’ti.

‘Pick it up, sir! Put it down, sir!’

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa ādānanikkhepe vacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari kāraṇam kāreti:

When the wild elephant picks up and puts down when the trainer says, following instructions, the trainer sets it a further task:

‘abhikkama, bho, paṭikkama, bho’ti.

‘Forward, sir! Back, sir!’

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa

abhikkamapaṭikkamavacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari kāraṇam kāreti:

When the wild elephant goes forward and back when the trainer says, following instructions, the trainer sets it a further task:

‘uṭṭhaha, bho, nisīda, bho’ti.

‘Stand, sir! Sit, sir!’

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa uṭṭhānanisajjāya vacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari āneñjam nāma kāraṇam kāreti, mahantassa phalakam soṇḍāya upanibandhati, tomarahattho ca puriso uparigīvāya nisinno hoti, samantato ca tomarahatthā purisā parivāretvā ṭhitā honti, hatthidamako ca dighatamarayaṭṭhiṃ gahetvā purato ṭhito hoti.

When the wild elephant stands and sits when the trainer says, following instructions, the trainer sets the task called imperturbability. He fastens a large plank to its trunk; a lancer sits on its neck; other lancers surround it on all sides; and the trainer himself stands in front with a long lance.

So āneñjam kāraṇam kāriyamāno neva purime pāde copeti na pacchime pāde copeti, na purimakāyam copeti na pacchimakāyam copeti, na sisam copeti, na kaṇṇe copeti, na dante copeti, na naṅguttham copeti, na soṇḍam copeti.

While practicing this task, it doesn’t budge its fore-feet or hind-feet, its fore-quarters or hind-quarters, its head, ears, tusks, tail, or trunk.

So hoti ārañṇako nāgo khamo sattippahārānam asippahārānam usuppahārānam sarapattappahārānam bheripanaṇavamaṃsasankhadinḍimaninnādasaddānam sabbavaṇkadosanihitannitakasāvo rājāraho rājabhoggo raṇṇo aṅganteva saṅkham gacchati.

The wild bull elephant endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. Rid of all crooks and flaws, and purged of defects, it is worthy of a king, fit to serve a king, and considered a factor of kingship.

Evameva kho, aggivessana, idha tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammaśārathi satthā devamanussānam buddho bhagavā.

In the same way, Aggivessana, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He realizes with his own insight this world—with its gods, Māras and Brahmas, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ
sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

*He teaches Dhamma that's good in the beginning, good in the middle, and good in the end,
meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.*

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect,

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ
saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ.

*It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a
polished shell.*

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajeyyaṃ'ti.

*Why don't I shave off my hair and beard, dress in ochre robes, and go forth from the lay life to
homelessness?’*

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā
bhogakkhandhaṃ pahāya appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā
nātiparivattaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.

*After some time they give up a large or small fortune, and a large or small family circle. They
shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.*

Ettāvatā kho, aggivessana, ariyasāvako abbhokāsagato hoti.

And it's only then that a noble disciple comes out into the open,

Ettahedhā hi, aggivessana, devamanussā yadidaṃ—pañca kāmaguṇā.

for gods and humans cling to the five kinds of sensual stimulation.

Tameṇaṃ tathāgato uttariṃ vineti:

Then the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi
ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu
sikkhāpadesū'ti.

*‘Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well
and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've
undertaken.’*

Yato kho, aggivessana, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhāpadesu,
tameṇaṃ tathāgato uttariṃ vineti:

When they have ethical conduct, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā
nimittaggāhī ... pe ...

*‘Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get
caught up in the features and details. ...*

(yathā gaṇakamoggallānasuttante, evaṃ vitthāretabbāni.)

(This should be expanded as in MN 107, the Discourse with Moggallāna the Accountant.)

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ.

Then they meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu ... pe ...

They meditate observing an aspect of feelings ...

citte ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Seyyathāpi, aggivessana, hatthidamako mahantaṃ thambhaṃ pathaviyaṃ
nikhaṇitvā āraññaṃ nāgassa gīvāyaṃ upanibandhati āraññaṃ silānaṃ
abhinimmanāya āraññaṃ sarasaṅkappaṇaṃ abhinimmanāya
āraññaṃ darathakilamathapariḷāhaṇaṃ abhinimmanāya gāmaṇṭe
abhiramāpanāya manussakantesu sīlesu samādapanaṃ;

It's like when the elephant trainer dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.

evameva kho, aggivessana, ariyasāvakassa ime cattāro satipaṭṭhānā cetaso
upanibandhanaṃ honti gehasitānaṃ silānaṃ abhinimmanāya gehasitānaṃ
sarasaṅkappaṇaṃ abhinimmanāya gehasitānaṃ darathakilamathapariḷāhaṇaṃ
abhinimmanāya nāyassa adhigamāya nibbānaṃ sacchikiriyāya.

In the same way, a noble disciple has these four kinds of mindfulness meditation as tethers for the mind so as to subdue behaviors of the lay life, memories and thoughts of the lay life, the stress, weariness, and fever of the lay life, to end the cycle of suffering and to realize extinguishment.

Tameva tathāgato uttariṃ vineti:

Then the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, kāye kāyānupassī viharāhi, mā ca kāmūpasamhitaṃ vitakkaṃ
vitakkesi.

‘Come, mendicant, meditate observing an aspect of the body, but don’t think thoughts connected with sensual pleasures.

Vedanāsu ...

Meditate observing an aspect of feelings ...

citte ...

mind ...

dhammesu dhammānupassī viharāhi, mā ca kāmūpasamhitaṃ vitakkaṃ vitakkesi’ti.
principles, but don’t think thoughts connected with sensual pleasures.’

So vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ
avittakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so they recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe, sugate duggate ... pe ... yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

So hoti bhikkhu khama sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasariśapasamphassaṇaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ katukānaṃ asātānaṃ amanāpānaṃ pānahaṇānaṃ adhiyāsakajātiko hoti

Such a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

sabbarāgadosamohanihitannitakasāvo āhuneyyo pāhuneyyo dakkhiṇeyyo
añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

*Rid of all greed, hate, and delusion, and purged of defects, they are worthy of offerings
dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting
with joined palms, and are the supreme field of merit for the world.*

Mahallako cepi, aggivessana, rañño nāgo adanto avinīto kālaṃ karoti,
‘adantamaraṇaṃ mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

*If a royal bull elephant passes away untamed and untrained—whether in their old age, middle
age, or youth—they’re considered a royal bull elephant who passed away untamed.*

majjhimo cepi, aggivessana, rañño nāgo.

Daharo cepi, aggivessana, rañño nāgo adanto avinīto kālaṃ karoti, ‘adantamaraṇaṃ
daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

evameva kho, aggivessana, therō cepi bhikkhu akhīṇāsavo kālaṃ karoti,
‘adantamaraṇaṃ therō bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati;

*In the same way, if a mendicant passes away without having ended the defilements—whether
as a senior, middle, or junior—they’re considered as a mendicant who passed away untamed.*

majjhimo cepi, aggivessana, bhikkhu.

Navo cepi, aggivessana, bhikkhu akhīṇāsavo kālaṃ karoti, ‘adantamaraṇaṃ navo
bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati.

Mahallako cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṃ karoti,
‘adantamaraṇaṃ mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

*If a royal bull elephant passes away tamed and trained—whether in their old age, middle age,
or youth—they’re considered a royal bull elephant who passed away tamed.*

majjhimo cepi, aggivessana, rañño nāgo ...

daharo cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṃ karoti,
‘adantamaraṇaṃ daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

evameva kho, aggivessana, therō cepi bhikkhu khīṇāsavo kālaṃ karoti,
‘adantamaraṇaṃ therō bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati;

*In the same way, if a mendicant passes away having ended the defilements—whether as a
senior, middle, or junior—they’re considered as a mendicant who passed away tamed.”*

majjhimo cepi, aggivessana, bhikkhu.

Navo cepi, aggivessana, bhikkhu khīṇāsavo kālaṃ karoti, ‘adantamaraṇaṃ navo
bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano aciravato samañuddeso bhagavato bhāsitaṃ abhinandīti.

Satisfied, the novice Aciravāta was happy with what the Buddha said.

Dantabhūmisuttaṃ niṭṭhitaṃ pañcamaṃ.

Bhūmijasutta

With Bhūmija

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho āyasmā bhūmijo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then Venerable Bhūmija robed up in the morning and, taking his bowl and robe, went to the home of Prince Jayasena, where he sat on the seat spread out.

Atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami; upasaṅkamitvā āyasmatā bhūmijena saddhiṃ sammodi.

Then Jayasena approached and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Bhūmija:

“santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Master Bhūmija, there are some ascetics and brahmins who have this doctrine and view:

‘āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

‘If you make a wish and lead the spiritual life, you can’t win the fruit.

anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

If you don’t make a wish and lead the spiritual life, you can’t win the fruit.

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

If you both make a wish and don’t make a wish and lead the spiritual life, you can’t win the fruit.

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā’ti.

If you neither make a wish nor don’t make a wish and lead the spiritual life, you can’t win the fruit.’

Idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī’ti?

What does Master Bhūmija’s Teacher say about this? How does he explain it?”

“Na kho metaṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.

“Prince, I haven’t heard and learned this in the presence of the Buddha.

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya:

But it’s possible that he might explain it like this:

‘āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

‘If you lead the spiritual life irrationally, you can’t win the fruit, regardless of whether you make a wish,

anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

you don’t make a wish,

āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

you both do and do not make a wish,

nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

or you neither do nor don't make a wish.

Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

But if you lead the spiritual life rationally, you can win the fruit, regardless of whether you make a wish,

anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

you don't make a wish,

āsañca anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

you both do and do not make a wish,

nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā'ti.

or you neither do nor don't make a wish.'

Na kho me taṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.

I haven't heard and learned this in the presence of the Buddha.

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā'ti.

But it's possible that he might explain it like that."

“Sace kho bhoto bhūmijassa satthā evaṃvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusaṃaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭha'ti.”

"If that's what your teacher says, Master Bhūmija, he clearly stands head and shoulders above all the various other ascetics and brahmins."

Atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena parivisi.

Then Prince Jayasena served Venerable Bhūmija from his own dish.

Atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca:

Then after the meal, on his return from alms-round, Bhūmija went to the Buddha, bowed, sat down to one side, and told him all that had happened, adding:

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkamim; upasaṅkamitvā paññatte āsane nisīdim.

Atha kho, bhante, jayaseno rājakumāro yenāhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi.

Sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhante, jayaseno rājakumāro maṃ etadavoca:

‘santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino—

āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā'ti.

‘Idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī’ti?

Evam vutte, ahaṃ, bhante, jayasenaṃ rājakumāraṃ etadavocaṃ:

‘na kho me taṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.

Thānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya—

āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyāti.

Na kho me taṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.

Thānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā’ti.

‘Sace bhoto bhūmijassa satthā evamvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusaṃaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭha’ti.

‘Kaccāhaṃ, bhante, evaṃ putṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavaṃtaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati’”ti?

“Answering this way, I trust that I repeated what the Buddha has said, and didn’t misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tvam, bhūmija, evaṃ putṭho evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati.

“Indeed, Bhūmija, in answering this way you repeated what I’ve said, and didn’t misrepresent me with an untruth. Your explanation was in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā micchādītthino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino te āsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

There are some ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether they make a wish,

anāsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;
they don't make a wish,

āsaṇca anāsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;
they both do and do not make a wish,

nevāsaṃ nānāsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.
or they neither do nor don't make a wish.

Taṃ kissa hetu?
Why is that?

Ayoni hesā, bhūmija, phalassa adhigamāya.
Because that's an irrational way to win the fruit.

Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya.
Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sand in a bucket, sprinkling it thoroughly with water, and pressing it out.

Āsaṇcepi karitvā vālikaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya;
But by doing this, they couldn't extract any oil, regardless of whether they made a wish,

anāsaṇcepi karitvā vālikaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya;
didn't make a wish,

āsaṇca anāsaṇcepi karitvā vālikaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya;
both did and did not make a wish,

nevāsaṃ nānāsaṇcepi karitvā vālikaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya.
or neither did nor did not make a wish.

Taṃ kissa hetu?
Why is that?

Ayoni hesā, bhūmija, telassa adhigamāya.
Because that's an irrational way to extract oil.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādītthino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino te āsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;
And so it is for any ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether or not they make a wish.

anāsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

āsaṇca anāsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsaṇcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ visāṇato āviñcheyya.

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the horn of a newly-calved cow.

Āsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya;

But by doing this, they couldn't get any milk, regardless of whether they made a wish,

anāsañcepi karitvā ... pe ...

didn't make a wish,

āsañca anāsañcepi karitvā ... pe ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, khīrassa adhigamāya.

Because that's an irrational way to get milk.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittihino ... pe ...

And so it is for any ascetics and brahmins who have wrong view ...

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Seyyathāpi, bhūmija, puriso navanītattthiko navanītagavesī navanītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena āviñcheyya.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring water into a pot and churning it with a stick.

Āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya;

But by doing this, they couldn't produce any butter, regardless of whether they made a wish,

anāsañcepi karitvā ... pe ...

didn't make a wish,

āsañca anāsañcepi karitvā ... pe ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya,
abhabbo navanītassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, navanītassa adhigamāya.

Because that's an irrational way to produce butter.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittino ... pe ...

And so it is for any ascetics and brahmins who have wrong view ...

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya;

anāsañcepi karitvā ... pe ...

āsaṇca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Seyyathāpi, bhūmija, puriso aggitthiko aggigavesī aggipariyesanaṃ caramāno allāṃ
kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya.

*Suppose there was a person in need of fire. While wandering in search of fire, they tried
drilling a green, sappy log with a drill-stick.*

Āsañcepi karitvā allāṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya,
abhabbo aggissa adhigamāya;

But by doing this, they couldn't start a fire, regardless of whether they made a wish,

anāsañcepi karitvā ... pe ...

didn't make a wish,

āsaṇca anāsañcepi karitvā ... pe ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā allāṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya
abhimantheyya, abhabbo aggissa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, aggissa adhigamāya.

Because that's an irrational way to start a fire.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittino ... pe ...

And so it is for any ascetics and brahmins who have wrong view ...

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya;

anāsañcepi karitvā ... pe ...

āsaṇca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāñjīvā sammāvāyāmā sammāsaṭṭi sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

There are some ascetics and brahmins who have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. If they lead the spiritual life, they can win the fruit, regardless of whether they make a wish,

anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

they don't make a wish,

āsaṇca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

they both do and do not make a wish,

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

or they neither do nor do not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya.

Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sesame flour in a bucket, sprinkling it thoroughly with water, and pressing it out.

Āsañcepi karitvā tilapiṭṭhaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya;

By doing this, they could extract oil, regardless of whether they made a wish,

anāsañcepi karitvā ... pe ...

didn't make a wish,

āsaṇca anāsañcepi karitvā ... pe ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā tilapiṭṭhaṃ doniyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, telassa adhigamāya.

Because that's a rational way to extract oil.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ... pe ...

And so it is for any ascetics and brahmins who have right view ...

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsaṇca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ thanato āviñcheyya.

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the udder of a newly-calved cow.

Āsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya;

By doing this, they could get milk, regardless of whether they made a wish,

anāsañcepi karitvā ... pe ...

didn't make a wish,

āsañca anāsañcepi karitvā ... pe ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, khīrassa adhigamāya.

Because that's a rational way to get milk.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammāditthino ... pe ...

And so it is for any ascetics and brahmins who have right view ...

sammāsamādhino te āsañcepi karitvā ... pe ...

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Seyyathāpi, bhūmija, puriso navanītathiko navanītāgavesī navanītāpariyesanaṃ caramāno dadhiṃ kalase āsiñcitvā matthena āviñcheyya.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring curds into a pot and churning them with a stick.

Āsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navanītassa adhigamāya;

By doing this, they could produce butter, regardless of whether they made a wish,

anāsañcepi karitvā ...

didn't make a wish,

āsañca anāsañcepi karitvā ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navañitassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, navañitassa adhigamāya.

Because that's a rational way to produce butter.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ... pe ...

And so it is for any ascetics and brahmins who have right view ...

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ...

āsañca anāsañcepi karitvā ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Seyyathāpi, bhūmija, puriso aggitthiko aggigavesī aggipariyesanaṃ caramāno sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya;

Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a dried up, withered log with a drill-stick.

() āsañcepi karitvā ...

By doing this, they could start a fire, regardless of whether they made a wish,

anāsañcepi karitvā ...

didn't make a wish,

āsañca anāsañcepi karitvā ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, aggissa adhigamāya.

Because that's a rational way to start a fire.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ... pe ...

And so it is for any ascetics and brahmins who have right view ...

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Sace kho taṃ, bhūmija, jayasenassa rājakumārassa imā catasso upamā paṭibhāyeyyaṃ anacchariyaṃ te jayaseno rājakumāro pasādeyya, pasanno ca te pasannākāraṃ kareyyā”ti.

Bhūmija, it wouldn't be surprising if, had these four similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence.”

“Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāyissanti anacchariyā pubbe assutapubbā, seyyathāpi bhagavantā”ti?

“But sir, how could these four similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Bhūmija was happy with what the Buddha said.

Bhūmijasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Anuruddhasutta

With Anuruddha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho pañcakaṅgo thapati aññataraṃ purisaṃ āmantesi:

And then the master builder Pañcakaṅga addressed a man,

“ehi tvaṃ, ambho purisa, yenāyasmā anuruddho tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato anuruddhassa pāde sirasā vandāhi:

“Please, mister, go to Venerable Anuruddha, and in my name bow with your head to his feet.

Say to him,

‘pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandatī’ti;

‘Sir, the master builder Pañcakaṅga bows with his head to your feet.’

evaṅca vadehi:

And then ask him whether he

‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacattuttho bhattaṃ;

might accept tomorrow's meal from Pañcakaṅga together with the mendicant Saṅgha.

yena ca kira, bhante, āyasmā anuruddho pagevatarāṃ āgaccheyya;

And ask whether he might please come earlier than usual,

pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyenā””ti.

for Pañcakaṅga has many duties, and much work to do for the king.”

“Evam, bhante””ti kho so puriso pañcakaṅgassa thapatissa paṭissutvā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamtivā āyasantam anuruddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasantam anuruddhaṃ etadavoca:

“Yes, sir,” that man replied. He did as Pañcakaṅga asked, and

‘pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandati, evaṅca vadeti:

-

‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacattuttho bhattaṃ;

-

yena ca kira, bhante, āyasmā anuruddho pagevatarāṃ āgaccheyya;

-

pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyenā””ti.

-

Adhivāsesi kho āyasmā anuruddho tuṇhībhāvena.

Venerable Anuruddha consented in silence.

Atha kho āyasmā anuruddho tassā rattiya accayena pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena pañcakaṅgassa thapatissa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Then when the night had passed, Anuruddha robed up in the morning and, taking his bowl and robe, went to Pañcakaṅga's home, where he sat on the seat spread out.

Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Pañcakaṅga served and satisfied Anuruddha with his own hands with a variety of delicious foods.

Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ bhuttāviṃ onītapattapāṇiṃ aṇṇātaraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

When Anuruddha had eaten and washed his hands and bowl, Pañcakaṅga took a low seat, sat to one side,

Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ etadavoca:
and said to him:

“Idha maṃ, bhante, therā bhikkhū upasaṅkamitvā evamāhaṃsu:

“Sir, some senior mendicants have come to me and said,

‘appamāṇaṃ, gahapati, cetovimuttiṃ bhāvehi’*ti.*

‘Householder, develop the limitless release of heart.’

Ekacce therā evamāhaṃsu:

Others have said,

‘mahaggataṃ, gahapati, cetovimuttiṃ bhāvehi’*ti.*

‘Householder, develop the expansive release of heart.’

Yā cāyaṃ, bhante, appamāṇā cetovimutti yā ca mahaggatā cetovimutti—

Now, the limitless release of the heart and the expansive release of the heart:

ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekatthā byañjanaṃ eva nānaṃ”*ti?*
do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“Tena hi, gahapati, tamyevettha patibhātu, apannakante ito bhavissati”*ti.*

“Well then, householder, let me know what you think about this. Afterwards you’ll get it for sure.”

“Mayhaṃ kho, bhante, evaṃ hoti:

“Sir, this is what I think.

‘yā cāyaṃ appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā ekatthā byañjanaṃ eva nānaṃ’*”ti.*

The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing.”

“Yā cāyaṃ, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā nānatthā ceva nānābyañjanā ca.

“The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing.

Tadamināpetam, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

This is a way to understand how these things differ in both meaning and phrasing.

Katamā ca, gahapati, appamāṇā cetovimutti?

And what is the limitless release of the heart?

Idha, gahapati, bhikkhu mettāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsaḥagatena cetasā ...

They meditate spreading a heart full of compassion ...

muditāsaḥagatena cetasā ...

They meditate spreading a heart full of rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ vuccati, gahapati, appamāṇā cetovimutti.

This is called the limitless release of the heart.

Katamā ca, gahapati, mahaggatā cetovimutti?

And what is the expansive release of the heart?

Idha, gahapati, bhikkhu yāvataṃ ekaṃ rukkhamaḷaṃ mahaggatanti pharitvā adhimuccitvā viharati.

It's when a mendicant meditates determined on pervading the extent of a single tree root as expansive.

Ayaṃ vuccati, gahapati, mahaggatā cetovimutti.

This is called the expansive release of the heart.

Idha pana, gahapati, bhikkhu yāvataṃ dve vā tīṇi vā rukkhamaḷāni mahaggatanti pharitvā adhimuccitvā viharati.

Also, a mendicant meditates determined on pervading the extent of two or three tree roots ...

Ayampi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvataṃ ekaṃ gāmakkhettaṃ mahaggatanti pharitvā adhimuccitvā viharati.

a single village district ...

Ayampi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvataṃ dve vā tīṇi vā gāmakkhettāni mahaggatanti pharitvā adhimuccitvā viharati.

two or three village districts ...

Ayampi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvataṃ ekaṃ mahārajaṃ mahaggatanti pharitvā adhimuccitvā viharati.

a single kingdom ...

Ayampi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvataṃ dve vā tīṇi vā mahārajjāni mahaggatanti pharitvā adhimuccitvā viharati.

two or three kingdoms ...

Ayampi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvataṃ samuddapariyantaṃ pathaviṃ mahaggatanti pharitvā adhimuccitvā viharati.

this land surrounded by ocean.

Ayampi vuccati, gahapati, mahaggaṭā cetovimutti.

This too is called the expansive release of the heart.

Iminā kho etaṃ, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

This is a way to understand how these things differ in both meaning and phrasing.

Catasso kho imā gahapati, bhavūpapattiyo.

Householder, there are these four kinds of rebirth in a future life.

Katamā catasso?

What four?

Idha, gahapati, ekacco ‘parittābhā’ti pharitvā adhimuccitvā viharati.

Take someone who meditates determined on pervading ‘limited radiance’.

So kāyassa bhedaṃ paraṃ maraṇaṃ parittābhānaṃ devānaṃ saṃsāraṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of limited radiance.

Idha pana, gahapati, ekacco ‘appamāṇābhā’ti pharitvā adhimuccitvā viharati.

Next, take someone who meditates determined on pervading ‘limitless radiance’.

So kāyassa bhedaṃ paraṃ maraṇaṃ appamāṇābhānaṃ devānaṃ saṃsāraṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of limitless radiance.

Idha pana, gahapati, ekacco ‘saṅkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati.

Next, take someone who meditates determined on pervading ‘corrupted radiance’.

So kāyassa bhedaṃ paraṃ maraṇaṃ saṅkiliṭṭhābhānaṃ devānaṃ saṃsāraṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance.

Idha pana, gahapati, ekacco ‘parisuddhābhā’ti pharitvā adhimuccitvā viharati.

Next, take someone who meditates determined on pervading ‘pure radiance’.

So kāyassa bhedaṃ paraṃ maraṇaṃ parisuddhābhānaṃ devānaṃ saṃsāraṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance.

Imā kho, gahapati, catasso bhavūpapattiyo.

These are the four kinds of rebirth in a future life.

Hoti kho so, gahapati, samayo, yā tā devatā ekajjhaṃ sannipatanti, tasmaṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattaṇhi kho paññāyati no ca ābhānānattaṃ.

There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their radiance.

Seyyathāpi, gahapati, puriso sambahulāni telappadīpāni ekaṃ gharaṃ paveseyya.

It’s like when a person brings several oil lamps into one house.

Tesaṃ ekaṃ gharaṃ pavesitānaṃ accinānattaṇhi kho paññāyetha, no ca ābhānānattaṃ;

You can detect a difference in their flames, but not in their radiance.

evameva kho, gahapati, hoti kho so samayo, yā tā devatā ekajjhaṃ sannipatanti tasmaṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattaṇhi kho paññāyati, no ca ābhānānattaṃ.

In the same way, when the deities gather together as one, a difference in their color is evident, but not in their radiance.

Hoti kho so, gahapati, samayo, yā tā devatā tato vipakkamanti, tasmaṃ tato vipakkamantīnaṃ vaṇṇanānattaṇceva paññāyati ābhānānattaṇca.

There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their radiance is evident.

Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā gharā nīhareyya.
It's like when a person takes those several oil lamps out of that house.

Tesaṃ tato nīhatānaṃ accinānattañceva paññāyetha ābhānānattañca;
You can detect a difference both in their flames and also in their radiance.

evameva kho, gahapati, hoti kho so samayo, yā tā devatā tato vipakkamanti, tesaṃ tato vipakkamantīnaṃ vaṇṇanānattañceva paññāyati ābhānānattañca.
In the same way, when the deities go their separate ways, a difference both in their color and also in their radiance is evident.

Na kho, gahapati, tesaṃ devatānaṃ evaṃ hoti:
It's not that those deities think,

‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā’, api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhīramanti.
‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that's where they take pleasure.

Seyyathāpi, gahapati, makkhikānaṃ kājena vā piṭakena vā harīyamānānaṃ na evaṃ hoti:
It's like when flies are being carried along on a carrying-pole or basket. It's not that they think,

‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā’, api ca yattha yattheva tā makkhikā abhinivisanti tattha tattheva tā makkhikā abhīramanti;
‘What we have is permanent, lasting, and eternal.’ Rather, wherever those flies cling, that's where they take pleasure.

evameva kho, gahapati, tesaṃ devatānaṃ na evaṃ hoti:
In the same way, it's not that those deities think,

‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā’, api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhīramanti”ti.
‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that's where they take pleasure.”

Evaṃ vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddhaṃ etadavoca:
When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha:

“sādhu, bhante anuruddha.
“Good, Venerable Anuruddha!

Atthi ca me ettha uttarīṃ paṭipucchitabbaṃ.
I have a further question about this.

Yā tā, bhante, devatā ābhā sabbā tā parittābhā udāhu santettha ekaccā devatā appamāṇābhā”ti?
Do all the radiant deities have limited radiance, or do some there have limitless radiance?”

“Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti.
“In that respect, Reverend Kaccāna, some deities there have limited radiance, while some have limitless radiance.”

“Ko nu kho, bhante anuruddha, hetu ko paccayo yena tesaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti?
“What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance?”

“Tena hāvuso kaccāna, taṃyevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi.
“Well then, Reverend Kaccāna, I'll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, āvuso kaccāna,
What do you think, Reverend Kaccāna?

yyāyaṃ bhikkhu yāvataṃ ekam rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of a single tree root, or two or three tree roots?”

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ dve vā tīṇi vā rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

“When a mendicant meditates on two or three tree roots.”

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna,
“What do you think, Reverend Kaccāna?

yyāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ ekam gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of two or three tree roots, or a single village district ...

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ ekam gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yyāyaṃ bhikkhu yāvataṃ ekam gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

two or three village districts ...

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ dve vā tīṇi vā gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yyāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ ekam mahārajjaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

a single kingdom ...

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ ekam mahārajjaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvataṃ ekam mahārajjam ‘mahaggatan’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā mahārajjāni ‘mahaggatan’ti pharitvā adhimuccitvā viharati—
two or three kingdoms ...

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ dve vā tīṇi vā mahārajjāni ‘mahaggatan’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā mahārajjāni ‘mahaggatan’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ samuddapariyantaṃ pathaviṃ ‘mahaggatan’ti pharitvā adhimuccitvā viharati—
this land surrounded by ocean?”

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ samuddapariyantaṃ pathaviṃ ‘mahaggatan’ti pharitvā adhimuccitvā viharati—
“When a mendicant meditates on this land surrounded by ocean.”

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti?

“Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo, yena tāsāṃ devatānaṃ ekam devanikāyaṃ upapannānaṃ santettha ekaccā devatā paritābhā, santi panettha ekaccā devatā appamāṇābhā”ti.
“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance.”

“Sādhu, bhante anuruddha.
“Good, Venerable Anuruddha!”

Atthi ca me ettha uttarim paṭipucchitabbaṃ.
I have a further question about this.

Yāvataṃ, bhante, devatā ābhā sabbā tā saṃkiliṭṭhābhā udāhu santettha ekaccā devatā parisuddhābhā”ti?
Do all the radiant deities have corrupted radiance, or do some there have pure radiance?”

“Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.
“In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance.”

“Ko nu kho, bhante, anuruddha, hetu ko paccayo, yena tāsāṃ devatānaṃ ekam devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti?
“What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?”

“Tena hāvuso kaccāna, upamaṃ te karissāmi.
“Well then, Reverend Kaccāna, I shall give you a simile.

Upamāyapidhekacce viññū purisā bhāsitaṃ atthaṃ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi aparisuddhaṃ vaṭṭipi aparisuddhā.

Suppose an oil lamp was burning with impure oil and impure wick.

So telassapi aparisuddhattā vaṭṭiyāpi aparisuddhattā andhandhaṃ viya jhāyati;

Because of the impurity of the oil and the wick it burns dimly, as it were.

evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘saṃkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati,

In the same way, take some mendicant who meditates determined on pervading ‘corrupted radiance’.

tassa kāyadutṭhullampi na suppatippassaddhaṃ hoti, thinamiddhampi na susamūhataṃ hoti, uddhaccakukkuccampi na suppaṭivinitaṃ hoti.

Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse is not completely eliminated.

So kāyadutṭhullassapi na suppatippassaddhattā thinamiddhassapi na susamūhatattā uddhaccakukkuccassapi na suppaṭivinitattā andhandhaṃ viya jhāyati.

Because of this they practice absorption dimly, as it were.

So kāyassa bhedaṃ paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ saṃsāraṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance.

Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi parisuddhaṃ vaṭṭipi parisuddhā.

Suppose an oil lamp was burning with pure oil and pure wick.

So telassapi parisuddhattā vaṭṭiyāpi parisuddhattā na andhandhaṃ viya jhāyati;

Because of the purity of the oil and the wick it doesn’t burn dimly, as it were.

evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘parisuddhābhā’ti pharitvā adhimuccitvā viharati.

In the same way, take some mendicant who meditates determined on pervading ‘pure radiance’.

Tassa kāyadutṭhullampi suppatippassaddhaṃ hoti, thinamiddhampi susamūhataṃ hoti, uddhaccakukkuccampi suppaṭivinitaṃ hoti.

Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated.

So kāyadutṭhullassapi suppatippassaddhattā thinamiddhassapi susamūhatattā uddhaccakukkuccassapi suppaṭivinitattā na andhandhaṃ viya jhāyati.

Because of this they don’t practice absorption dimly, as it were.

So kāyassa bhedaṃ paraṃ maraṇā parisuddhābhānaṃ devānaṃ saṃsāraṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance.

Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo yena tāsāṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.

“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance.”

Evam vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddhaṃ etadavoca:

When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha,

“sādhū, bhante anuruddha.

“Good, Venerable Anuruddha!

Na, bhante, āyasmā anuruddho evamāha:

Venerable Anuruddha, you don’t say,

‘evaṃ me sutan’ti vā ‘evaṃ arahati bhavitun’ti vā;
‘So I have heard’ or ‘It ought to be like this.’

atha ca pana, bhante, āyasmā anuruddho ‘evampi tā devatā, itipi tā devatā’tveva bhāsati.
Rather, you say: ‘These deities are like this, those deities are like that.’

Tassa mayhaṃ, bhante, evaṃ hoti:
Sir, it occurs to me,

‘addhā āyasmatā anuruddhena tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā”’ti.
‘Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.’”

“Addhā kho ayaṃ, āvuso kaccāna, āsajja upanīya vācā bhāsītā,
“Your words are clearly invasive and intrusive, Reverend Kaccāna.

api ca te ahaṃ byākarissāmi:
Nevertheless, I will answer you.

‘dīgharattaṃ kho me, āvuso kaccāna, tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā”’ti.
For a long time I have previously lived together with those deities, conversed, and engaged in discussion.”

Evaṃ vutte, āyasmā sabhiyo kaccāno pañcakaṇḍaṃ thapatiṃ etadavoca:
When he had spoken, Venerable Abhiya Kaccāna said to Pañcakaṇḍa the master builder,

“lābhā te, gahapati, suladdhaṃ te, gahapati,
“You’re fortunate, householder, so very fortunate,

yaṃ tvañceva taṃ kaṅkhādhammaṃ pahāsi, mayañcimaṃ dhammapariyāyaṃ alatthamhā savanāyā”’ti.
to have given up your state of uncertainty, and to have got the chance to listen to this exposition of the teaching.”

Anuruddhasuttaṃ niṭṭhitaṃ sattamaṃ.

Upakkilesasutta

Corruptions

Evam me sutam—

So I have heard.

ekam samayam bhagavā kosambiyam viharati ghositārāme.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena kosambiyam bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so bhikkhu bhagavantam etadavoca:

Then a mendicant went up to the Buddha, bowed, stood to one side, and told him what was happening, adding:

“idha, bhante, kosambiyam bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Sādhu, bhante, bhagavā yena te bhikkhū tenupasaṅkamatu anukampaṃ upādāyā”ti.

“Please, sir go to those mendicants out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

Then the Buddha went up to those mendicants and said,

“alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahamaṃ, mā viggahaṃ, mā vivādan”ti.

“Enough, mendicants! Stop arguing, quarreling, and fighting.”

Evam vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants said to the Buddha,

“āgaṃetu, bhante.

“Wait, sir!

Bhagavā dhammassāmī;

Let the Buddha, the Lord of the Dhamma,

apposukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu;

remain passive, dwelling in blissful meditation in the present life.

mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāma”ti.

We will be known for this arguing, quarreling, and fighting.”

Dutiyampi kho bhagavā te bhikkhū etadavoca:

For a second time ...

“alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahamaṃ, mā viggahaṃ, mā vivādan”ti.

Dutiyampi kho so bhikkhu bhagavantam etadavoca:

“āgaṃetu, bhante.

Bhagavā dhammassāmī;

appossukko, bhante, bhagavā ditṭhadhammasukhavihāraṃ anuyutto viharatu;

mayametenā bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti.

Tatiyampi kho bhagavā te bhikkhū etadavoca:

and a third time the Buddha said to those mendicants,

“alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalaḥaṃ, mā viggahaṃ, mā vivādan”ti.

“Enough, mendicants! Stop arguing, quarreling, and fighting.”

Tatiyampi kho so bhikkhu bhagavantam etadavoca:

For a third time that mendicant said to the Buddha,

“āgametu, bhante.

“Wait, sir!

Bhagavā dhammassāmī;

Let the Buddha, the Lord of the Dhamma,

appossukko, bhante, bhagavā ditṭhadhammasukhavihāraṃ anuyutto viharatu;

remain passive, dwelling in blissful meditation in the present life.

mayametenā bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti.

We will be known for this arguing, quarreling, and fighting.”

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya kosambim piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms.

Kosambiyam piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya ṭhitakova imā gāthā abhāsi:

After the meal, on his return from alms-round, he set his lodgings in order. Taking his bowl and robe, he recited these verses while standing right there:

“Puthusaddo samajano,

“When many voices shout at once,

na bālo koci maññatha;

no-one thinks that they’re a fool!

Samghasmim bhijjamānasmim,

While the Saṅgha’s being split,

nāññaṃ bhiyyo amaññaruṃ.

none thought another to be better.

Parimuṭṭhā paṇḍitābhāsā,

Dolts pretending to be astute,

vācāgocarabhāṇino;

they talk, their words right out of bounds.

Yāvicchanti mukhāyāmaṃ,

They blab at will, their mouths agape,

yena nītā na taṃ vidū.

and no-one knows what leads them on.

Akkocchi maṃ avadhi maṃ,

‘He abused me, he hit me!’

ajini maṃ ahāsi me;

He beat me, he took from me!’

Ye ca taṃ upanayhanti,
Those who cling to hate like this

veraṃ tesaṃ na sammati.
never settle their enmity.

Akkocchi maṃ avadhi maṃ,
'He abused me, he hit me!'

ajini maṃ ahāsi me;
He beat me, he took from me!'

Ye ca taṃ nupanayhanti,
Those who never cling to hate

veraṃ tesūpasammati.
always settle their enmity.

Na hi verena verāni,
For enmity in this world

sammantīdha kudācanaṃ;
is never settled by enmity.

Averena ca sammanti,
It's only settled by love:

esa dhammo sanantano.
this is an ancient principle.

Pare ca na vijānanti,
Others don't understand

mayamettha yamāmase;
that our lives must have limits.

Ye ca tattha vijānanti,
The clever ones who know this

tato sammanti medhagā.
settle their quarrels right away.

Aṭṭhicchinnā pānahaṛā,
Breakers of bones and takers of life,

gavassadhanahārino;
thieves of cattle, horses, wealth,

Ratṭhaṃ vilumpamānānaṃ,
those who plunder the nation:

tesampi hoti saṅgati;
even they can come together,

Kasmā tumhākaṃ no siyā.
so why on earth can't you?

Sace labhetha nipakaṃ sahāyaṃ,
If you find an alert companion,

Saddhiṃ caraṃ sādhuvihāri dhīraṃ;
a wise and virtuous friend,

Abhibhuyya sabbāni parissayāni,
then, overcoming all challenges,

Careyya tenattamano satīmā.
wander with them, joyful and mindful.

No ce labhetha nipakaṃ saḥāyaṃ,
If you find no alert companion,

Saddhiṃ caraṃ sādhuviḥārī dhīraṃ;
no wise and virtuous friend,

Rājāva ratthaṃ vijitaṃ pahāya,
then, like a king who flees his conquered realm,

Eko care mātaṅgarañña nāgo.
wander alone like a tusker in the wilds.

Ekassa caritaṃ seyyo,
It's better to wander alone,

Natthi bāle saḥāyatā;
for a fool can never be a friend.

Eko care na ca pāpāni kayirā,
Wander alone and do no wrong,

Appossukko mātaṅgarañña nāgo”ti.
at ease like a tusker in the wilds.”

Atha kho bhagavā ṭhitakova imā gāthā bhāsivā yena bālakaloṇakāragāmo
tenupasaṅkami.
*After speaking these verses while standing, the Buddha went to the village of the child
salt-miners,*

Tena kho pana samayena āyasmā bhagu bālakaloṇakāragāme viharati.
where Venerable Bhagu was staying at the time.

Addasā kho āyasmā bhagu bhagavantaṃ dūratova āgacchantaṃ.
Bhagu saw the Buddha coming off in the distance,

Disvāna āsanaṃ paññāpesi udakañca pādānaṃ dhovanaṃ.
so he spread out a seat and placed water for washing the feet.

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Nisajja pāde pakkhālesi.
and washed his feet.

Āyasmāpi kho bhagu bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Bhagu bowed to the Buddha and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaguṃ bhagavā etadavoca:
The Buddha said to him,

“kacci, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamasī”ti?
*“I hope you’re keeping well, mendicant; I hope you’re all right. And I hope you’re having no
trouble getting alms-food.”*

“Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na cāhaṃ, bhante, piṇḍakena
kilamāmi”ti.
“I’m keeping well, sir; I’m all right. And I’m having no trouble getting alms-food.”

Atha kho bhagavā āyasmantaṃ bhaguṃ dhammiyā kathāya sandassetvā
samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ yena pācīnavamsadāyo
tenupasaṅkami.

*Then the Buddha educated, encouraged, fired up, and inspired Bhagu with a Dhamma talk,
after which he got up from his seat and set out for the Eastern Bamboo Park.*

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo
pācīnavamsadāye viharanti.

*Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the Eastern
Bamboo Park.*

Addasā kho dāyapālo bhagavantam dūratova āgacchantam.

The park keeper saw the Buddha coming off in the distance

Disvāna bhagavantam etadavoca:

and said to the Buddha,

“mā, mahāsaṃaṇa, etaṃ dāyaṃ pāvīsi.

“Don’t come into this park, ascetic.

Santettha tayo kulaputtā attakāmarūpā viharanti.

There are three gentlemen who love themselves staying here.

Mā tesam aphāsumakāsi”ti.

Don’t disturb them.”

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa.

Anuruddha heard the park keeper conversing with the Buddha,

Sutvāna dāyapālam etadavoca:

and said to him,

“mā, āvuso dāyapāla, bhagavantam vāresi.

“Don’t keep the Buddha out, good park keeper!

Satthā no bhagavā anuppatto”ti.

Our Teacher, the Blessed One, has arrived.”

Atha kho āyasmā anuruddho yenāyasmā ca nandiyo yenāyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantaṇca nandiyaṃ āyasmantaṇca kimilaṃ etadavoca:

Then Anuruddha went to Nandiya and Kimbila, and said to them,

“abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no bhagavā anuppatto”ti.

“Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”

Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam paccuggantvā

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha.

eko bhagavato pattacīvaram paṭiggahehi, eko āsanaṃ paññapesi, eko pādodakaṃ upatthapesi.

One received his bowl and robe, one spread out a seat, and one set out water for washing his feet.

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out

Nisajja pāde pakkhālesi.

and washed his feet.

Tepi kho āyasmanto bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu.

Those venerables bowed and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddham bhagavā etadavoca:

The Buddha said to Anuruddha,

“kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti?

“I hope you’re keeping well, Anuruddha and friends; I hope you’re all right. And I hope you’re having no trouble getting alms-food.”

“Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na ca mayaṃ, bhante, piṇḍakena kilamāma”ti.

“We’re keeping well, sir; we’re all right. And we’re having no trouble getting alms-food.”

“Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

“Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

“Indeed, sir, we live in harmony as you say.”

“Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“But how do you live this way?”

“Idha mayaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘lābhā vata me, suladdhaṃ vata me

‘I’m fortunate, so very fortunate,

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi’ti.

to live together with spiritual companions such as these.’

Tassa mayaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa, mayaṃ, bhante, evaṃ hoti:

I think:

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattheyyaṃ’ti.

‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

And that’s what I do.

Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittaṃ”ti.

Though we’re different in body, sir, we’re one in mind, it seems to me.”

Āyasmāpi kho nandiyo ... pe ...

And the venerables Nandiya and Kimbila spoke likewise, and they added:

āyasmāpi kho kimilo bhagavantaṃ etadavoca:

“mayhampi kho, bhante, evaṃ hoti:

‘lābhā vata me, suladdhaṃ vata me

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi’ti.

Tassa mayaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa mayhaṃ, bhante, evaṃ hoti:

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattheyyaṃ’ti.

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittanti.

Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

“That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

“Sādhū sādhū, anuruddhā.

“Good, good, Anuruddha and friends!

Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

But I hope you’re living diligently, keen, and resolute?”

“Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

“Indeed, sir, we live diligently.”

“Yathā kathaṃ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

“But how do you live this way?”

“Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanāni paññāpeti, pāṇīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti.

“In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin.

Yo pacchā gāmato piṇḍāya paṭikkamati—sace hoti bhuttāvaseso, sace ākaṅkhati, bhunñati; no ce ākaṅkhati, appaharite vā chaḍḍeti apāṇake vā udae opilāpeti—

If there’s anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.

so āsanāni paṭisāmeti, pāṇīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, bhattaggaṃ sammajjati.

Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory.

Yo passati pāṇīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upaṭṭhāpeti.

If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up.

Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema, na teva mayaṃ, bhante, tappaccayā vācam bhindāma.

If he can’t do it, he summons another with a wave of the hand, and they set it up by lifting it with their hands. But we don’t break into speech for that reason.

Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattiṃ dhammiyā kathāya sannisīdāma.

And every five days we sit together for the whole night and discuss the teachings.

Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

That’s how we live diligently, keen, and resolute.”

“Sādhū sādhū, anuruddhā.

“Good, good, Anuruddha and friends!

Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ uttari manussadhammā alamariyañānadassanaviseso adhigato phāsuvihāro”ti?

But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“Idha mayaṃ, bhante, appamattā ātāpino pahitattā viharantā obhāsañceva sañjānāma dassanañca rūpānaṃ.

“Well, sir, while meditating diligent, keen, and resolute, we perceive both light and vision of forms.

So kho pana no obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ;

But before long the light and the vision of forms vanish.

tañca nimittaṃ nappaṭivijjhāmā”ti.

We haven’t worked out the reason for that.”

“Taṃ kho pana vo, anuruddhā, nimittaṃ paṭivijjhitabbaṃ.

“Well, you should work out the reason for that.

Ahampi sudaṃ, anuruddhā, pubbeva sambodhā anabhisambuddho bodhisattova samāno obhāsañceva sañjānāmi dassanañca rūpānaṃ.

Before my awakening—when I was still unawakened but intent on awakening—I too perceived both light and vision of forms.

So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ.

But before long my light and vision of forms vanished.

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpānaṃ’ti?

‘What’s the cause, what’s the reason why my light and vision of forms vanish?’

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

‘vicikicchā kho me udapādi, vicikicchādhikaraṇaṃ pana me samādhi cavi.

‘Doubt arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissatī”ti. (1)

I’ll make sure that doubt will not arise in me again.’

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi dassanañca rūpānaṃ.

While meditating diligent, keen, and resolute, I perceived both light and vision of forms.

So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ.

But before long my light and vision of forms vanished.

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpānaṃ’ti?

‘What’s the cause, what’s the reason why my light and vision of forms vanish?’

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

‘amanasikāro kho me udapādi, amanasikārādhikaraṇaṃ pana me samādhi cavi.

‘Loss of focus arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro'ti.
(2)

I'll make sure that neither doubt nor loss of focus will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

'thinamiddhaṃ kho me udapādi, thinamiddhādhikaraṇaṇca pana me samādhī cavi.

'Dullness and drowsiness arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ'ti. (3)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

'chambhitattaṃ kho me udapādi, chambhitattādhikaraṇaṇca pana me samādhī cavi.

'Terror arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

Seyyathāpi, anuruddhā, puriso addhānamaggappaṭipanno, tassa ubhatopasse vaṭṭakā uppatteyyuṃ, tassa tatonidānaṃ chambhitattaṃ uppajjeyya;

Suppose a person was traveling along a road, and killers were to spring out at them from both sides. They'd feel terrified because of that.

evameva kho me, anuruddhā, chambhitattaṃ udapādi, chambhitattādhikaraṇaṇca pana me samādhī cavi.

In the same way, terror arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ'ti. (4)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

'uppilāṃ kho me udapādi, uppilādhikaraṇaṇca pana me samādhī cavi.

'Excitement arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

Seyyathāpi, anuruddhā, puriso ekaṃ nidhimukhaṃ gavesanto sakideva pañcanidhimukhāni adhigaccheyya, tassa tatonidānaṃ uppilāṃ uppajjeyya;

Suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across five entrances! They'd feel excited because of that.

evameva kho me, anuruddhā, uppilaṃ udapādi, uppiḷādhikaraṇaṇca pana me samādhī cavi.

In the same way, excitement arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ'ti. (5)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

‘duṭṭhullaṃ kho me udapādi, duṭṭhullādhikaraṇaṇca pana me samādhī cavi.

'Discomfort arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ'ti. (6)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

‘accāraddhavīriyaṃ kho me udapādi, accāraddhavīriyādhikaraṇaṇca pana me samādhī cavi.

'Excessive energy arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

Seyyathāpi, anuruddhā, puriso ubhohi hatthehi vaṭṭakaṃ gālhaṃ gaṇheyya, so tattheva patameyya;

Suppose a person was to grip a quail too tightly in this hands—it would die right there.

evameva kho me, anuruddhā, accāraddhavīriyaṃ udapādi, accāraddhavīriyādhikaraṇaṇca pana me samādhī cavi.

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ'ti. (7)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

‘atilīnavīriyaṃ kho me udapādi, atilīnavīriyādhikaraṇaṇca pana me samādhī cavi.

'Overly lax energy arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

Seyyathāpi, anuruddhā, puriso vaṭṭakaṃ sithilaṃ gaṇheyya, so tassa hatthato uppateyya;

Suppose a person was to grip a quail too loosely—it would fly out of their hands.

evameva kho me, anuruddhā, atilīnavīriyaṃ udapādi, atilīnavīriyādhikaraṇaṇca pana me samādhi cavi.

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilāṃ, na duṭṭhullāṃ, na accāraddhavīriyaṃ, na atilīnavīriyaṃ'ti. (8)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

‘abhiyappā kho me udapādi, abhiyappādhikaraṇaṇca pana me samādhi cavi.

'Longing arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilāṃ, na duṭṭhullāṃ, na accāraddhavīriyaṃ, na atilīnavīriyaṃ, na abhiyappā'ti. (9)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing will arise in me again.'

So kho ahaṃ, anuruddhā ... pe ...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

‘nānattasaññā kho me udapādi, nānattasaññādhikaraṇaṇca pana me samādhi cavi.

'Perceptions of diversity arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilāṃ, na duṭṭhullāṃ, na accāraddhavīriyaṃ, na atilīnavīriyaṃ, na abhiyappā, na nānattasaññā'ti. (10)

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity will arise in me again.'

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi dassanañca rūpānaṃ.

While meditating diligent, keen, and resolute, I perceived both light and vision of forms.

So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ.

But before long my light and vision of forms vanished.

Tassa mayhaṃ anuruddhā etadahosi:

It occurred to me:

‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpānaṃ’ti.
‘What’s the cause, what’s the reason why my light and vision of forms vanish?’

Tassa mayhaṃ, anuruddhā, etadahosi:
It occurred to me:

‘atinijjhāyitattaṃ kho me rūpānaṃ udapādi, atinijjhāyitattādhikaraṇaṃ pana me rūpānaṃ samādhī cavi.
‘Excessive concentration on forms arose in me, and because of that my immersion fell away.

Samādhimhi cūte obhāso antaradhāyati dassanañca rūpānaṃ.
When immersion falls away, the light and vision of forms vanish.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppīlaṃ, na duṭṭhullaṃ, na accāradhaviṛiyaṃ, na atilīnavīriyaṃ, na abhijappā, na nānattasaññā, na atinijjhāyitattaṃ rūpānaṃ’ti. (11)
I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity nor excessive concentration on forms will arise in me again.’

So kho ahaṃ, anuruddhā, ‘vicikicchā cittassa upakkilesaṃ’ti—
When I understood that doubt is a corruption of the mind, I gave it up.

iti veditvā vicikicchaṃ cittassa upakkilesaṃ pajahim, ‘amanasikāro cittassa upakkilesaṃ’ti—
When I understood that loss of focus,

iti veditvā amanasikāraṃ cittassa upakkilesaṃ pajahim, ‘thinamiddhaṃ cittassa upakkilesaṃ’ti—
dullness and drowsiness,

iti veditvā thinamiddhaṃ cittassa upakkilesaṃ pajahim, ‘chambhitattaṃ cittassa upakkilesaṃ’ti—
terror,

iti veditvā chambhitattaṃ cittassa upakkilesaṃ pajahim, ‘uppīlaṃ cittassa upakkilesaṃ’ti—
excitement,

iti veditvā uppīlaṃ cittassa upakkilesaṃ pajahim, ‘duṭṭhullaṃ cittassa upakkilesaṃ’ti—
discomfort,

iti veditvā duṭṭhullaṃ cittassa upakkilesaṃ pajahim, ‘accāradhaviṛiyaṃ cittassa upakkilesaṃ’ti—
excessive energy,

iti veditvā accāradhaviṛiyaṃ cittassa upakkilesaṃ pajahim, ‘atilīnavīriyaṃ cittassa upakkilesaṃ’ti—
overly lax energy,

iti veditvā atilīnavīriyaṃ cittassa upakkilesaṃ pajahim, ‘abhijappā cittassa upakkilesaṃ’ti—
longing,

iti veditvā abhijappaṃ cittassa upakkilesaṃ pajahim, ‘nānattasaññā cittassa upakkilesaṃ’ti—
perception of diversity,

iti veditvā nānattasaññaṃ cittassa upakkilesaṃ pajahim, ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesaṃ’ti—
and excessive concentration on forms are corruptions of the mind, I gave them up.

iti veditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesaṃ pajahim.

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsāñhi kho sañjānāmi, na ca rūpāni passāmi;

While meditating diligent, keen, and resolute, I perceived light but did not see forms,

rūpāni hi kho passāmi, na ca obhāsaṃ sañjānāmi:

or I saw forms, but did not see light.

‘kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’.

And this went on for a whole night, a whole day, even a whole night and day.

Tassa mayhaṃ, anuruddhā, etadahosi:

I thought:

‘ko nu kho hetu ko paccayo yvāhaṃ obhāsāñhi kho sañjānāmi na ca rūpāni passāmi;

‘What is the cause, what is the reason for this?’

rūpāni hi kho passāmi na ca obhāsaṃ sañjānāmi—

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’ti.

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

‘yasmiñhi kho ahaṃ samaye rūpanimittaṃ amanasikarivā obhāsanimittaṃ manasi karomi, obhāsāñhi kho tasmīṃ samaye sañjānāmi, na ca rūpāni passāmi.

‘When I don’t focus on the foundation of the forms, but focus on the foundation of the light, then I perceive light and do not see forms.

Yasmiṃ panāhaṃ samaye obhāsanimittaṃ amanasikarivā rūpanimittaṃ manasi karomi, rūpāni hi kho tasmīṃ samaye passāmi na ca obhāsaṃ sañjānāmi—

But when I don’t focus on the foundation of the light, but focus on the foundation of the forms, then I see forms and do not perceive light.

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’ti.

And this goes on for a whole night, a whole day, even a whole night and day.’

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi;

While meditating diligent, keen, and resolute, I perceived limited light and saw limited forms,

appamāṇaṇceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi:

or I perceived limitless light and saw limitless forms.

‘kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’.

And this went on for a whole night, a whole day, even a whole night and day.

Tassa mayhaṃ, anuruddhā, etadahosi:

I thought:

‘ko nu kho hetu ko paccayo yvāhaṃ parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi;

‘What is the cause, what is the reason for this?’

appamāṇaṇceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi—

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’ti.

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

‘yasmiṃ kho me samaye paritto samādhī hoti, parittaṃ me tasmīṃ samaye cakkhu hoti.

‘When my immersion is limited, then my vision is limited,

Sohaṃ parittena cakkhunā parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi.

and with limited vision I perceive limited light and see limited forms.

Yasmiṃ pana me samaye appamāṇo samādhi hoti, appamāṇaṃ me tasmiṃ samaye cakkhu hoti.

But when my immersion is limitless, then my vision is limitless,

Sohaṃ appamāṇena cakkhunā appamāṇañceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi—

and with limitless vision I perceive limitless light and see limitless forms.

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivan’ti.

And this goes on for a whole night, a whole day, even a whole night and day.’

Yato kho me, anuruddhā, ‘vicikicchā cittassa upakkilesa’ti—

When I understood that doubt,

iti veditvā vicikicchā cittassa upakkilesa pahīno ahoṣi, ‘amanasikāro cittassa upakkilesa’ti—

loss of focus,

iti veditvā amanasikāro cittassa upakkilesa pahīno ahoṣi, ‘thinamiddhaṃ cittassa upakkilesa’ti—

dullness and drowsiness,

iti veditvā thinamiddhaṃ cittassa upakkilesa pahīno ahoṣi, ‘chambhitattaṃ cittassa upakkilesa’ti—

terror,

iti veditvā chambhitattaṃ cittassa upakkilesa pahīno ahoṣi, ‘uppiḷaṃ cittassa upakkilesa’ti—

excitement,

iti veditvā uppiḷaṃ cittassa upakkilesa pahīno ahoṣi, ‘duṭṭhullaṃ cittassa upakkilesa’ti—

discomfort,

iti veditvā duṭṭhullaṃ cittassa upakkilesa pahīno ahoṣi, ‘accāraddhavīriyaṃ cittassa upakkilesa’ti—

excessive energy,

iti veditvā accāraddhavīriyaṃ cittassa upakkilesa pahīno ahoṣi, ‘atīlīnavīriyaṃ cittassa upakkilesa’ti—

overly lax energy,

iti veditvā atīlīnavīriyaṃ cittassa upakkilesa pahīno ahoṣi, ‘abhijappā cittassa upakkilesa’ti—

longing,

iti veditvā abhijappā cittassa upakkilesa pahīno ahoṣi, ‘nānattasaññā cittassa upakkilesa’ti—

perception of diversity,

iti veditvā nānattasaññā cittassa upakkilesa pahīno ahoṣi, ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa’ti—

and excessive concentration on forms are corruptions of the mind, I gave them up.

iti veditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa pahīno ahoṣi.

Tassa mayhaṃ, anuruddhā, etadahosi:

I thought:

‘ye kho me cittassa upakkilesā te me pahīnā.

‘I’ve given up my mental corruptions.

Handa dānāhaṃ tividhena samādhim bhāvemī'ti.

Now let me develop immersion in three ways.'

So kho ahaṃ, anuruddhā, savitakkampi savicāraṃ samādhim bhāvesiṃ, avitakkampi vicāramattaṃ samādhim bhāvesiṃ, avitakkampi avicāraṃ samādhim bhāvesiṃ, sappītikampi samādhim bhāvesiṃ, nippītikampi samādhim bhāvesiṃ, sātasaḥagatampi samādhim bhāvesiṃ, upekkhāsahagatampi samādhim bhāvesiṃ.

I developed immersion while placing the mind and keeping it connected; without placing the mind, but just keeping it connected; without placing the mind or keeping it connected; with rapture; without rapture; with pleasure; with equanimity.

Yato kho me, anuruddhā, savitakkopi savicāro samādhi bhāvito ahosi, avitakkopi vicāramatto samādhi bhāvito ahosi, avitakkopi avicāro samādhi bhāvito ahosi, sappītikopi samādhi bhāvito ahosi, nippītikopi samādhi bhāvito ahosi, sātasaḥagatopi samādhi bhāvito ahosi, upekkhāsahagatopi samādhi bhāvito ahosi.

When I had developed immersion in these ways,

Ñānañca pana me dassanaṃ udapādi,

the knowledge and vision arose in me;

akuppā me cetovimutti. Ayamantimā jāti, natthi dāni punabbhavo'ti.

'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Anuruddha was happy with what the Buddha said.

Upakkilesasuttaṃ niṭṭhitaṃ aṭṭhamam.

Bālapaṇḍitasutta

The Foolish and the Astute

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:

“Tīnimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni.

“These are the three characteristics, signs, and manifestations of a fool.

Katamāni tīni?

What three?

Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī ca dukkaṭakammaḥkāri ca.

A fool thinks poorly, speaks poorly, and acts poorly.

No cetam, bhikkhave, bālo duccintitacintī ca abhaviṣṣa dubbhāsitaḥbhāsī ca dukkaṭakammaḥkāri ca kena naṃ paṇḍitā jāneyyūṃ:

If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them,

‘bālo ayaṃ bhavaṃ asappuriso’ti?

‘This fellow is a fool, a bad person’?

Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī ca dukkaṭakammaḥkāri ca tasmā naṃ paṇḍitā jānanti:

But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them,

‘bālo ayaṃ bhavaṃ asappuriso’ti.

‘This fellow is a fool, a bad person’.

Sa kho so, bhikkhave, bālo tividhaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

A fool experiences three kinds of suffering and sadness in the present life.

Sace, bhikkhave, bālo sabhāyaṃ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghātake vā nisinno hoti;

Suppose a fool is sitting in a council hall, a street, or a crossroad,

tatra ce jano tajjaṃ tassāruppaṃ kathaṃ manteti.

where people are discussing what is proper and fitting.

Sace, bhikkhave, bālo pānātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.

And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence.

Tatra, bhikkhave, bālassa evaṃ hoti:

Then that fool thinks,

‘yaṃ kho jano tajaṃ tassāruppaṃ kathaṃ manteti,

‘These people are discussing what is proper and fitting.

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi’^{ti}.

But those things are found in me and I am seen in them!’

Idaṃ, bhikkhave, bālo paṭhamañ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

This is the first kind of suffering and sadness that a fool experiences in the present life.

Puna caparaṃ, bhikkhave, bālo passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—

kasāhipi tālente vetthehipi tālente addhadaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eneyyakampi karonte balisaṃsaṃsikampi karonte kahāpanikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante.

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Tatra, bhikkhave, bālassa evaṃ hoti:

Then that fool thinks,

‘yathārūpaṇaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti—

‘The kinds of deeds for which the kings inflict such punishments—

kasāhipi tālenti ... pe ... asināpi sīsaṃ chindanti;

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi.

those things are found in me and I am seen in them!’

Mañcepi rājāno jāneyyumaṃ, mampi rājāno gahetvā vividhā kammakāraṇā kāreyyumaṃ—

If the kings find out about me, they will inflict the same kinds of punishments on me!’

kasāhipi tāleyyumaṃ ... pe ... jīvantampi sūle uttāseyyumaṃ, asināpi sīsaṃ chindeyyun’^{ti}.

Idampi, bhikkhave, bālo dutiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

This is the second kind of suffering and sadness that a fool experiences in the present life.

Puna caparaṃ, bhikkhave, bālaṃ pīthasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti.

Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

Seyyathāpi, bhikkhave, mahataṃ pabbatakūṭaṇaṃ chāyā sāyanhasamayam
pathaviyā olambanti ajjholambanti abhippalambanti;

It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.

evameva kho, bhikkhave, bālaṃ pīthasamārūlhaṃ vā mañcasamārūlhaṃ vā
chamāyaṃ vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena
duccarītāni vācāya duccarītāni manasā duccarītāni tānissa tamhi samaye olambanti
ajjholambanti abhippalambanti.

In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

Tatra, bhikkhave, bālassa evaṃ hoti:

Then that fool thinks,

‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttāṇaṃ;

‘Well, I haven’t done good and skillful things that keep me safe.

kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisāṃ.

And I have done bad, violent, and corrupt things.

Yāvata, bho, akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ
kataluddānaṃ katakibbisānaṃ gati taṃ gatiṃ pecca gacchāmi’ti.

When I depart, I’ll go to the place where people who’ve done such things go.’

So socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati.

They sorrow and pine and lament, beating their breasts and falling into confusion.

Idampi, bhikkhave, bālo tatiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ
paṭisaṃvedeti.

This is the third kind of suffering and sadness that a fool experiences in the present life.

Sa kho so, bhikkhave, bālo kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā
manasā duccaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjati.

Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there’s anything of which it may be rightly said that

‘ekantaṃ anīṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpaṇ’ti, nirayameva taṃ sammā
vadamāno vadeyya:

it is utterly unlikely, undesirable, and disagreeable, it is of hell that this should be said.

‘ekantaṃ anīṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpaṇ’ti.

Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva dukkhā nirayā’ti.

So much so that it’s not easy to give a simile for how painful hell is.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

“sakkā pana, bhante, upamaṃ kātun”ti?

“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca.

“It’s possible,” said the Buddha.

“Seyyathāpi, bhikkhu, coraṃ āgucāriṃ gahetvā rañño dasseyyum:

“Suppose they arrest a bandit, a criminal and present him to the king, saying,

‘ayaṃ kho, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehi’ti.

‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

Tamenam rājā evaṃ vadeyya:

The king would say,

‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayam sattisatena hanathā’ti.

‘Go, my men, and strike this man in the morning with a hundred spears!’

Tamenam pubbaṇhasamayam sattisatena haneyyūṃ.

The king’s men did as they were told.

Atha rājā majjhanhikasamayam evaṃ vadeyya:

Then at midday the king would say,

‘ambho, katham so puriso’ti?

‘My men, how is that man?’

‘Tattheva, deva, jīvātī’ti.

‘He’s still alive, Your Majesty.’

Tamenam rājā evaṃ vadeyya:

The king would say,

‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayam sattisatena hanathā’ti.

‘Go, my men, and strike this man in the midday with a hundred spears!’

Tamenam majjhanhikasamayam sattisatena haneyyūṃ.

The king’s men did as they were told.

Atha rājā sāyanhasamayam evaṃ vadeyya:

Then late in the afternoon the king would say,

‘ambho, katham so puriso’ti?

‘My men, how is that man?’

‘Tattheva, deva, jīvātī’ti.

‘He’s still alive, Your Majesty.’

Tamenam rājā evaṃ vadeyya:

The king would say,

‘gacchatha, bho, taṃ purisaṃ sāyanhasamayam sattisatena hanathā’ti.

‘Go, my men, and strike this man in the late afternoon with a hundred spears!’

Tamenam sāyanhasamayam sattisatena haneyyūṃ.

The king’s men did as they were told.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā’ti?

‘Would that man experience pain and distress from being struck with three hundred spears?’

“Ekissāpi, bhante, sattiya haññamāno so puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha, ko pana vādo tīhi sattisatehī’ti?

“Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!”

Atha kho bhagavā parittaṃ paṇimattaṃ pāsānaṃ gahetvā bhikkhū āmantesi:

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

katamo nu kho mahantataro—yo cāyaṃ mayā paritto paṇimatto pāsāṇo gahito, yo ca himavā pabbatarājā’ti?

Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?”

“Appamattako ayaṃ, bhante, bhagavatā paritto paṇimatto pāsāṇo gahito, himavantam pabbatarājānam upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upe”ti.

“Sir, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t even count, it’s not even a fraction, there’s no comparison.”

“Evameva kho, bhikkhave, yaṃ so puriso tīhi sattisatehi haññamāno tatonidānam dukkhaṃ domanassaṃ paṭisaṃvedeti taṃ nirayakassa dukkhassa upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upeti.

“In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn’t even count, it’s not even a fraction, there’s no comparison.”

Tamenam, bhikkhave, nirayapālā pañcavidhabandhanam nāma kammakāraṇam karonti—

Then the wardens of hell punish them with the five-fold crucifixion.

tattam ayokhilaṃ hatthe gamenti, tattam ayokhilaṃ dutiye hatthe gamenti, tattam ayokhilaṃ pāde gamenti, tattam ayokhilaṃ dutiye pāde gamenti, tattam ayokhilaṃ majjhe urasmiṃ gamenti.

They drive red-hot stakes through the hands and feet, and another in the middle of the chest.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi tacchanti.

Then the wardens of hell throw them down and hack them with axes. ...

So tattha dukkhā tibbā ... pe ... byantīhoti.

Tamenam, bhikkhave, nirayapālā uddhampādam adhosiraṃ gahetvā vāsīhi tacchanti.

They hang them upside-down and hack them with hatchets. ...

So tattha dukkhā tibbā ... pe ... byantīhoti.

Tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi paccāsārentipi.

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

So tattha dukkhā tibbā ... pe ... byantīhoti.

Tamenam, bhikkhave, nirayapālā mahantaṃ aṅgarapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ ārorentipi ororentipi.

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

Tamenam, bhikkhave, nirayapālā uddhampādam adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya.

Then the wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing.

So tattha pheṇuddehakaṃ paccati.

So tattha pheṇuddehakaṃ paccamāno sakimpi uddham gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati.

There they’re seared in boiling scum, and they’re swept up and down and round and round.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti.

Then the wardens of hell toss them in the Great Hell.

So kho pana, bhikkhave, mahānirayo—

Now, about that Great Hell:

Catukkaṇṇo catudvāro,

'Four are its corners, four its doors,

vibhatto bhāgasō mito;

divided into measured parts.

Ayopākārapariyanto,

Surrounded by an iron wall,

ayasā paṭikujjito.

of iron is its roof.

Tassa ayomayā bhūmi,

The ground is even made of iron,

jalitā tejasā yutā;

it burns with fierce fire.

Samantā yojanasataṃ,

The heat forever radiates

pharitvā tiṭṭhati sabbadā.

a hundred leagues around.'

Anekapariyāyenapi kho ahaṃ, bhikkhave, nirayakathaṃ katheyyaṃ;

I could tell you many different things about hell.

yāvañcidam, bhikkhave, na sukarā akkhānena pāpuṇitum yāva dukkhā nirayā.

So much so that it's not easy to completely describe the suffering in hell.

Santi, bhikkhave, tiracchānagatā pāṇā tiṇabhakkhā.

There are, mendicants, animals that feed on grass.

Te allānipi tiṇāni sukkhānipi tiṇāni dantullehakaṃ khādanti.

They eat by cropping fresh or dried grass with their teeth.

Katame ca, bhikkhave, tiracchānagatā pāṇā tiṇabhakkhā?

And what animals feed on grass?

Haṭṭhī assā goṇā gadrabhā ajā migā, ye vā panaññepi keci tiracchānagatā pāṇā tiṇabhakkhā.

Elephants, horses, cattle, donkeys, goats, deer, and various others.

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇaṃ tesam sattaṇaṃ sahaḃyatam upapajjati ye te satta tiṇabhakkhā.

A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.

Santi, bhikkhave, tiracchānagatā pāṇā gūṭhabhakkhā.

There are animals that feed on dung.

Te dūratova gūthagandham ghāyitvā dhāvanti:

When they catch a whiff of dung they run to it, thinking,

‘ettha bhuñjissāma, ettha bhuñjissāma’ ti.

‘There we’ll eat! There we’ll eat!’

Seyyathāpi nāma brāhmaṇā āhutigandhena dhāvanti:

It's like when brahmins smell a burnt offering, they run to it, thinking,

‘ettha bhuñjissāma, ettha bhuñjissāmā’ti;

‘There we’ll eat! There we’ll eat!’

evameva kho, bhikkhave, santi tiracchānagatā paṇā gūthabhakkhā,

In the same way, there are animals that feed on dung.

te dūratova gūthagandhaṃ ghāyitvā dhāvanti:

When they catch a whiff of dung they run to it, thinking,

‘ettha bhuñjissāma, ettha bhuñjissāmā’ti.

‘There we’ll eat! There we’ll eat!’

Katame ca, bhikkhave, tiracchānagatā paṇā gūthabhakkhā?

And what animals feed on dung?

Kukkuṭā sūkaraṃ soṇā siṅgālā, ye vā panaññepi keci tiracchānagatā paṇā gūthabhakkhā.

Chickens, pigs, dogs, jackals, and various others.

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ sahaḃyatam upapajjati ye te satta gūthabhakkhā.

A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who feed on dung.

Santi, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

There are animals who are born, live, and die in darkness.

Katame ca, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti?

And what animals are born, live, and die in darkness?

Kīṭa puḷavaṃ gaṇḍuppādā, ye vā panaññepi keci tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

Moths, maggots, earthworms, and various others.

Sa kho so, bhikkhave, bālo idha pubbe rasādo, idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ sahaḃyatam upapajjati ye te satta andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.

Santi, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

There are animals who are born, live, and die in water.

Katame ca, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti?

And what animals are born, live, and die in water?

Macchā kacchapā susumārā, ye vā panaññepi keci tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

Fish, turtles, crocodiles, and various others.

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ sahaḃyatam upapajjati ye te satta udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in water.

Santi, bhikkhave, tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.

There are animals who are born, live, and die in filth.

Katame ca, bhikkhave, tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti?

And what animals are born, live, and die in filth?

Ye te, bhikkhave, sattā pūtimacche vā jāyanti pūtimacche vā jīyanti pūtimacche vā mīyanti pūtikunape vā ... pe ...

Those animals that are born, live, and die in a rotten fish, a rotten corpse,

pūtikummāse vā ...

rotten porridge,

candanikāya vā ...

or a sewer.

oligalle vā jāyanti, ye vā panaññepi keci tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā param maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.

A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in filth.

Anekapariyāyenapi kho ahaṃ, bhikkhave, tiracchānayonikathaṃ katheyyaṃ;

I could tell you many different things about the animal realm.

yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇiṭuṃ yāva dukkhā tiracchānayoni.

So much so that it's not easy to completely describe the suffering in the animal realm.

Seyyathāpi, bhikkhave, puriso ekacchiggaḷaṃ yugaṃ mahāsamudde pakkhipeyya.

Mendicants, suppose a person were to throw a yoke with a single hole into the ocean.

Tamenam puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya.

The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

Tatrāssa kāṇo kacchapo, so vassasatassa vassasatassa accayena sakim ummujeyya.

And there was a one-eyed turtle who popped up once every hundred years.

Taṃ kim maññatha, bhikkhave,

What do you think, mendicants?

api nu so kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyyā”ti?

Would that one-eyed turtle still poke its neck through the hole in that yoke?”

“No hetam, bhante”.

“No, sir.

“Yadi pana, bhante, kadāci karahaci dīghassa addhuno accayenā”ti.

Only after a very long time, sir, if ever.”

“Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyyā, ato dullabhatarāhaṃ, bhikkhave, manussattaṃ vadāmi sakim vinipāttagatena bālena.

“That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

Taṃ kissa hetu?

Why is that?

Na hettha, bhikkhave, atthi dhammacariyā samacariyā kusalakiriya puññakiriya.

Because there there's no principled or moral conduct, and no doing what is good and skillful.

Aññamaññākhādika ettha, bhikkhave, vattati dubbalakhādika.

There they just prey on each other, preying on the weak.

Sa kho so, bhikkhave, bālo sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni nīcakulāni—

And suppose that fool, after a very long time, returned to the human realm.

caṇḍālakulaṃ vā nesādakulaṃ vā venakulaṃ vā rathakārakulaṃ vā pukkusakulaṃ vā.

They'd be reborn in a low class family—a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors.

Tathārūpe kule paccājāyati dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.

Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca hoti dubbhaṇo duddasiko okotimako bāvābādho kāṇo vā kuṇī vā khujjo vā pakkhahato vā na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they'd be ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

So kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā duccharitaṃ carati.

And they do bad things by way of body, speech, and mind.

So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Seyyathāpi, bhikkhave, akkhadhutto pathameneva kaliggahena puttampi jīyetha, dāraṃpi jīyetha, sabbhaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ nigaccheyya.

Suppose a gambler on the first unlucky throw were to lose his wife and child, all his property, and then get thrown in jail.

Appamattako so, bhikkhave, kaliggaho yaṃ so akkhadhutto pathameneva kaliggahena puttampi jīyetha, dāraṃpi jīyetha, sabbhaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ nigaccheyya.

But such an unlucky throw is trivial compared to

Atha kho ayameva tato mahantataro kaliggaho yaṃ so bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

the unlucky throw whereby a fool, having done bad things by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

Ayaṃ, bhikkhave, kevalā paripūrā bālabhūmīti.

This is the total fulfillment of the fool's level.

Tiṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni.

There are these three characteristics, signs, and manifestations of an astute person.

Katamāni tiṇi?

What three?

Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥhāsī ca sukatakammaḥkāri ca.

An astute person thinks well, speaks well, and acts well.

No cetam, bhikkhave, paṇḍito sucintitacintī ca abhaviṣṣa subhāsitaḥhāsī ca sukatakammakārī ca, kena naṃ paṇḍitā jāneyyumuṃ:

If an astute person didn't think well, speak well, and act well, then how would the astute know of them,

‘paṇḍito ayaṃ bhavaṃ sappuriso’ti?

‘This fellow is astute, a good person’?

Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥhāsī ca sukatakammakārī ca tasmā naṃ paṇḍitā jānanti:

But since an astute person does think well, speak well, and act well, then the astute do know of them,

‘paṇḍito ayaṃ bhavaṃ sappuriso’ti.

‘This fellow is astute, a good person’.

Sa kho so, bhikkhave, paṇḍito tividhaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

An astute person experiences three kinds of pleasure and happiness in the present life.

Sace, bhikkhave, paṇḍito sabhāyaṃ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghāṭake vā nisinno hoti;

Suppose an astute person is sitting in a council hall, a street, or a crossroad,

tatra ce jano tajaṃ tassāruppaṃ kathaṃ manteti.

where people are discussing about what is proper and fitting.

Sace, bhikkhave, paṇḍito pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, suramerayamajjappamādaṭṭhānā paṭivirato hoti;

And suppose that astute person is someone who refrains from killing living creatures, stealing, committing sexual misconduct, lying, and alcoholic drinks that cause negligence.

tatra, bhikkhave, paṇḍitassa evaṃ hoti:

Then that astute person thinks,

‘yaṃ kho jano tajaṃ tassāruppaṃ kathaṃ manteti;

‘These people are discussing what is proper and fitting.

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi’ti.

And those things are found in me and I am seen in them.’

Idaṃ, bhikkhave, paṇḍito paṭhamaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

This is the first kind of pleasure and happiness that an astute person experiences in the present life.

Puna caparaṃ, bhikkhave, paṇḍito passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—

kasāhipi tālente vetthehipi tālente addhadandaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpanikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante.

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Tatra, bhikkhave, paṇḍitassa evaṃ hoti:

Then that astute person thinks,

‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakārāṇā kārenti kasāhipi tālenti, vetthehipi tālenti, addhadāṇḍakehipi tālenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamamsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiṇcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti, na te dhammā mayi saṃvījjanti, ahañca na tesu dhammesu sandissāmi’ ti.

‘The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I am not seen in them!’

Idampi, bhikkhave, paṇḍito dutiyaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

This is the second kind of pleasure and happiness that an astute person experiences in the present life.

Puna caparaṃ, bhikkhave, paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāyaṃ vā semānaṃ, yāniṣsa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tāniṣsa tamhi samaye olambanti ... pe ...

Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti;

It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.

evameva kho, bhikkhave, paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāyaṃ vā semānaṃ yāniṣsa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tāniṣsa tamhi samaye olambanti ajjholambanti abhippalambanti.

In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

Tatra, bhikkhave, paṇḍitassa evaṃ hoti:

Then that astute person thinks,

‘akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisam;

‘Well, I haven’t done bad, violent, and corrupt things.

kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttānaṃ.

And I have done good and skillful deeds that keep me safe.

Yāvata, bho, akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusālānaṃ katabhīruttānānaṃ gati taṃ gatim pecca gacchāmi’ ti.

When I pass away, I’ll go to the place where people who’ve done such things go.’

So na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

So they don’t sorrow and pine and lament, beating their breast and falling into confusion.

Idampi, bhikkhave, paṇḍito tatiyaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

This is the third kind of pleasure and happiness that an astute person experiences in the present life.

Sa kho so, bhikkhave, paṇḍito kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there's anything of which it may be rightly said that

‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpan’ti, saggameva taṃ sammā vadamāno vadeyya:

it is utterly likable, desirable, and agreeable, it is of heaven that this should be said.

‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpan’ti.

Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva sukhā saggā”ti.

So much so that it's not easy to give a simile for how pleasurable heaven is.”

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

“sakkā pana, bhante, upamaṃ kātun”ti?

“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca.

“It's possible,” said the Buddha.

“Seyyathāpi, bhikkhave, rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhihi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti.

“Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.

Katamehi sattahi?

What seven?

Idha, bhikkhave, rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sisamnhātassa uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanam pātubhavati sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ.

It's when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the stilt longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail.

Tam disvāna rañño khattiyassa muddhāvasittassa evaṃ hoti:

Seeing this, the king thinks,

‘sutaṃ kho pana metaṃ yassa rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sisamnhātassa uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanam pātubhavati sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ, so hoti rājā cakkavattīti.

‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

Assaṃ nu kho ahaṃ rājā cakkavattī”ti?

Am I then a wheel-turning monarch?’

Atha kho, bhikkhave, rājā khattiyō muddhāvasitto vāmena hatthena bhinkāraṃ gahetvā dakkhiṇena hatthena cakkaratanam abbhukkirati:

Then the anointed king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying,

‘pavattatu bhavaṃ cakkaratanam, abhivijjātu bhavaṃ cakkaratanan’ti.

‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

Atha kho taṃ, bhikkhave, cakkaratanam puratthimam disam pavattati. Anvadeva rājā cakkavattī saddhim caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāti tattha rājā cakkavattī vasaṃ upeti saddhim caturaṅginiyā senāya.

Then the wheel-treasure rolls towards the east. And the king follows it together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rājānam cakkavattim upasaṅkamitvā evamāhamsu:

And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say,

‘ehi kho, mahārāja. Svāgataṃ te, mahārāja. Sakam te, mahārāja. Anusāsa, mahārājā’ti.

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamāha:

The wheel-turning monarch says,

‘pāno na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam na pātabbam, yathābhuttaṇca bhuñjathā’ti.

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

And so the opposing rulers of the eastern quarter become his vassals.

Atha kho taṃ, bhikkhave, cakkaratanam puratthimam samuddam ajjhogāhetvā paccuttaritvā dakkhiṇam disam pavattati ... pe ...

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls towards the south. ...

dakkhiṇam samuddam ajjhogāhetvā paccuttaritvā pacchimam disam pavattati ... pe

... *Having plunged into the southern ocean and emerged again, it rolls towards the west. ...*

pacchimam samuddam ajjhogāhetvā paccuttaritvā uttaram disam pavattati anvadeva rājā cakkavattī saddhim caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāti tattha rājā cakkavattī vasaṃ upeti saddhim caturaṅginiyā senāya.

Having plunged into the western ocean and emerged again, it rolls towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rājānam cakkavattim upasaṅkamitvā evamāhamsu:

And any opposing rulers of the northern quarter come to the wheel-turning monarch and say,

‘ehi kho, mahārāja. Svāgataṃ te, mahārāja. Sakam te, mahārāja. Anusāsa, mahārājā’ti.

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamāha:

The wheel-turning monarch says,

‘pāno na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam na pātabbam; yathābhuttaṇca bhuñjathā’ti.

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

And so the rulers of the northern quarter become his vassals.

Atha kho taṃ, bhikkhave, cakkaratanaṃ samuddapariyantam pathaviṃ abhivijinitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre akkhāhatam maññe tiṭṭhati rañño cakkavattissa antepuradvāram upasobhayamānam.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound.

Rañño, bhikkhave, cakkavattissa evarūpaṃ cakkaratanaṃ pātubhavati. (1)

Such is the wheel-treasure that appears to the wheel-turning monarch.

Puna caparaṃ, bhikkhave, rañño cakkavattissa hatthiratanam pātubhavati—

Next, the elephant-treasure appears to the wheel-turning monarch.

sabbaseto sattappatiṭṭho iddhiṃ vā vehāsaṅgamo uposatho nāma nāgarājā.

It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath.

Taṃ disvāna rañño cakkavattissa cittaṃ pasīdati:

Seeing him, the king was impressed,

‘bhaddakam vata bho hatthiyānam, sace damatham upeyyā’ti.

‘This would truly be a fine elephant vehicle, if he would submit to taming.’

Atha kho taṃ, bhikkhave, hatthiratanam seyyathāpi nāma bhaddo hatthājāniyo dīgharattam suparidanto evameva damatham upeti.

Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time.

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva hatthiratanam vīmaṃsamāno pubbaṃhasamayam abhiruhitvā samuddapariyantam pathaviṃ anusamāyāyitvā tameva rājadhāniṃ paccāgantvā pātārāsamakāsi.

Once it so happened that the wheel-turning monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

Rañño, bhikkhave, cakkavattissa evarūpaṃ hatthiratanam pātubhavati. (2)

Such is the elephant-treasure that appears to the wheel-turning monarch.

Puna caparaṃ, bhikkhave, rañño cakkavattissa assaratanaṃ pātubhavati—

Next, the horse-treasure appears to the wheel-turning monarch.

sabbaseto kālasīso muñjakeso iddhiṃ vā vehāsaṅgamo valāhako nāma assarājā.

It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud.

Taṃ disvāna rañño cakkavattissa cittaṃ pasīdati:

Seeing him, the king was impressed,

‘bhaddakam vata bho assayānam, sace damatham upeyyā’ti.

‘This would truly be a fine horse vehicle, if he would submit to taming.’

Atha kho taṃ, bhikkhave, assaratanaṃ seyyathāpi nāma bhaddo assājāniyo dīgharattam suparidanto evameva damatham upeti.

Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time.

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva assaratanaṃ vīmaṃsamāno pubbaṃhasamayam abhiruhitvā samuddapariyantam pathaviṃ anusamāyāyitvā tameva rājadhāniṃ paccāgantvā pātārāsamakāsi.

Once it so happened that the wheel-turning monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

Rañño, bhikkhave, cakkavattissa evarūpaṃ assaratanaṃ pātubhavati. (3)

Such is the horse-treasure that appears to the wheel-turning monarch.

Puna caparaṃ, bhikkhave, rañño cakkavattissa maṇiratanam pātubhavati.

Next, the jewel-treasure appears to the wheel-turning monarch.

So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato.

It is a beryl gem that's naturally beautiful, eight-faceted, well-worked.

Tassa kho pana, bhikkhave, maṇiratanassa ābhā samantā yojanam phuṭā hoti.

And the radiance of that jewel spreads all-round for a league.

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva maṇiratanam vīmaṃsamāno caturāṅginim senaṃ sannayhitvā maṇim dhajaggam āropetvā rattandhakāratimissāya pāyāsi.

Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night.

Ye kho pana, bhikkhave, samantā gāmā ahesuṃ te tenobhāsenā kammante payojesuṃ 'divā'ti maññaṃānā.

Then the villagers around them set off to work, thinking that it was day.

Rañño, bhikkhave, cakkavattissa evarūpaṃ maṇiratanam pātubhavati. (4)

Such is the jewel-treasure that appears to the wheel-turning monarch.

Puna caparaṃ, bhikkhave, rañño cakkavattissa itthiratanam pātubhavati.

Next, the woman-treasure appears to the wheel-turning monarch.

Sā abhirūpā dassanīyā pāsādikā paramāya vannaṃpakkharatāya samannāgatā nātīdighā nātirassā nātikisā nātithulā nātikālikā nāccodātā, atikkantā mānusaṃ vannaṃ, appattā dibbaṃ vannaṃ.

She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching divine beauty.

Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā.

And her touch is like a tuft of cotton-wool or kapok.

Tassa kho pana, bhikkhave, itthiratanassa site uñhāni gattāni honti, uñhe sītāni gattāni honti.

When it's cool her limbs are warm, and when it's warm her limbs are cool.

Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho vāyati.

The fragrance of sandal floats from her body, and lotus from her mouth.

Taṃ kho pana, bhikkhave, itthiratanam rañño cakkavattissa pubbuṭṭhāyini hoti pacchānipātini kiṃkārapaṭṭissāvinī manāpacārinī piyavādinī.

She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely.

Taṃ kho pana, bhikkhave, itthiratanam rājānam cakkavattim manasāpi no aticarati, kuto pana kāyena?

The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed.

Rañño, bhikkhave, cakkavattissa evarūpaṃ itthiratanam pātubhavati. (5)

Such is the woman-treasure who appears to the wheel-turning monarch.

Puna caparaṃ, bhikkhave, rañño cakkavattissa gahapatiratanam pātubhavati.

Next, the householder-treasure appears to the wheel-turning monarch.

Tassa kammavipākajam dibbacakkhu pātubhavati, yena nidhim passati sassāṃnikampi assāṃnikampi.

The power of clairvoyance manifests in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless.

So rājānaṃ cakkavattiṃ upasaṅkamitvā evamāha:

He approaches the wheel-turning monarch and says,

‘apposukko tvam, deva, hohi. Ahaṃ te dhanena dhanakaraṇīyaṃ karissāmi’ti.
‘Relax, sire. I will take care of the treasury.’

Bhūtapubbam, bhikkhave, rājā cakkavattī tameva gahapatiratanam vīmaṃsamāno nāvaṃ abhiruhitvā majjhe gaṅgāya nadiyā sotaṃ ogāhitvā gahapatiratanam etadavoca:

Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure,

‘attho me, gahapati, hiraññasuvaṇṇenā’ti.
‘Householder, I need gold coins and bullion.’

‘Tena hi, mahārāja, ekaṃ tīraṃ nāvā upetū’ti.
‘Well then, great king, draw the boat up to one shore.’

‘Idheva me, gahapati, attho hiraññasuvaṇṇenā’ti.
‘It’s right here, householder, that I need gold coins and bullion.’

Atha kho taṃ, bhikkhave, gahapatiratanam ubhohi hatthehi udae omasitvā pūraṃ hiraññasuvaṇṇassa kumbhiṃ uddharitvā rājānaṃ cakkavattiṃ etadavoca:

Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king,

‘alamettāvātā, mahārāja. Katamettāvātā, mahārāja. Pūjitamettāvātā, mahārājā’ti.
‘Is this sufficient, great king? Has enough been done, great king, enough offered?’

Rājā cakkavattī evamāha:
The wheel-turning monarch said,

‘alamettāvātā, gahapati. Katamettāvātā, gahapati. Pūjitamettāvātā, gahapati’ti.
‘That is sufficient, householder. Enough has been done, enough offered.’

Raṇṇo, bhikkhave, cakkavattissa evarūpaṃ gahapatiratanam pātubhavati. (6)
Such is the householder-treasure that appears to the wheel-turning monarch.

Puna caparaṃ, bhikkhave, raṇṇo cakkavattissa pariṇāyakaratanam pātubhavati—
Next, the counselor-treasure appears to the wheel-turning monarch.

paṇḍito byatto medhāvī paṭibalo rājānaṃ cakkavattiṃ upayāpetabbaṃ upayāpetum apayāpetabbaṃ apayāpetum ṭhapetabbaṃ ṭhapetum.

He is astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained.

So rājānaṃ cakkavattiṃ upasaṅkamitvā evamāha:
He approaches the wheel-turning monarch and says,

‘apposukko tvam, deva, hohi. Ahamanusāsissāmi’ti.
‘Relax, sire. I shall issue instructions.’

Raṇṇo, bhikkhave, cakkavattissa evarūpaṃ pariṇāyakaratanam pātubhavati.
Such is the counselor-treasure that appears to the wheel-turning monarch.

Rājā, bhikkhave, cakkavattī imehi sattahi ratanehi samannāgato hoti. (7)
These are the seven treasures possessed by a wheel-turning monarch.

Katamāhi catūhi iddhīhi?
And what are the four blessings?

Idha, bhikkhave, rājā cakkavattī abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi.

A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other people.

Rājā, bhikkhave, cakkavattī imāya paṭhamāya iddhiyā samannāgato hoti.

This is the first blessing.

Puna caparaṃ, bhikkhave, rājā cakkavattī dīghāyuko hoti ciratṭhitiko ativiya aññehi manussehi.

Furthermore, he is long-lived, more so than other people.

Rājā, bhikkhave, cakkavattī imāya dutiyāya iddhiyā samannāgato hoti.

This is the second blessing.

Puna caparaṃ, bhikkhave, rājā cakkavattī appābādho hoti appātāṅko samavēpākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya ativiya aññehi manussehi.

Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other people.

Rājā, bhikkhave, cakkavattī imāya tatiyāya iddhiyā samannāgato hoti.

This is the third blessing.

Puna caparaṃ, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo.

Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders

Seyyathāpi, bhikkhave, pitā puttānaṃ piyo hoti manāpo;

as a father is to his children.

evameva kho, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo.

Raṇṇopi, bhikkhave, cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.

And the brahmins and householders are as dear to the wheel-turning monarch

Seyyathāpi, bhikkhave, pitu puttā piyā honti manāpā;

as children are to their father.

evameva kho, bhikkhave, raṇṇopi cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī caturaṅginīyā senāya uyyānabhūmiṃ niyyāsi.

Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park.

Atha kho, bhikkhave, brāhmaṇagahapatikā rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu:

Then the brahmins and householders went up to him and said,

‘ataramāno, deva, yāhi yathā taṃ mayā cirataraṃ passeyyāma’ti.

‘Slow down, Your Majesty, so we may see you longer!’

Rājāpi, bhikkhave, cakkavattī sārathiṃ āmantesi:

And the king addressed his charioteer,

‘ataramāno, sārathi, pesehi yathā maṃ brāhmaṇagahapatikā cirataraṃ passeyyun’ti.

‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’

Rājā, bhikkhave, cakkavattī imāya catutthāya iddhiyā samannāgato hoti.

This is the fourth blessing.

Rājā, bhikkhave, cakkavattī imāhi catūhi iddhīhi samannāgato hoti.

These are the four blessings possessed by a wheel-turning monarch.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu kho rājā cakkavattī imehi sattahi ratanehi samannāgato imāhi catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyethā”ti?

Would a wheel-turning monarch who possessed these seven treasures and these four blessings experience pleasure and happiness because of them?”

“Ekamekenapi, bhante, ratanena samannāgato rājā cakkavattī tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyetha, ko pana vādo sattahi ratanehi catūhi ca iddhīhi”ti?

“Sir, a wheel-turning monarch who possessed even a single one of these treasures would experience pleasure and happiness because of that, let alone all seven treasures and four blessings!”

Atha kho bhagavā parittaṃ paṇimattaṃ pāsānaṃ gahetvā bhikkhū āmantesi:

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

katamo nu kho mahantataro—yo cāyaṃ mayā paritto paṇimatto pāsāṇo gahito yo ca himavā pabbatarājā”ti?

Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?”

“Appamattako ayaṃ, bhante, bhagavatā paritto paṇimatto pāsāṇo gahito; himavantaṃ pabbatarājānaṃ upanidhāya saṅkhampi na upeti; kalabhāgampi na upeti; upanidhampi na upeti”ti.

“Sir, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t even count, it’s not even a fraction, there’s no comparison.”

“Evameva kho, bhikkhave, yaṃ rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti taṃ dibbassa sukhaṃ upanidhāya saṅkhampi na upeti; kalabhāgampi na upeti; upanidhampi na upeti.

“In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn’t even count, it’s not even a fraction, there’s no comparison.”

Sa kho so, bhikkhave, paṇḍito sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni uccākulāni—

And suppose that astute person, after a very long time, returned to the human realm.

khattiyamahāsālakulaṃ vā brāhmaṇamahāsālakulaṃ vā gahapatimahāsālakulaṃ vā tathārūpe kule paccājāyati addhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.

They’d be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadipeyyassa.

And they’d be attractive, good-looking, lovely, of surpassing beauty. They’d get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and a bed, house, and lighting.

So kāyena sucariṭaṃ carati, vācāya sucariṭaṃ carati, manasā sucariṭaṃ carati.

And they do good things by way of body, speech, and mind.

So kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati.

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya;

Suppose a gambler on the first lucky throw was to win a big pile of money.

appamattako so, bhikkhave, kaṭaggaho yaṃ so akkhadhutto paṭhameneva
kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya.

But such a lucky throw is trivial compared to

Atha kho ayameva tato mahantataro kaṭaggaho yaṃ so paṇḍito kāyena sucaritaṃ
caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedaṃ paraṃ
maraṇā sugatīṃ saggaṃ lokaṃ upapajjati.

*the lucky throw whereby an astute person, when their body breaks up, after death, is reborn in
a good place, a heavenly realm.*

Ayaṃ, bhikkhave, kevalā paripūrā paṇḍitabhūmī”ti.

This is the total fulfillment of the astute person’s level.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Bālapaṇḍitasuttaṃ niṭṭhitaṃ navamaṃ.

Devadūtasutta

Messengers of the Gods

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:

“Seyyathāpi, bhikkhave, dve agārā sadvārā, tattha cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi;

“Mendicants, suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

evameva kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanṇe, sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā manussesu upapannā. Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā pettivisaṃsaṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā tiracchānāyonim upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā’ti.

In the same way, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds: ‘These dear beings did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm, or among humans. These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in the ghost realm, the animal realm, or in a lower realm, a bad destination, a world of misery, hell.’

Tameṇaṃ, bhikkhave, nirayapālā nānābhāsu gahetvā yamassa raṇṇo dassenti:

Then the wardens of hell take them by the arms and present them to King Yama, saying,

‘ayaṃ, deva, puriso amatteyyo apetteyyo asāmañño abrahmañño, na kule
jeṭṭhāpacāyī.

*‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and
brahmins, or honor the elders in the family.’*

Imassa devo daṇḍaṃ panetū’ti.

‘May Your Majesty punish them!’

Tameṇaṃ, bhikkhave, yamo rājā paṭhamaṃ devadūtaṃ samanuyuñjati
samanugāhati samanubhāsati:

‘Then King Yama pursues, presses, and grills them about the first messenger of the gods.’

‘ambho purisa, na tvaṃ addasa manussesu paṭhamaṃ devadūtaṃ pātubhūtaṃ’ti?

‘Mister, did you not see the first messenger of the gods that appeared among human beings?’

So evamāha:

‘He says,

‘nāddasaṃ, bhante’ti.

‘I saw nothing, sir.’

Tameṇaṃ, bhikkhave, yamo rājā evamāha:

‘Then King Yama says,

‘ambho purisa, na tvaṃ addasa manussesu daharaṃ kumāraṃ mandaṃ
uttānaseyyakaṃ sake muttakariṣe palipannaṃ semānaṃ’ti?

*‘Mister, did you not see among human beings a little baby collapsed in their own urine and
feces?’*

So evamāha:

‘He says,

‘addasaṃ, bhante’ti.

‘I saw that, sir.’

Tameṇaṃ, bhikkhave, yamo rājā evamāha:

‘Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

‘Mister, did it not occur to you—being sensible and mature—

ahampi khomhi jātidhammo, jātiṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena
vācāya manasā’ti?

*“I, too, am liable to be born. I’m not exempt from rebirth. I’d better do good by way of body,
speech, and mind”?’*

So evamāha:

‘He says,

‘nāsakkhissaṃ, bhante, pamādaṃ, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tameṇaṃ, bhikkhave, yamo rājā evamāha:

‘Then King Yama says,

‘ambho purisa, pamādatvāya na kalyāṇamakāsi kāyena vācāya manasā.

‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.’

Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

‘Well, they’ll definitely punish you to fit your negligence.’

Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ
kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohithehi kataṃ na
samanabrahmaṇehi kataṃ na devatāhi kataṃ, tayāvetāṃ pāpakammaṃ kataṃ,
tvaññēvetassa vipākaṃ paṭisaṃvedissasī’ti. (1)

*‘That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends
and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad
deed was done by you alone, and you alone will experience the result.’*

Tamenam, bhikkhave, yamo rājā paṭhamam devadūtam samanuyuñjivā samanugāhitvā samanubhāsivā dutiyam devadūtam samanuyuñjati samanugāhati samanubhāsati:

Then King Yama grills them about the second messenger of the gods.

‘ambho purisa, na tvam addasa manussesu dutiyam devadūtam pātubhūtan’ti?

‘Mister, did you not see the second messenger of the gods that appeared among human beings?’

So evamāha:

He says,

‘nāddasam, bhante’ti.

‘I saw nothing, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, na tvam addasa manussesu itthim vā purisam vā () jīṇṇam gopānasivaṅkam bhoggaṃ daṇḍaparāyanam pavedhamānam gacchantam āturam gatayobbanam khaṇḍadantam palitakesam vilūnam khalitasiram valinam tilakāhatagattan’ti?’

‘Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

So evamāha:

He says,

‘addasam, bhante’ti.

‘I saw that, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

‘Mister, did it not occur to you—being sensible and mature—

ahampi khomhi jarādhammo, jaram anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā’ti?

‘I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind’?’

So evamāha:

He says,

‘nāsakkhissam, bhante, pamāḍassam, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, pamāḍavatāya na kalyāṇamakāsi kāyena vācāya manasā.

‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattam.

Well, they’ll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmacchehi kataṃ na ñātisālōhitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññēvetassa vipākaṃ paṭisaṃvedissasī’ti. (2)

That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Tamenam, bhikkhave, yamo rājā dutiyaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā tatiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:

Then King Yama grills them about the third messenger of the gods.

‘ambho purisa, na tvam addasa manussesu tatiyaṃ devadūtaṃ pātubhūtaṃ’ti?
‘Mister, did you not see the third messenger of the gods that appeared among human beings?’

So evamāha:

He says,

‘nāddasaṃ, bhante’ti.
‘I saw nothing, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, na tvam addasa manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhiṃ bālhaḡilānaṃ sake muttakariṣe palipannaṃ semānaṃ aññehi vutthāpiyamānaṃ aññehi saṃvesiyamānaṃ’ti?
‘Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

So evamāha:

He says,

‘addasaṃ, bhante’ti.
‘I saw that, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—
‘Mister, did it not occur to you—being sensible and mature—

ahampi khomhi byādhidhammo, byādhiṃ anafīto.
‘I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind’?’

Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha:
He says,

‘nāsakkhissaṃ, bhante, pamādaṣsaṃ, bhante’ti.
‘I couldn’t, sir. I was negligent.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.
‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.
Well, they’ll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohiṭhehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’ti. (3)
That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Tamenam, bhikkhave, yamo rājā tatiyaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā catutthaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:
Then King Yama grills them about the fourth messenger of the gods.

‘ambho purisa, na tvam addasa manussesu catutthaṃ devadūtaṃ pātubhūtaṃ’ti?
‘Mister, did you not see the fourth messenger of the gods that appeared among human beings?’

So evamāha:

He says,

‘nāddasaṃ, bhante’ti.

‘I saw nothing, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, na tvaṃ addasa manussesu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

‘Mister, did you not see among human beings when the rulers arrested a bandit, a criminal, and subjected them to various punishments—

kasāhipi tālente vetthehipi tālente addhadāṇakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamundikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīthakampi karonte tattenapi telena osiṅcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante’ti?

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded?’

So evamāha:

He says,

‘addasaṃ, bhante’ti.

‘I saw that, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

‘Mister, did it not occur to you—being sensible and mature—

ye kira, bho, pāpakāni kammāni karonti te diṭṭheva dhamme evarūpā vividhā kammakāraṇā karīyanti, kimaṅgaṃ pana parattha. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?

that if someone who does bad deeds receives such punishment in the present life, what must happen to them in the next; I’d better do good by way of body, speech, and mind”?’

So evamāha:

He says,

‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

Well, they’ll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālōhitehi kataṃ na samanabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī'ti. (4)

That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Tamenam, bhikkhave, yamo rājā catutthaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā pañcamam devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:

Then King Yama grills them about the fifth messenger of the gods.

'ambho purisa, na tvam addasa manussesu pañcamam devadūtaṃ pātubhūtan'ti?

'Mister, did you not see the fifth messenger of the gods that appeared among human beings?'

So evamāha:

He says,

'nāddasaṃ, bhante'ti.

'I saw nothing, sir.'

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

'ambho purisa, na tvam addasa manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātan'ti?

'Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?'

So evamāha:

He says,

'addasaṃ, bhante'ti.

'I saw that, sir.'

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

'ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

'Mister, did it not occur to you—being sensible and mature—

ahampi khomhi maraṇadhammo, maraṇam anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā'ti?

"I, too, am liable to die. I'm not exempt from death. I'd better do good by way of body, speech, and mind"?''

So evamāha:

He says,

'nāsakkhissaṃ, bhante, pamādaṃ, bhante'ti.

'I couldn't, sir. I was negligent.'

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

'ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

'Mister, because you were negligent, you didn't do good by way of body, speech, and mind.'

Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

Well, they'll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohiṭhehi kataṃ na samanabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī'ti. (5)

That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Tamenam, bhikkhave, yamo rājā pañcamaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā tuñhī hoti.

Then, after grilling them about the fifth messenger of the gods, King Yama falls silent.

Tamenam, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti—

Then the wardens of hell punish them with the five-fold crucifixion.

tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjheurasmiṃ gamenti.

They drive red-hot stakes through the hands and feet, and another in the middle of the chest.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi tacchanti ... pe ...

Then the wardens of hell throw them down and hack them with axes. ...

tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā vāsīhi tacchanti ... pe ...

They hang them upside-down and hack them with hatchets. ...

tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi, paccāsārentipi ... pe ...

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

tamenam, bhikkhave, nirayapālā mahantaṃ āṅgarapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi ... pe ...

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya.

Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing.

So tattha pheṇuddehakaṃ paccati.

So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati.

There they're scared in boiling scum, and they're swept up and down and round and round.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti.

Then the wardens of hell toss them into the Great Hell.

So kho pana, bhikkhave, mahānirayo—

Now, about that Great Hell:

Catukkaṇṇo catudvāro,
'Four are its corners, four its doors,

vibhatto bhāgasō mito;
divided into measured parts.

Ayopākārapariyanto,
Surrounded by an iron wall,

ayasā paṭikujjito.
of iron is its roof.

Tassa ayomayā bhūmi,
The ground is even made of iron,

jalitā tejasāyutā;
it burns with fierce fire.

Samantā yojanasatam,
The heat forever radiates

pharitvā tiṭṭhati sabbadā.
a hundred leagues around.'

Tassa kho pana, bhikkhave, mahānirayassa puratthimāya bhittiyā acci utṭhahitvā pacchimāya bhittiyā paṭihaññati, pacchimāya bhittiyā acci utṭhahitvā puratthimāya bhittiyā paṭihaññati, uttarāya bhittiyā acci utṭhahitvā dakkhiṇāya bhittiyā paṭihaññati, dakkhiṇāya bhittiyā acci utṭhahitvā uttarāya bhittiyā paṭihaññati, heṭṭhā acci utṭhahitvā upari paṭihaññati, uparito acci utṭhahitvā heṭṭhā paṭihaññati.
Now in the Great Hell, flames surge out of the walls and crash into the opposite wall: from east to west, from west to east, from north to south, from south to north, from bottom to top, from top to bottom.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālāṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.
And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati.
There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened.

So tattha sīghena javena dhāvati.
So they run there as fast as they can.

Tassa sīghena javena dhāvato chavimpi ḍayhāti, cammampi ḍayhāti, maṃsampi ḍayhāti, nhārumpi ḍayhāti, aṭṭhīnipi sampadhūpāyanti, ubbhātaṃ tādīsameva hoti.
And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;

Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati.
but when they've managed to make it most of the way, the gate is slammed shut.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālāṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.
And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa pacchimaṃ dvāraṃ apāpurīyati ... pe ...
There comes a time when, after a very long period has passed, the western gate ...

uttaraṃ dvāraṃ apāpurīyati ... pe ...
northern gate ...

dakkhiṇaṃ dvāraṃ apāpurīyati.
southern gate of the Great hell is opened.

So tattha sīghena javena dhāvati.
So they run there as fast as they can.

Tassa sīghena javena dhāvato chavimpi dayhāti, cammampi dayhāti, maṃsampi dayhāti, nhārumpi dayhāti, aṭṭhīnīpi sampadhūpāyanti, ubbhataṃ tādīsameva hoti.
And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;

Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati.
but when they've managed to make it most of the way, the gate is slammed shut.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.
And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati.
There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened.

So tattha sīghena javena dhāvati.
So they run there as fast as they can.

Tassa sīghena javena dhāvato chavimpi dayhāti, cammampi dayhāti, maṃsampi dayhāti, nhārumpi dayhāti, aṭṭhīnīpi sampadhūpāyanti, ubbhataṃ tādīsameva hoti.
And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;

So tena dvārena nikkhamati.
and they make it out that door.

Tassa kho pana, bhikkhave, mahānirayassa samanantarā sahītameva mahanto gūthanirayo.
Immediately adjacent to the Great Hell is the vast Dung Hell.

So tattha patati.
And that's where they fall.

Tasmiṃ kho pana, bhikkhave, gūthaniraye sūcikumhā paṇā chaviṃ chindanti, chaviṃ chetvā cammaṃ chindanti, cammaṃ chetvā maṃsaṃ chindanti, maṃsaṃ chetvā nhāruṃ chindanti, nhāruṃ chetvā aṭṭhiṃ chindanti, aṭṭhiṃ chetvā aṭṭhimiñjaṃ khādanti.
In that Dung Hell there are needle-mouthed creatures that bore through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and devour it.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (1)
And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tassa kho pana, bhikkhave, gūthanirayassa samanantarā sahītameva mahanto kukkulanirayo.
Immediately adjacent to the Dung Hell is the vast Hell of Hot Coals.

So tattha patati.
And that's where they fall.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (2)
And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tassa kho pana, bhikkhave, kukkulanirayassa samanantarā sahītameva mahantaṃ simbalivanaṃ uddhaṃ yojanamuggataṃ soḷasaṅgulakaṇṭakaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

Immediately adjacent to the Hell of Hot Coals is the vast Hell of the Red Silk-Cotton Wood. It's a league high, full of sixteen-inch thorns, burning, blazing, and glowing.

Tattha āropentipi oropentipi.

And there they make them climb up and down.

So tattha dukkhā tibbā kharā katukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (3)

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tassa kho pana, bhikkhave, simbalivanassa samanantarā sahītameva mahantaṃ asipattavanaṃ.

Immediately adjacent to the Hell of the Red Silk-Cotton Wood is the vast Hell of the Sword-Leaf Trees.

So tattha pavisati.

They enter that.

Tassa vāteritāni pattāni patitāni hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti.

There the fallen leaves blown by the wind cut their hands, feet, both hands and feet; they cut their ears, nose, both ears and nose.

So tattha dukkhā tibbā kharā katukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (4)

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tassa kho pana, bhikkhave, asipattavanassa samanantarā sahītameva mahatī khārodakā nadi.

Immediately adjacent to the Hell of the Sword-Leaf Trees is the vast Acid Hell.

So tattha patati.

And that's where they fall.

So tattha anusotampi vuyhati, paṭisotampi vuyhati, anusotapaṭisotampi vuyhati.

There they are swept upstream, swept downstream, and swept both up and down stream.

So tattha dukkhā tibbā kharā katukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (5)

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tameṇaṃ, bhikkhave, nirayapālā balisena uddharitvā thale paṭiṭṭhāpetvā evamāhaṃsu:

Then the wardens of hell pull them out and place them on dry land, and say,

‘ambho purisa, kiṃ icchasi’ti?

‘Mister, what do you want?’

So evamāha:

They say,

‘jighacchitosmi, bhante’ti.

‘I'm hungry, sir.’

Tameṇaṃ, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ lohagūlaṃ mukhe pakkhipanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and shove in a red-hot copper ball, burning, blazing, and glowing.

So tassa oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampi dahati, antampi antaḡuṇampi ādāya adhobhāgā nikkhamati.

It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā evamāhaṃsu:

Then the wardens of hell say,

‘ambho purisa, kiṃ icchasī’ti?

‘Mister, what do you want?’

So evamāha:

They say,

‘pipāsitosmi, bhante’ti.

‘I’m thirsty, sir.’

Tamenam, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ tambaloḡaṃ mukhe āsiṅcanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and pour in molten copper, burning, blazing, and glowing.

Taṃ tassa oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampi dahati, antampi antaḡuṇampi ādāya adhobhāgā nikkhamati.

It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti, yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā puna mahāniraye pakkhipanti.

Then the wardens of hell toss them back in the Great Hell.

Bhūtapubbaṃ, bhikkhave, yamassa raṇṇo etadahosi:

Once upon a time, King Yama thought:

‘ye kira, bho, loke pāpakāni akusalāni kammāni karonti te evarūpā vividhā kammakāraṇā karīyanti.

‘Those who do such bad deeds in the world receive these many different punishments.

Aho vatāhaṃ manussattaṃ labheyyaṃ. Tathāgato ca loke uppajjeyya araham sammasambuddho. Taṅcāhaṃ bhagavantaṃ payirupāseyyaṃ.

Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha!

So ca me bhagavā dhammaṃ deseyya. Tassa cāhaṃ bhagavato dhammaṃ ājāneyyan’ti.

Then the Buddha can teach me Dhamma, so that I may understand his teaching.’

Taṃ kho panāhaṃ, bhikkhave, nāṇṇassa samanassa vā brāhmaṇassa vā sutvā vadāmi, api ca yadeva sāmaṃ nītaṃ sāmaṃ dīṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi’ti.

Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Coditā devadūtehi,

“Those people who are negligent,

ye pamajjanti māṇavā;

when warned by the gods’ messengers:

Te dīgharattaṃ socanti,

a long time they sorrow,

hīnakāyūpagā narā.

when they go to that wretched place.

Ye ca kho devadūtehi,

But those good and peaceful people,

santo sappurisā idha;

when warned by the gods’ messengers,

Coditā nappamajjanti,

never neglect

ariyadhamme kudācanaṃ.

the teaching of the noble ones.

Upādāne bhayaṃ disvā,

Seeing the danger in grasping,

jātimaraṇasambhave;

the origin of birth and death,

Anupādā vimuccanti,

they’re freed by not grasping,

jātimaraṇasaṅkhaye.

with the ending of birth and death.

Te khemappattā sukhino,

Happy, they’ve come to a safe place,

diṭṭhadhammābhiniibbutā;

extinguished in this very life.

Sabbaverabhayātūtā,

They’ve gone beyond all threats and perils,

sabbadukkhaṃ upaccagun”ti.

and risen above all suffering.”

Devadūtasuttaṃ niṭṭhitaṃ dasamaṃ.

Suññatavaggo niṭṭhito tatiyo.

Dvidhāva suññatā hoti,

Abbhutadhammabākulaṃ;

Aciravatabhūmijanāmo,

Anuruddhupakkilesaṃ;

Bālapaṇḍito devadūtañca te dasāti.

Majjhima Nikāya 131

Middle Discourses 131

Bhaddekarattasutta

One Fine Night

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:

“bhaddekarattassa vo, bhikkhave, uddesaṇca vibhaṅgaṇca desessāmi.

“I shall teach you the passage for recitation and the analysis of One Fine Night.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Atītaṃ nānvāgameyya,

“Don't run back to the past,

nappaṭikaṅkhe anāgataṃ;

don't hope for the future.

Yadatītaṃ pahīnaṃ taṃ,

What's past is left behind;

appattaṇca anāgataṃ.

the future has not arrived;

Paccuppannaṇca yo dhammaṃ,

and phenomena in the present

Tattha tattha vipassati;

are clearly seen in every case.

Asaṃhīraṃ asaṃkappaṃ,

Knowing this, foster it—

Taṃ vidvā manubrūhaye.

unfaltering, unshakable.

Ajjeva kiccaṃātappaṃ,

Today's the day to keenly work—

ko jaññā maraṇaṃ suve;

who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,

For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evamvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muni.
who truly have that one fine night.

Kathaṇca, bhikkhave, atītaṃ anvāgaceti?
And how do you run back to the past?

‘Evaṃrūpo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti—
You must delight there, thinking: ‘I had such form in the past.’ ... ‘I had such feeling ... perception ... choice ... consciousness in the past.’

evaṃ kho, bhikkhave, atītaṃ anvāgaceti.
That's how you run back to the past.

Kathaṇca, bhikkhave, atītaṃ nānvāgaceti?
And how do you not run back to the past?

‘Evaṃrūpo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti—
You don't muster delight there, thinking: ‘I had such form in the past.’ ... ‘I had such feeling ... perception ... choice ... consciousness in the past.’

evaṃ kho, bhikkhave, atītaṃ nānvāgaceti.
That's how you don't run back to the past.

Kathaṇca, bhikkhave, anāgataṃ paṭikaṅkhati?
And how do you hope for the future?

‘Evaṃrūpo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ samanvāneti, evaṃvedano siyaṃ ... pe ... evaṃsañño siyaṃ ... evaṃsaṅkhāro siyaṃ ... evaṃviññāṇo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ samanvāneti—
You must delight there, thinking: ‘May I have such form in the future.’ ... ‘May I have such feeling ... perception ... choice ... consciousness in the future.’

evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.
That's how you hope for the future.

Kathaṇca, bhikkhave, anāgataṃ nappaṭikaṅkhati?
And how do you not hope for the future?

‘Evaṃrūpo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ ... evaṃsañño siyaṃ ... evaṃsaṅkhāro siyaṃ ... ‘evaṃviññāṇo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ na samanvāneti—
You don't muster delight there, thinking: ‘May I have such form in the future.’ ... ‘May I have such feeling ... perception ... choice ... consciousness in the future.’

evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.
That's how you don't hope for the future.

Kathaṇca, bhikkhave, paccuppannesu dhammesu saṃhīraṭi?

And how do you falter amid presently arisen phenomena?

Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ;

They regard form as self, self as having form, form in self, or self in form.

vedanaṃ ... pe ...

They regard feeling ...

saññānaṃ ...

perception ...

saṅkhāre ...

choices ...

viññānaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ attani vā viññānaṃ, viññāṇasmiṃ vā attānaṃ—

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evam kho, bhikkhave, paccuppannesu dhammesu saṃhīraṭi.

That's how you falter amid presently arisen phenomena.

Kathaṇca, bhikkhave, paccuppannesu dhammesu na saṃhīraṭi?

And how do you not falter amid presently arisen phenomena?

Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ;

They don't regard form as self, self as having form, form in self, or self in form.

na vedanaṃ ...

They don't regard feeling ...

na saññānaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññānaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññāṇasmiṃ vā attānaṃ—

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evam kho, bhikkhave, paccuppannesu dhammesu na saṃhīraṭi.

That's how you don't falter amid presently arisen phenomena.

Atītaṃ nānvāgameyya,

Don't run back to the past,

nappaṭikaṅkhe anāgataṃ;

don't hope for the future.

Yadatītaṃ paḥīnaṃ taṃ,
What's past is left behind;

appattañca anāgataṃ.
the future has not arrived;

Paccuppannañca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today's the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate munīti.
who truly have that one fine night.

‘Bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmi’ti—
And that's what I meant when I said: 'I shall teach you the passage for recitation and the analysis of One Fine Night.'”

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttan”ti.

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Bhaddekarattasuttaṃ niṭṭhitaṃ paṭhamam.

Ānandabhaddekarattasutta

Ananda and One Fine Night

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.

Tena kho pana samayena āyasmā ānando upatthānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, bhaddekarattassa uddesaṇca vibhaṅgaṇca bhāsati.

Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the recitation passage and analysis of One Fine Night.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupatthānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“ko nu kho, bhikkhave, upatthānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsī”ti?

“Who was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?”

“Āyasmā, bhante, ānando upatthānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsī”ti.

“It was Venerable Ānanda, sir.”

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“yathā kathaṃ pana tvam, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsī”ti?

“But in what way were you inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?”

“Evam kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsim—

“I was doing so in this way, sir,” replied Ānanda.

Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattaṇca anāgataṃ.

Paccuppannaṇca yo dhammaṃ,

tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ,
taṃ vidvā manubrūhaye.
Ajjeva kiccaṃātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgaramaṃ tena,
mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate muni.

‘Kathaṇca, āvuso, atītaṃ anvāgacchati?’

(And he went on to repeat the verses and analysis as in the previous discourse, MN 131.)

Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃvedano
ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsaññaṃ ahoṣiṃ
atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsaṅkhāro ahoṣiṃ
atītamaddhānanti tattha nandiṃ samanvāneti, evaṃviññāṇo ahoṣiṃ
atītamaddhānanti tattha nandiṃ samanvāneti—

evaṃ kho, āvuso, atītaṃ anvāgacchati.

Kathaṇca, āvuso, atītaṃ nānvāgacchati?

Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃvedano
ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsaññaṃ ahoṣiṃ
atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsaṅkhāro ahoṣiṃ
atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃviññāṇo ahoṣiṃ
atītamaddhānanti tattha nandiṃ na samanvāneti—

evaṃ kho, āvuso, atītaṃ nānvāgacchati.

Kathaṇca, āvuso, anāgataṃ paṭikaṅkhati?

Evaṃrūpo siyaṃ anāgataṃ maddhānanti tattha nandiṃ samanvāneti, evaṃvedano
siyaṃ ... pe ...

evaṃsaññaṃ siyaṃ ...

evaṃsaṅkhāro siyaṃ ...

evaṃviññāṇo siyaṃ anāgataṃ maddhānanti tattha nandiṃ samanvāneti—

evaṃ kho, āvuso, anāgataṃ paṭikaṅkhati.

Kathaṅca, āvuso, anāgataṃ nappaṭikaṅkhati?

Evaṃrūpo siyaṃ anāgataṃ maddhānanti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ ... pe ...

evaṃsaññaṇo siyaṃ ...

evaṃsaṅkhāro siyaṃ ...

evaṃviññāṇo siyaṃ anāgataṃ maddhānanti tattha nandiṃ na samanvāneti—

evaṃ kho, āvuso, anāgataṃ nappaṭikaṅkhati.

Kathaṅca, āvuso, paccuppannesu dhammesu saṃhīrati?

Idha, āvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ;

vedanaṃ ...

saññaṃ ...

saṅkhāre ...

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ—

evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

Kathaṅca, āvuso, paccuppannesu dhammesu na saṃhīrati?

Idha, āvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ;

na vedanaṃ ...

na saññaṃ ...

na saṅkhāre ...

na viññāṇaṃ attato samanupassati, na viññāṇavantam vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ—

evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattañca anāgataṃ.

Paccuppannañca yo dhammaṃ,

tattha tattha vipassati;

Asaṃhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

Ajjeva kiccamātappaṃ,

ko jaññā maraṇaṃ suve;

Na hi no saṅgaram tena,

mahāsenena maccunā.

Evaṃvihāriṃ ātāpiṃ,

ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsin’ti.

“That’s how I was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night.”

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

Sādhu kho tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesesi samādapesesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi:

It’s good that you were inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night.”

‘Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Kathañca, ānanda, atītaṃ anvāgameti ... pe ...

(And the Buddha repeated the verses and analysis once more.)

evaṃ kho, ānanda, atītaṃ anvāgameti.

Kathañca, ānanda, atītaṃ nānvāgameti ... pe ...

evaṃ kho, ānanda, atītaṃ nānvāgameti.

Kathañca, ānanda, anāgataṃ paṭikañkhati ... pe ...

evaṃ kho, ānanda, anāgataṃ paṭikañkhati.

Kathañca, ānanda, anāgataṃ nappaṭikañkhati ... pe ...

evaṃ kho, ānanda, anāgataṃ nappaṭikañkhati.

Kathañca, ānanda, paccuppannesu dhammesu saṃhīrati ... pe ...

evaṃ kho, ānanda, paccuppannesu dhammesu saṃhīrati.

Kathañca, ānanda, paccuppannesu dhammesu na saṃhīrati ... pe ...

evaṃ kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

‘Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Ānandabhaddekarattasuttaṃ niṭṭhitaṃ dutiyaṃ.

Mahākaccānabhaddekarattasutta

Mahākaccāna and One Fine Night

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati tapodārāme.

At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

Atha kho āyasmā samiddhi rattiyā paccūsasamayaṃ paccuttḥāya yena tapodo tenupasaṅkami gattāni pariśīcitum.

Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe.

Tapode gattāni pariśīcivā paccutaritvā ekacīvaro atṭhāsi gattāni pubbāpayamāno.

When he had bathed and emerged from the water he stood in one robe drying himself.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ samiddhiṃ etadavoca:

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

“dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

“Mendicant, do you remember the recitation passage and analysis of One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“No, reverend, I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

Do you?”

“Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“I also do not.

Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā”ti?

But do you remember just the verses on One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti.

“I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattiyo gāthā”ti?

Do you?”

“Ahampi kho, bhikkhu na dhāremi bhaddekarattiyo gāthāti.

“I also do not.

Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

Learn the recitation passage and analysis of One Fine Night, mendicant,

pariyāpunāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

memorize it,

dhārehi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca.

and remember it.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti.

It is beneficial and relates to the fundamentals of the spiritual life.”

Idamavoca sā devatā.

That’s what that deity said,

Idaṃ vatvā tatthevantaradhāyi.

before vanishing right there.

Atha kho āyasmā samiddhi tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi bhagavantaṃ etadavoca:

Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccutthāya yena tapodo tenupasaṅkamiṃ gattāni parisiṅcituṃ.

Tapode gattāni parisiṅcivā paccutaritvā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno.

Atha kho bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ thitā kho sā devatā maṃ etadavoca:

‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

Evam vutte, ahaṃ, bhante, taṃ devataṃ etadavocaṃ:

‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā’ti?

‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti.

Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattiyo gāthāti.

Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti.

Idamavoca, bhante, sā devatā.

Idaṃ vatvā tatthevantaradhāyi.

Sādhū me, bhante, bhagavā bhaddekarattassa uddesaṇca vibhaṅgaṇca desetū’ti.

“Sir, please teach me the recitation passage and analysis of One Fine night.”

“Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi’ti.

“Well then, mendicant, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā samiddhi bhagavato paccassosi.

“Yes, sir,” Samiddhi replied.

Bhagavā etadavoca:

The Buddha said this:

“Atītaṃ nānvāgameyya,

“Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;

don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,

What’s past is left behind;

appattañca anāgataṃ.

the future has not arrived;

Paccuppannañca yo dhammaṃ,

and phenomena in the present

tattha tattha vipassati;

are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,

Knowing this, foster it—

taṃ vidvā manubrūhaye.

unfaltering, unshakable.

Ajjeva kiccamātappaṃ,

Today’s the day to keenly work—

ko jaññā maraṇaṃ suve;

who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,

For there is no bargain to be struck

mahāsenena maccunā.

with Death and his mighty hordes.

Evaṃvihāriṃ ātāpim,

The peaceful sage explained it’s those

ahorattamatanditaṃ;

who keenly meditate like this,

Taṃ ve bhaddekarattoti,

tireless all night and day,

santo ācikkhate muni”ti.

who truly have that one fine night.”

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 pavīṭṭho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ...

‘Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadaṭītaṃ pahīnaṃ taṃ,
appattaṅca anāgataṃ.
Paccuppannaṅca yo dhammaṃ,
tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ,
taṃ vidvā manubrūhaye.
Ajjeva kiccaṃātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena,
mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate muni’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Who can explain in detail the meaning of this brief summary given by the Buddha?”

Atha kho tesāṃ bhikkhūnaṃ etadahosi:

Then those mendicants thought:

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ;

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; 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 sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

“idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘Atūtaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate munī’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi—

idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘Atūtaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate munī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti?

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabbrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

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 sākāpalāse sāraṃ pariyesitabbam 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.

evaṃsāpadamidaṃ 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 ñaṇabhūto
dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā
dhammassāmī tathāgato.

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantamyeva etamatthaṃ paṭipuccheyyātha,
yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer.”

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto
ñaṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā
dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantamyeva etamatthaṃ paṭipuccheyyāma;
yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha's answer.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ
sabrahmacārīnaṃ;

Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa
vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā mahākaccāno agaruṃ karitvā”ti.

Please explain this, if it's no trouble.”

“Tena hāvuso, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”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 utthāyāsaṇā vihāraṃ pavīṭṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘Atītaṃ nānvāgameyya,

‘Don't run back to the past ...

... pe ...

Taṃ ve bhaddekarattoti,

not slacking off by night or day,

santo ācikkhate muni⁷ti.
who truly have that one fine night.'

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena
atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi—
And this is how I understand the detailed meaning of this passage for recitation.

Kathaṇca, āvuso, atītaṃ anvāgāmeti?
And how do you run back to the past?

Iti me cakkhu ahosi atītamaddhānaṃ iti rūpāti—
Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.'

tattha chandarāgappaṭibaddhaṃ hoti viññānaṃ, chandarāgappaṭibaddhattā
viññānaṃ tadabhinandati, tadabhinandanto atītaṃ anvāgāmeti.
So you take pleasure in that, and that's when you run back to the past.

Iti me sotaṃ ahosi atītamaddhānaṃ iti saddāti ... pe ...
Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds ...

iti me ghānaṃ ahosi atītamaddhānaṃ iti gandhāti ...
such a nose and such smells ...

iti me jivhā ahosi atītamaddhānaṃ iti rasāti ...
such a tongue and such tastes ...

iti me kāyo ahosi atītamaddhānaṃ iti phoṭṭhabbāti ...
such a body and such touches ...

iti me mano ahosi atītamaddhānaṃ iti dhammāti—
such a mind and such thoughts.'

tattha chandarāgappaṭibaddhaṃ hoti viññānaṃ, chandarāgappaṭibaddhattā
viññānaṃ tadabhinandati, tadabhinandanto atītaṃ anvāgāmeti—
So you take pleasure in that, and that's when you run back to the past.

evaṃ kho, āvuso, atītaṃ anvāgāmeti.
That's how you run back to the past.

Kathaṇca, āvuso, atītaṃ nānvāgāmeti?
And how do you not run back to the past?

Iti me cakkhu ahosi atītamaddhānaṃ iti rūpāti—
Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.'

tattha na chandarāgappaṭibaddhaṃ hoti viññānaṃ, na chandarāgappaṭibaddhattā
viññānaṃ na tadabhinandati, na tadabhinandanto atītaṃ nānvāgāmeti.
So you don't take pleasure in that, and that's when you no longer run back to the past.

Iti me sotaṃ ahosi atītamaddhānaṃ iti saddāti ... pe ...
Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds ...

iti me ghānaṃ ahosi atītamaddhānaṃ iti gandhāti ...
such a nose and such smells ...

iti me jivhā ahosi atītamaddhānaṃ iti rasāti ...
such a tongue and such tastes ...

iti me kāyo ahosi atītamaddhānaṃ iti phoṭṭhabbāti ...
such a body and such touches ...

iti me mano ahosi atītamaddhānaṃ iti dhammāti—
such a mind and such thoughts.'

tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa, na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameti—

So you don't take pleasure in that, and that's when you no longer run back to the past.

evaṃ kho, āvuso, atītaṃ nānvāgameti.

That's how you don't run back to the past.

Kathañca, āvuso, anāgataṃ paṭikaṅkhati?

And how do you hope for the future?

Iti me cakkhu siyā anāgataṃ maddhānaṃ iti rūpāti—

The heart is set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikaṅkhati.

So you take pleasure in that, and that's when you hope for the future.

Iti me sotaṃ siyā anāgataṃ maddhānaṃ iti saddāti ... pe ...

The heart is set on getting what it does not have, thinking: 'May I have such ears and such sounds ...'

iti me ghānaṃ siyā anāgataṃ maddhānaṃ iti gandhāti ...

such a nose and such smells ...

iti me jivhā siyā anāgataṃ maddhānaṃ iti rasāti ...

such a tongue and such tastes ...

iti me kāyo siyā anāgataṃ maddhānaṃ iti phoṭṭhabbāti ...

such a body and such touches ...

iti me mano siyā anāgataṃ maddhānaṃ iti dhammāti—

such a mind and such thoughts in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikaṅkhati—

So you take pleasure in that, and that's when you hope for the future.

evaṃ kho, āvuso, anāgataṃ paṭikaṅkhati.

That's how you hope for the future.

Kathañca, āvuso, anāgataṃ nappaṭikaṅkhati?

And how do you not hope for the future?

Iti me cakkhu siyā anāgataṃ maddhānaṃ iti rūpāti—

The heart is not set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikaṅkhati.

So you don't take pleasure in that, and that's when you no longer hope for the future.

Iti me sotaṃ siyā anāgataṃ maddhānaṃ iti saddāti ... pe ...

The heart is not set on getting what it does not have, thinking: 'May I have such ears and such sounds ...'

iti me ghānaṃ siyā anāgataṃ maddhānaṃ iti gandhāti ...

such a nose and such smells ...

iti me jivhā siyā anāgataṃ maddhānaṃ iti rasāti ...

such a tongue and such tastes ...

iti me kāyo siyā anāgataṃ maddhānaṃ iti phoṭṭhabbāti ...

such a body and such touches ...

iti me mano siyā anāgataṃ maddhānaṃ iti dhammāti—

such a mind and such thoughts in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikaṅkhati—

So you don't take pleasure in that, and that's when you no longer hope for the future.

evaṃ kho, āvuso, anāgataṃ nappaṭikaṅkhati.

That's how you don't hope for the future.

Kathañca, āvuso, paccuppannesu dhammesu saṃhīrati?

And how do you falter amid presently arisen phenomena?

Yañcāvuso, cakkhu ye ca rūpā—

Both the eye and sights

ubhayametam paccuppannam.

are presently arisen.

Tasmiñce paccuppanne chandarāgappaṭibaddham hoti viññānam, chandarāgappaṭibaddhattā viññānassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati.

If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena.

Yañcāvuso, sotam ye ca saddā ... pe ...

Both the ear and sounds ...

yañcāvuso, ghānam ye ca gandhā ...

nose and smells ...

yā cāvuso, jivhā ye ca rasā ...

tongue and tastes ...

yo cāvuso, kāyo ye ca phoṭṭhabbā ...

body and touches ...

yo cāvuso, mano ye ca dhammā—

mind and thoughts

ubhayametam paccuppannam.

are presently arisen.

Tasmiñce paccuppanne chandarāgappaṭibaddham hoti viññānam, chandarāgappaṭibaddhattā viññānassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati—

If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena.

evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

That's how you falter amid presently arisen phenomena.

Kathañca, āvuso, paccuppannesu dhammesu na saṃhīrati?

And how do you not falter amid presently arisen phenomena?

Yañcāvuso, cakkhu ye ca rūpā—

Both the eye and sights

ubhayametam paccuppannam.

are presently arisen.

Tasmiñce paccuppanne na chandarāgappaṭibaddham hoti viññānam, na chandarāgappaṭibaddhattā viññānassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati.

If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena.

Yañcāvuso, sotam ye ca saddā ... pe ...

Both the ear and sounds ...

yañcāvuso, ghāṇaṃ ye ca gandhā ...
nose and smells ...

yā cāvuso, jivhā ye ca rasā ...
tongue and tastes ...

yo cāvuso, kāyo ye ca phoṭṭhabbā ...
body and touches ...

yo cāvuso, mano ye ca dhammā—
mind and thoughts

ubhayametaṃ paccuppannaṃ.
are presently arisen.

Tasmiñce paccuppanne na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati—

If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena.

evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.
That's how you don't falter amid presently arisen phenomena.

Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavīttho:
This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

‘Atūtaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha,

If you wish, you may go to the Buddha and ask him about this.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

You should remember it in line with the Buddha's answer.”

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ:

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

“yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavīttho:

‘Atūtaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni'ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

'idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittho:

“Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattañca anāgataṃ.

Paccuppannañca yo dhammaṃ,

tattha tattha vipassati;

Asaṃhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

Ajjeva kiccamātappaṃ,

ko jaññā maraṇaṃ suve;

Na hi no saṅgamaṃ tena,

mahāsenena maccunā.

Evaṃvihāriṃ ātāpiṃ,

ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti,

santo ācikkhate muni'ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

'ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā 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.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Mahākaccānabhaddekarattasuttaṃ niṭṭhitaṃ tatiyaṃ.

Lomasakaṅgiyabhaddekarattasutta

Lomasakaṅgiya and One Fine Night

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.

Tena kho pana samayena āyasmā lomasakaṅgiyo sakkesu viharati kapilavattusmiṃ nigrodhārāme.

Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavattu in the Banyan Tree Monastery.

Atha kho candano devaputto abhikkantāya rattiyaṃ abhikkantavanno kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāyasmā lomasakaṅgiyo tenupasaṅkami; upasaṅkamitvā ekamantaṃ atthāsi. Ekamantaṃ tīto kho candano devaputto āyasmantaṃ lomasakaṅgiyaṃ etadavoca:

Then, late at night, the glorious god Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya:

“dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

“Mendicant, do you remember the recitation passage and analysis of One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“No, reverend, I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

Do you?”

“Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“I also do not.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā”ti?

But do you remember just the verses on One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā.

“I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattiyo gāthā”ti?

Do you?”

“Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā”ti.

“I do.”

“Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā”ti?

“How do you remember the verses on One Fine Night?”

“Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati paṛicchattakamūle paṇḍukambalasilāyaṃ.

“This one time, the Buddha was staying among the gods of the Thirty-Three at the root of the Shady Orchard Tree on the stone spread with a cream rug.

Tatra bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsi:

There he taught the recitation passage and analysis of One Fine Night to the gods of the Thirty-Three:

‘Atūtaṃ nānvāgameyya,

‘Don’t run back to the past,

nappatikaṅkhe anāgataṃ;

don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,
What's past is left behind;

appattañca anāgataṃ.
the future has not arrived;

Paccuppannañca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today's the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muni'ti.
who truly have that one fine night.'

Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā.
That's how I remember the verses of One Fine Night.

Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;
Learn the recitation passage and analysis of One Fine Night, mendicant,

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;
memorize it,

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca.
and remember it.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca
āḍibrahmacariyako'ti.
It is beneficial and relates to the fundamentals of the spiritual life."

Idamavoca candano devaputto.
That's what the god Candana said

Idaṃ vatvā tatthevantaradhāyi.
before vanishing right there.

Atha kho āyasmā lomasakaṅgiyo tassā rattiyaṃ accayena senāsaṇaṃ saṃsāmetvā
pattacīvaramādāya yena sāvatthi tena cārikaṃ pakkāmi.
*Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for
Sāvatthī.*

Anupubbena cārikaṃ caramāno yena sāvattī jetavanam anāthapindikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā lomasakaṅgiyo bhagavantam etadavoca:
Eventually he came to Sāvattī and Jeta's Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Ekamidāhaṃ, bhante, samayaṃ sakkesu viharāmi kapilavatthusmiṃ nigrodhārāme.

Atha kho, bhante, aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho, bhante, so devaputto maṃ etadavoca:

‘dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

Evaṃ vutte, ahaṃ, bhante, taṃ devaputtaṃ etadavocaṃ:

‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā’ti?

‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā.

Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ti?

‘Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā’ti.

‘Yathā kathaṃ pana tvam, āvuso, dhāresi bhaddekarattiyo gāthā’ti?

‘Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatiṃsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ.

Tatra kho bhagavā devānaṃ tāvatiṃsānaṃ bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsi:

“Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā.

Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

dhārehi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti.

Idamavoca, bhante, so devaputto.

Idaṃ vatvā tatthevantaradhāyi.

Sādhu me, bhante, bhagavā bhaddekarattassa uddesañca vibhaṅgañca desetū’ti.
“Sir, please teach me the recitation passage and analysis of One Fine night.”

“Jānāsi pana tvam, bhikkhu, taṃ devaputtan”ti?
“But mendicant, do you know that god?”

“Na kho ahaṃ, bhante, jānāmi taṃ devaputtan”ti.
“I do not, sir.”

“Candano nāma so, bhikkhu, devaputto.
“That god was named Candana.

Candano, bhikkhu, devaputto aṭṭhiṃ katvā manasikatvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇāti.
Candana pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching.

Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.
Well then, mendicant, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā lomasakaṅgiyo bhagavato paccassosi.
“Yes, sir,” Lomasakaṅgiya replied.

Bhagavā etadavoca:
The Buddha said this:

“Atītaṃ nānvāgameyya,
“Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;
don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,
What’s past is left behind;

appattañca anāgataṃ.
the future has not arrived;

Paccuppannañca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today’s the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgaram tena,
For there is no bargain to be struck

mahāsenena maccunā,
with Death and his mighty hordes.

Evamvihāriṃ ātāpim,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muni.
who truly have that one fine night.

Kathaṇca, bhikkhu, atītaṃ anvāgaceti ...
And how do you run back to the past? ..."

pe ...
(And the Buddha repeated the analysis as in MN 131.)

evaṃ kho, bhikkhu, atītaṃ anvāgaceti.

Kathaṇca, bhikkhu, atītaṃ nānvāgaceti ... pe ...

evaṃ kho, bhikkhu, atītaṃ nānvāgaceti.

Kathaṇca, bhikkhu, anāgataṃ paṭikaṅkhati ... pe ...

evaṃ kho, bhikkhu, anāgataṃ paṭikaṅkhati.

Kathaṇca, bhikkhu, anāgataṃ nappaṭikaṅkhati ... pe ...

evaṃ kho, bhikkhu, anāgataṃ nappaṭikaṅkhati.

Kathaṇca, bhikkhu, paccuppannesu dhammesu saṃhīrati ... pe ...

evaṃ kho, bhikkhu, paccuppannesu dhammesu saṃhīrati.

Kathaṇca, bhikkhu, paccuppannesu dhammesu na saṃhīrati ... pe ...

evaṃ kho, bhikkhu, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattaṇca anāgataṃ.

Paccuppannaṇca yo dhammaṃ,

tattha tattha vipassati;

Asaṃhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

Ajjeva kiccaṃātappaṃ,

ko jaññā maraṇaṃ suve;

Na hi no saṅgaramaṃ tena,

mahāsenena maccunā.

Evaṃvihāriṃ ātāpiṃ,

ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti,

santo ācikkhate muni”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Lomasakaṅgiya was happy with what the Buddha said.

Lomasakaṅgiyabhaddekarattasuttaṃ niṭṭhitaṃ catutthaṃ.

Mahākammavibhaṅgasutta

The Longer Analysis of Deeds

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā samiddhi araññakuṭikāyaṃ viharati.

Now at that time Venerable Samiddhi was staying in a wilderness hut.

Atha kho potaliputto paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā āyasmatā samiddhinā saddhiṃ sammodi.

Then as the wanderer Potaliputta was going for a walk he came up to Venerable Samiddhi and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho potaliputto paribbājako āyasmantaṃ samiddhiṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to him:

“sammukhā metam, āvuso samiddhi, samaṇassa gotamassa sutam, sammukhā paṭiggahitaṃ:

“Reverend Samiddhi, I have heard and learned this in the presence of the ascetic Gotama:

‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva saccaṇ’ti.

‘Deeds by way of body and speech are done in vain. Only mental deeds are real.’

Atthi ca sā samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī”ti?

And: ‘There is such an attainment where the one who enters it does not feel anything at all.’”

“Mā hevaṃ, āvuso potaliputta, avaca; mā hevaṃ, āvuso potaliputta, avaca; mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ. Na hi bhagavā evaṃ vadeyya:

“Don’t say that, Reverend Potaliputta, don’t say that! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say this.

‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva saccaṇ’ti.

‘Atthi ca kho sā, āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī””ti.

But, reverend, there is such an attainment where the one who enters it does not feel anything at all.”

“Kīvaciraṃ pabbajitosi, āvuso samiddhī”ti?

“Reverend Samiddhi, how long has it been since you went forth?”

“Na ciraṃ, āvuso, tīni vassāni”ti.

“Not long, reverend: three years.”

“Ettha dāni mayaṃ there bhikkhū kiṃ vakkhāma, yatra hi nāma evaṃnavo bhikkhu sathāraṃ parirakkhitabbaṃ maññissatī.

“Well now, what are we to say to the senior mendicants, when even such a junior mendicant imagines their Teacher needs defending?

Saṅcetanikaṃ, āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā kiṃ so vediyatī”ti?

After doing an intentional deed by way of body, speech, or mind, reverend, what does one feel?”

“Sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhaṃ so vediyatī”ti.

“After doing an intentional deed by way of body, speech, or mind, reverend, one feels suffering.”

Atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitaṃ neva abhinandi nappatikkosi;

Then, neither approving nor dismissing Samiddhi’s statement, Potaliputta

anabhinanditvā appatikkosivā uṭṭhāyāsanaṃ pakkāmi.

got up from his seat and left.

Atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

Soon after he had left, Venerable Samiddhi went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbhaṃ āyasmato ānandassa ārocesi.

and informed Ānanda of all they had discussed.

Evaṃ vutte, āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca:

When he had spoken, Ānanda said to him,

“atthi kho idaṃ, āvuso samiddhi, kathāpābhatam bhagavantaṃ dassanāya.

“Reverend Samiddhi, we should see the Buddha about this matter.

Āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato ārocessāma.

Come, let’s go to the Buddha and inform him about this.

Yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti.

As he answers, so we’ll remember it.”

“Evamāvuso”ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

“Yes, reverend,” Samiddhi replied.

Atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Then Ānanda and Samiddhi went up to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbhaṃ bhagavato ārocesi.

and told him what had happened.

Evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca:

When they had spoken, the Buddha said to Ānanda,

“dassanampi kho ahaṃ, ānanda, potaliputtassa paribbājakassa nābhijānāmi, kuto panevarūpaṃ kathāsallāpaṃ?

“I don’t recall even seeing the wanderer Potaliputta, Ānanda, so how could we have had such a discussion?”

Iminā ca, ānanda, samiddhinā moghapurisenā potaliputtassa paribbājakassa vibhajjabyākaraṇīyo paṇho ekamsena byākato”ti.

The wanderer Potaliputta’s question should have been answered after analyzing it, but this foolish person answered with a generalization.”

Evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca:

When he said this, Venerable Udāyī said to him,

“sace pana, bhante, āyasmatā samiddhinā idaṃ sandhāya bhāsitaṃ—
“But perhaps, sir, Venerable Samiddhi spoke in reference to the statement:

yaṃ kiñci vedayitaṃ taṃ dukkhasmin”ti.
“Suffering includes whatever is felt.”

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
But the Buddha said to Venerable Ānanda,

“passasi no tvaṃ, ānanda, imassa udāyissa moghapurisassa ummaṅgaṃ?
“See how this foolish person Udāyī comes up with an idea?

Aññāsiṃ kho ahaṃ, ānanda:
I knew that

‘idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī’ti.
he was going to come up with such an irrational idea.

Ādiṃyeva, ānanda, potaliputtēna paribbājakena tisso vedanā pucchitā.
Right from the start Potaliputta asked about the three feelings.

Sacāyaṃ, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho
evaṃ byākareyya:
Suppose the foolish person Samiddhi had answered the wanderer Potaliputta’s question like
this:

‘sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā
sukkhavedanīyaṃ sukhaṃ so vedayati;
‘After doing an intentional deed to be experienced as pleasant by way of body, speech, or
mind, one feels pleasure.

sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā
dukkhavedanīyaṃ dukkhaṃ so vedayati;
After doing an intentional deed to be experienced as painful by way of body, speech, or mind,
one feels pain.

sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā
adukkhamasukhavedanīyaṃ adukkhamasukhaṃ so vedayati’ti.
After doing an intentional deed to be experienced as neutral by way of body, speech, or mind,
one feels neutral.’

Evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso potaliputtassa
paribbājakassa sammā byākaramāno byākareyya.
Answering in this way, Samiddhi would have rightly answered Potaliputta.

Api ca, ānanda, ke ca aññatitthiyā paribbājakā bālā abyattā ke ca tathāgatassa
mahākammavibhaṅgaṃ jānissanti?
Still, who are those foolish and incompetent wanderers who follow other paths to understand
the Realized One’s great analysis of deeds?

Sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ
vibhajantassā”ti.
Ānanda, if only you would all listen to the Realized One’s explanation of the great analysis of
deeds.”

“Etassa, bhagavā, kālo, etassa, sugata, kālo
“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā mahākammavibhaṅgaṃ vibhajeyya. Bhagavato sutvā bhikkhū
dhāressanti”ti.
Let the Buddha explain the great analysis of deeds. The mendicants will listen and remember
it.”

“Tena hānanda, suṇāhi, sādhuṃ manasi karohi; bhāsissāmi”ti.
“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

“Cattārome, ānanda, puggalā santo saṃvijjamānā lokasmiṃ.

“Ānanda, these four people are found in the world.

Katame cattāro?

What four?

Idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, saṃphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītṭhi hoti.

Some person here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

(1)

When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Idha panānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, saṃphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītṭhi hoti.

But some other person here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. (2)

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Idhānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, saṃphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītṭhi hoti.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. (3)

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Idha panānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, saṃphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītṭhi hoti.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

(4)

When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—

Now, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person

idha pāṇātipātīṃ adinnādāyīṃ kāmesumicchācārīṃ musāvādiṃ pisunavācaṃ pharusavācaṃ samphappalāpīṃ abhijjhālūṃ byāpānnacittaṃ micchādītthīṃ kāyassa bhedaṃ paraṃ maraṇā passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.
here who killed living creatures, stole, and committed sexual misconduct; who used speech that's false, divisive, harsh, or nonsensical; and who was covetous, malicious, and had wrong view. And they see that, when their body breaks up, after death, that person is reborn in a place of loss, a bad place, the underworld, hell.

So evamāha:
They say:

‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko.
‘It seems that there is such a thing as bad deeds, and the result of bad conduct.

Amāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthīṃ kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ’ti.
For I saw a person here who killed living creatures ... and had wrong view. And when their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.’

So evamāha:
They say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchādītthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
‘It seems that everyone who kills living creatures ... and has wrong view is reborn in hell.

Ye evaṃ jānanti, te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti.
Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmam nātaṃ sāmam dīttham sāmam veditam tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññaṃ’ti. (1)
And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Idha panānanda, ekacco samaṇo vā brāhmano vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamānvāya sammāmanasikāramānvāya tathārūpaṃ cetosamādhīṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—
But some other ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person

idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthīṃ, kāyassa bhedaṃ paraṃ maraṇā passati sugatiṃ saggaṃ lokam upapannaṃ.
here who killed living creatures ... and had wrong view. And they see that that person is reborn in a heavenly realm.

So evamāha:
They say:

‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko.
‘It seems that there is no such thing as bad deeds, and the result of bad conduct.

Amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthīṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggaṃ lokam upapannaṃ’ti.

For I have seen a person here who killed living creatures ... and had wrong view. And I saw that that person was reborn in a heavenly realm.’

So evamāha:
They say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchādītthi, sabbo so kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjati.

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in a heavenly realm.

Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti.

Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmam nātaṃ sāmam dītthaṃ sāmam veditam tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idāmeva saccam, moghamaññaṇ’ti. (2)

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—

Take some ascetic or brahmin who with clairvoyance sees a person

idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kamesumicchācārā paṭivirataṃ musāvādā paṭivirataṃ piṣuṇāya vācāya paṭivirataṃ pharusāya vācāya paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālumaṃ abyāpannacittam sammādītthim, kāyassa bhedaṃ paraṃ maraṇaṃ passati sugatiṃ saggaṃ lokaṃ upapannaṃ.

here who refrained from killing living creatures ... and had right view. And they see that that person is reborn in a heavenly realm.

So evamāha:

They say:

‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko.

‘It seems that there is such a thing as good deeds, and the result of good conduct.

Amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammādītthim, kāyassa bhedaṃ paraṃ maraṇaṃ passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ’ti.

For I have seen a person here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in a heavenly realm.’

So evamāha:

They say:

‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādītthi sabbo so kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjati.

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in a heavenly realm.

Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti.

Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmam nātaṃ sāmam dītthaṃ sāmam veditam tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idāmeva saccam, moghamaññaṇ’ti. (3)

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—idha pāṇātipātā paṭivirataṃ ... pe ... sammādītthim, kāyassa bhedaṃ paraṃ maraṇaṃ passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.

Take some ascetic or brahmin who with clairvoyance sees a person here who refrained from killing living creatures ... and had right view. And they see that that person is reborn in hell.

So evamāha:

They say:

‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko. Amāhaṃ puggalaṃ addasaṃ—

‘It seems that there is no such thing as good deeds, and the result of good conduct. For I have seen a person

idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammāditthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in hell.’

So evamāha: ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

They say: ‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell.

Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti.
Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmaṃ nātaṃ sāmaṃ ditthaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññan’ti. (4)
And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:
In this case, when an ascetic or brahmin says this:

‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko’ti idamassa anujānāmi;
‘It seems that there is such a thing as bad deeds, and the result of bad conduct,’ I grant them that.

yampi so evamāha:
And when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchāditthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idampissa anujānāmi;
‘I have seen a person here who killed living creatures ... and had wrong view. And after death, they were reborn in hell,’ I also grant them that.

yañca kho so evamāha:
But when they say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idamassa nānujānāmi;
‘It seems that everyone who kills living creatures ... and has wrong view is reborn in hell,’ I don’t grant them that.

yampi so evamāha:
And when they say:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti idampissa nānujānāmi;
‘Those who know this are right. Those who know something else are wrong,’ I also don’t grant them that.

yampi so yadeva tassa sāmaṃ nātaṃ sāmaṃ ditthaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññan’ti idampissa nānujānāmi.
And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly,’ I also don’t grant them that.

Taṃ kissa hetu?
Why is that?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (1)

Because the Realized One's knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko’ti idamassa nānujānāmi;

‘It seems that there is no such thing as bad deeds, and the result of bad conduct,’ I don’t grant them that.

yañca kho so evamāha:

But when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthiṃ kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ’ti idamassa anujānāmi;

‘I have seen a person here who killed living creatures ... and had wrong view. And I saw that that person was reborn in a heavenly realm,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchādītthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in a heavenly realm,’ I don’t grant them that. ...

yampi so evamāha:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇaṃ’ti idampissa nānujānāmi;

yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ dītthaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa vocharati: ‘idameva saccaṃ, moghamaññaṃ’ti idampissa nānujānāmi.

Taṃ kissa hetu?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (2)

Because the Realized One's knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa anujānāmi;

‘It seems that there is such a thing as good deeds, and the result of good conduct,’ I grant them that.

yampi so evamāha:

And when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammādītthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ’ti idampissa anujānāmi;

‘I have seen a person here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in a heavenly realm,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in a heavenly realm,’ I don’t grant them that. ...

yampi so evamāha:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti idampissa nānujānāmi;

yampi so yadeva tassa sāmam nātāṃ sāmam diṭṭham sāmam viditaṃ tadeva tattha thāmasā parāmāsā abhiniṇṇissa voharati: ‘idameva saccam, moghamaññan’ti idampissa nānujānāmi.

Taṃ kissa hetu?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti. (3)

Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko’ti idamassa nānujānāmi;

‘It seems that there is no such thing as good deeds, and the result of good conduct,’ I don’t grant them that.

yañca kho so evamāha:

But when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammāditthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannan’ti idamassa anujānāmi;

‘I have seen a person here who refrained from killing living creatures ... and had right view. And after death, they were reborn in hell,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell,’ I don’t grant them that.

yañca kho so evamāha: ‘ye evaṃ jānanti te sammā jānanti;

But when they say: ‘Those who know this are right.

ye aññathā jānanti, micchā tesam nāṇan’ti idampissa nānujānāmi;

Those who know something else are wrong,’ I also don’t grant them that.

yampi so yadeva tassa sāmam nātāṃ sāmam diṭṭham sāmam viditaṃ tadeva tattha thāmasā parāmāsā abhiniṇṇissa voharati: ‘idameva saccam, moghamaññan’ti idampissa nānujānāmi.

And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly,’ I also don’t grant them that.

Taṃ kissa hetu?

Why is that?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti. (4)

Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī ... pe ... micchādītṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,

Now, Ānanda, take the case of the person here who killed living creatures ... and had wrong view, and who, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādītṭhi samattā samādinna.

They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view.

Tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti ... pe ... micchādītṭhi hoti tassa dītṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (1)

But anyone here who kills living creatures ... and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī ... pe ... micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati,

Now, Ānanda, take the case of the person here who killed living creatures ... and had wrong view, and who is reborn in a heavenly realm.

pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādītṭhi samattā samādinna.

They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view.

Tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti ... pe ... micchādītṭhi hoti tassa dītṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (2)

But anyone here who kills living creatures ... and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādītṭhi, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati,

Now, Ānanda, take the case of the person here who refrained from killing living creatures ... and had right view, and who is reborn in a heavenly realm.

pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādītṭhi samattā samādinna.

They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view.

Tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti ... pe ... sammādītṭhi hoti, tassa dītṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (3)

But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,

Now, Ananda, take the case of the person here who refrained from killing living creatures ... and had right view, and who is reborn in hell.

pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinna.

They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view.

Tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yaṅca kho so idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (4)

But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Iti kho, ānanda, atthi kammaṃ abhabbaṃ abhabbābhāsaṃ, atthi kammaṃ abhabbaṃ bhabbābhāsaṃ, atthi kammaṃ bhabbañceva bhabbābhāsaṇca, atthi kammaṃ bhabbaṃ abhabbābhāsaṇ”ti.

So, Ananda, there are deeds that are ineffective and appear ineffective. There are deeds that are ineffective but appear effective. There are deeds that are effective and appear effective. And there are deeds that are effective but appear ineffective.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ananda was happy with what the Buddha said.

Mahākammavibhaṅgasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Salāyatanavibhaṅgasutta

The Analysis of the Six Sense Fields

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:

“saḷāyatanavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of the six sense fields.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“‘Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, chaṭṭiṃsa sattapadā veditabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipatthānā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsitusumarahati, so vuccati yoggācariyaṇaṃ anuttaro purisadammasārathi’”ti—

“‘The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen mental preoccupations should be understood. The thirty-six positions of sentient beings should be understood. Therein, relying on this, give up that. The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group. Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’”

ayamuddeso saḷāyatanavibhaṅgassa.

This is the recitation passage for the analysis of the six sense fields.

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

‘Cakkhāyatanam sotāyatanam ghāṇāyatanam jivhāyatanam kāyāyatanam manāyatanam—

There are the sense fields of the eye, ear, nose, tongue, body, and mind.

cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (1)

That's what I said, and this is why I said it.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

‘Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam dhammāyatanam—

There are the sense fields of sights, sounds, smells, tastes, touches, and thoughts.

cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (2)

That's what I said, and this is why I said it.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

‘Cakkhuvīññāṇam sotavīññāṇam ghānavīññāṇam jivhāvīññāṇam kāyavīññāṇam manovīññāṇam—

There are eye, ear, nose, tongue, body, and mind consciousness.

cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (3)

That's what I said, and this is why I said it.

‘Cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

‘Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso—

There is contact through the eye, ear, nose, tongue, body, and mind.

cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (4)

That's what I said, and this is why I said it.

‘Aṭṭhārasa manopavicārā veditabbā’ti—

‘The eighteen mental preoccupations should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

‘Cakkhunā rūpaṃ disvā somanassatṭhānīyaṃ rūpaṃ upavicarati, domanassatṭhānīyaṃ rūpaṃ upavicarati, upekkhātṭhānīyaṃ rūpaṃ upavicarati.

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.

Sotena saddaṃ sutvā ... pe ...

Hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...

Smelling an odor with the nose ...

jivhāya rasam sāyitvā ...

Tasting a flavor with the tongue ...

kāyena phoṭṭhabbam phusitvā ...

Feeling a touch with the body ...

manasā dhammam viññāya somanassatṭhānīyaṃ dhammam upavicarati,
domanassatṭhānīyaṃ dhammam upavicarati, upekkhātṭhānīyaṃ dhammam
upavicarati.

*Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a
basis for happiness or sadness or equanimity.*

Iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, atṭhārasa
manopavicārā veditabbā'ti—

*So there are six preoccupations with happiness, six preoccupations with sadness, and six
preoccupations with equanimity. 'The eighteen mental preoccupations should be understood.'*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (5)

That's what I said, and this is why I said it.

'Chattimsa sattapadā veditabbā'ti—

'The thirty-six positions of sentient beings should be understood.'

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni
domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha
nekkhammasitā upekkhā.

*There are six kinds of lay happiness and six kinds of renunciate happiness. There are six kinds
of lay sadness and six kinds of renunciate sadness. There are six kinds of lay equanimity and
six kinds of renunciate equanimity.*

Tattha katamāni cha gehasitāni somanassāni?

And in this context what are the six kinds of lay happiness?

Cakkhuviññeyyānaṃ rūpānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ
lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā
paṭiladdhapubbam atītaṃ niruddham vipariṇataṃ samanussarato uppajjati
somanassaṃ.

*There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected
with the world's material delights. Happiness arises when you regard it as a gain to obtain
such sights, or when you recollect sights you formerly obtained that have passed, ceased, and
perished.*

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ.

Such happiness is called lay happiness.

Sotaviññeyyānaṃ saddānaṃ ...

There are sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ...

Smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ...

Tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ ...

Touches known by the body ...

manoviññeyyānaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ ... pe ...
somanassaṃ.

*Thoughts known by the mind that are likable, desirable, agreeable, pleasing, connected with
the world's material delights. Happiness arises when you regard it as a gain to obtain such
thoughts, or when you recollect thoughts you formerly obtained that have passed, ceased, and
perished.*

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ.

Such happiness is called lay happiness.

Imāni cha gehasitāni somanassāni.

These are the six kinds of lay happiness.

Tattha katamāni cha nekkhammasitāni somanassāni?

And in this context what are the six kinds of renunciate happiness?

Rūpānaṃ tveva aniccatāṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ ti evametāṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ.

When you’ve understood the impermanence of sights—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ.

Such happiness is called renunciate happiness.

Saddānaṃ tveva ...

When you’ve understood the impermanence of sounds ...

gandhānaṃ tveva ...

smells ...

rasānaṃ tveva ...

tastes ...

phoṭṭhabbānaṃ tveva ...

touches ...

dhammānaṃ tveva aniccatāṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ ti evametāṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ.

thoughts—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ.

Such happiness is called renunciate happiness.

Imāni cha nekkhammasitāni somanassāni.

These are the six kinds of renunciate happiness.

Tattha katamāni cha gehasitāni domanassāni?

And in this context what are the six kinds of lay sadness?

Cakkhuviññeyyānaṃ rūpānaṃ ...

There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the world’s material delights. Sadness arises when you regard it as a loss to lose such sights, or when you recollect sights you formerly lost that have passed, ceased, and perished.

pe ...

Such sadness is called lay sadness.

sotaviññeyyānaṃ saddānaṃ ...

There are sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ...

There are smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ...

There are tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ ...

There are touches known by the body ...

manoviññeyyānaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ
lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā
appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati
domanassaṃ.

*There are thoughts known by the mind that are likable, desirable, agreeable, pleasing,
connected with the world's material delights. Sadness arises when you regard it as a loss to
lose such thoughts, or when you recollect thoughts you formerly lost that have passed, ceased,
and perished.*

Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehasitaṃ domanassaṃ.

Such sadness is called lay sadness.

Imāni cha gehasitāni domanassāni.

These are the six kinds of lay sadness.

“Tattha katamāni cha nekkhammasitāni domanassāni?”

And in this context what are the six kinds of renunciate sadness?

Rūpānaṃ tveva aniccatāṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva rūpā
etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ ti evameva
yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti:

*When you've understood the impermanence of sights—their perishing, fading away, and
cessation—you truly understand through right understanding that both formerly and now all
those sights are impermanent, suffering, and perishable. Upon seeing this, you give rise to
yearning for the supreme liberations:*

‘kudāssu nāmāhaṃ tadāyatanāṃ upasampajja viharissāmi yadariyā etarahi
āyatanāṃ upasampajja viharantī’ ti itī anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato
uppajjati pihapaccayā domanassaṃ.

*‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain
in today?’ When you give rise to yearning for the supreme liberations like this, sadness arises
because of the yearning.*

Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ.

Such sadness is called renunciate sadness.

Saddānaṃ tveva ... pe ...

When you've understood the impermanence of sounds ...

gandhānaṃ tveva ...

smells ...

rasānaṃ tveva ...

tastes ...

phoṭṭhabbānaṃ tveva ...

touches ...

dhammānaṃ tveva aniccatāṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva
dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ ti
evameva yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ
upaṭṭhāpeti:

*thoughts—their perishing, fading away, and cessation—you truly understand through right
understanding that both formerly and now all those thoughts are impermanent, suffering, and
perishable. Upon seeing this, you give rise to yearning for the supreme liberations:*

‘kudāssu nāmāhaṃ tadāyatanāṃ upasampajja viharissāmi yadariyā etarahi
āyatanāṃ upasampajja viharantī’ ti itī anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato
uppajjati pihapaccayā domanassaṃ.

*‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain
in today?’ When you give rise to yearning for the supreme liberations like this, sadness arises
because of the yearning.*

Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ.

Such sadness is called renunciate sadness.

Imāni cha nekkhammasitāni domanassāni.
These are the six kinds of renunciate sadness.

Tattha katamā cha gehasitā upekkhā?
And in this context what are the six kinds of lay equanimity?

Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhasa puthujjanassa
anodhijjinassa avipākajinassa anādinavadassāvino assutavato puthujjanassa.
When seeing a sight with the eye, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks.

Yā evarūpā upekkhā, rūpaṃ sā nātivattati.
Such equanimity does not transcend the sight.

Tasmā sā upekkhā ‘gehasitā’ti vuccati.
That’s why it’s called lay equanimity.

Sotena saddaṃ sutvā ...
When hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...
When smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ...
When tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...
When feeling a touch with the body ...

manasā dhammaṃ viññāya uppajjati upekkhā bālassa mūlhasa puthujjanassa
anodhijjinassa avipākajinassa anādinavadassāvino assutavato puthujjanassa.
When knowing a thought with the mind, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks.

Yā evarūpā upekkhā, dhammaṃ sā nātivattati.
Such equanimity does not transcend the thought.

Tasmā sā upekkhā ‘gehasitā’ti vuccati.
That’s why it’s called lay equanimity.

Imā cha gehasitā upekkhā.
These are the six kinds of lay equanimity.

Tattha katamā cha nekkhammasitā upekkhā?
And in this context what are the six kinds of renunciate equanimity?

Rūpānaṃ tveva aniccatam veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva rūpā
etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametam
yathābhūtaṃ sammappaññāya passato uppajjati upekkhā.
When you’ve understood the impermanence of sights—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable.

Yā evarūpā upekkhā, rūpaṃ sā ativattati.
Such equanimity transcends the sight.

Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati.
That’s why it’s called renunciate equanimity.

Saddānaṃ tveva ...
When you’ve understood the impermanence of sounds ...

gandhānaṃ tveva ...
smells ...

rasānaṃ tveva ...
tastes ...

phoṭṭhabbānaṃ tveva ...
touches ...

dhammānaṃ tveva aniccatam viditvā vipariṇāma virāga nirodham, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ ti evametam yathābhūtaṃ sammappaññāya passato uppajjati upekkhā.

thoughts—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable.

Yā evarūpā upekkhā, dhammaṃ sā ativattati.
Such equanimity transcends the thought.

Tasmā sā upekkhā ‘nekkhammasitā’ ti vuccati.
That’s why it’s called renunciate equanimity.

Imā cha nekkhammasitā upekkhā.
These are the six kinds of renunciate equanimity.

‘Chattimsa sattapadā veditabbā’ ti—
‘The thirty-six positions of sentient beings should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

‘Tatra idaṃ nissāya idaṃ pajahathā’ ti—
‘Therein, relying on this, give up that.’

iti kho panetaṃ vuttaṃ; Kiñcetaṃ paṭicca vuttaṃ?
That’s what I said, but why did I say it?

Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgama yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha.
Therein, by relying and depending on the six kinds of renunciate happiness, give up and go beyond the six kinds of lay happiness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgama yāni cha gehasitāni domanassāni tāni pajahatha, tāni samatikkamatha.
Therein, by relying on the six kinds of renunciate sadness, give up the six kinds of lay sadness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgama, yā cha gehasitā upekkhā tā pajahatha tā samatikkamatha.
Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of lay equanimity.

Evametāsam pahānaṃ hoti, evametāsam samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgama yāni cha nekkhammasitāni domanassāni tāni pajahatha, tāni samatikkamatha.
Therein, by relying on the six kinds of renunciate happiness, give up the six kinds of renunciate sadness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of renunciate happiness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.

That's how they are given up.

Atthi, bhikkhave, upekkhā nānattā nānattasitā, atthi upekkhā ekattā ekattasitā.

There is equanimity that is diversified, based on diversity, and equanimity that is unified, based on unity.

Katamā ca, bhikkhave, upekkhā nānattā nānattasitā?

And what is equanimity based on diversity?

Atthi, bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabbesu—

There is equanimity towards sights, sounds, smells, tastes, and touches.

ayaṃ, bhikkhave, upekkhā nānattā nānattasitā.

This is equanimity based on diversity.

Katamā ca, bhikkhave, upekkhā ekattā ekattasitā?

And what is equanimity based on unity?

Atthi, bhikkhave, upekkhā ākāśānañcāyatananissitā, atthi viññāṇañcāyatananissitā, atthi ākiñcaññāyatananissitā, atthi nevasaññānāsaññāyatananissitā—

There is equanimity based on the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception.

ayaṃ, bhikkhave, upekkhā ekattā ekattasitā.

This is equanimity based on unity.

Tatra, bhikkhave, yāyaṃ upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yāyaṃ upekkhā nānattā nānattasitā taṃ pajahatha, taṃ samatikkamatha.

Therein, relying on equanimity based on unity, give up equanimity based on diversity.

Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

That's how it is given up.

Atammayaṃ, bhikkhave, nissāya atammayaṃ āgamma yāyaṃ upekkhā ekattā ekattasitā taṃ pajahatha, taṃ samatikkamatha.

Relying on non-identification, give up equanimity based on unity.

Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

That's how it is given up.

‘Tatra idaṃ nissāya idaṃ pajahathā’ti—

‘Therein, relying on this, give up that.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Tayo satipatthānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahatī’ti—

‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’

iti kho panetaṃ vuttaṃ;

That's what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

The first case is when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanaṃ vattanti.

But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the Teacher’s instruction.

Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno.

In this case the Realized One is not displeased, he does not feel displeasure. He remains unaffected, mindful and aware.

Idaṃ, bhikkhave, paṭhamam satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the first case in which the Noble One cultivates the establishment of mindfulness.

Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

The next case is when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa ekacce sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanaṃ vattanti;

And some of their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the Teacher’s instruction.

ekacce sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vakkamma satthusāsanaṃ vattanti.

But some of their disciples do want to listen. They pay attention and apply their minds to understand. They don’t proceed having turned away from the Teacher’s instruction.

Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti;

In this case the Realized One is not displeased,

na ca attamano hoti, na ca attamanataṃ paṭisaṃvedeti.

nor is he pleased.

Anattamanatā ca attamanatā ca—

—

tadubhayaṃ abhinivajjetvā upekkhako viharati sato sampajāno.

Rejecting both displeasure and pleasure, he remains equanimous, mindful and aware.

Idaṃ vuccati, bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the second case in which the Noble One cultivates the establishment of mindfulness.

Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

The next case is when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa sāvakā sussūsanti, sotaṃ odahanti, aññācittaṃ upaṭṭhapenti, na ca vakkamma satthusāsanaṃ vattanti.

And their disciples want to listen. They pay attention and apply their minds to understand. They don’t proceed having turned away from the Teacher’s instruction.

Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno.

In this case the Realized One is not pleased, he does not feel pleasure. He remains unaffected, mindful and aware.

Idaṃ vuccati, bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the third case in which the Noble One cultivates the establishment of mindfulness.

‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati’ ti—

‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ ti—

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati—

Driven by an elephant trainer, an elephant in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.

east, west, north, or south.

Assadamakena, bhikkhave, assadammo sārīto ekaññeva disaṃ dhāvati—

Driven by a horse trainer, a horse in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.

east, west, north, or south.

Godamakena, bhikkhave, godammo sārīto ekaññeva disaṃ dhāvati—

Driven by an ox trainer, an ox in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.

east, west, north, or south.

Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭha disā vidhāvati.

But driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in eight directions:

Rūpī rūpāni passati—

Having physical form, they see visions.

ayaṃ ekā disā;

This is the first direction.

ajjhataṃ arūpasaññī bahiddhā rūpāni passati—

Not perceiving physical form internally, they see visions externally.

ayaṃ dutiyā disā;

This is the second direction.

subhantveva adhimutto hoti—

They’re focused only on beauty.

ayaṃ tatiyā disā;

This is the third direction.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanaṃ upasampajja
viharati—

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

ayaṃ catutthī disā;

This is the fourth direction.

sabbaso ākāsañācāyatanaṃ samatikkamma ‘anantaṃ viññānaṃ’ti
viññānañcāyatanaṃ upasampajja viharati—

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

ayaṃ pañcamī disā;

This is the fifth direction.

sabbaso viññānañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ
upasampajja viharati—

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

ayaṃ chaṭṭhī disā;

This is the sixth direction.

sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja
viharati—

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṃ sattamī disā;

This is the seventh direction.

sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ
upasampajja viharati—

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṃ aṭṭhamī disā.

This is the eighth direction.

Tathāgatenā, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto imā aṭṭha
disā vidhāvati.

Driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in these eight directions.

So vuccati: ‘yoggācariyānaṃ anuttaro purisadammasārathī’ti—

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ”ti.

That’s what I said, and this is why I said it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Saḷāyatanavibhaṅgasuttaṃ niṭṭhitaṃ sattamaṃ.

Uddesavibhaṅgasutta

The Analysis of a Recitation Passage

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:

“uddesavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of a recitation passage.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

“A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hoti”ti.

When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato utthāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesam bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavitttho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmaraṇadukkhasamudayasambhavo na hotī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Atha kho tesam bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ;

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ 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 saddhim sammodimsu.

Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadāvocaṃ:

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 utthāyāsanaṃ vihāraṃ pavittṭho:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmaraṇadukkhasamudayasambhavo na hotī’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittṭho:

“tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmaraṇadukkhasamudayasambhavo na hotī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti—

vibhajatāyasmā mahākaccāno’ti.

“May Venerable Mahākaccāna please explain this.”

“Seyyathāpi, āvuso, puriso sārattiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhasa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeaya,

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

evaṃ sampadamidaṃ āyasmantānaṃ sathari sammukhībhūte taṃ bhagavantaṃ atisiṭvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha.

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha;

That was the time to approach the Buddha and ask about this matter.

yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’ti.

You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva 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 sabrahmacāriṇaṃ.

Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajātāyasmā mahākaccāno agaruṃ karitvā”ti.

Please explain this, if it's no trouble.”

“Tena hāvuso, suṇātha, sādhu kaṃ manasi karotha, bhāṣissāmi”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evaṃāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ.

“Yes, reverend,” they replied.

Āyasmā mahākaccāno etadavoca:

Venerable Mahākaccāna said this:

“Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavittṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhataṃ asaññitaṃ anupādāya na paritasseyya, bahiddhā, bhikkhave, viññāne avikkhitte avisaṭe sati ajjhataṃ asaññite anupādāya aparitassato āyatim jātijarāmarañadukkhāsamudayasambhavo na hoti”ti.

A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.’

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this passage for recitation.

Kathañcāvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati?

And how is consciousness scattered and diffused externally?

Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitāṃ rūpanimittassādaviniḃbandhaṃ rūpanimittassādasamyojanasamyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

Take a mendicant who sees a sight with their eyes. Their consciousness follows after the features of that sight, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya dhammanimittānusāri viññāṇaṃ hoti; dhammanimittassādagadhitāṃ dhammanimittassādaviniḃbandhaṃ dhammanimittassādasamyojanasamyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

When they know a thought with their mind, their consciousness follows after the features of that thought, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally.

Evaṃ kho, āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

That's how consciousness is scattered and diffused externally.

Kathañcāvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati?

And how is consciousness not scattered and diffused externally?

Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānūsārī viññāṇaṃ hoti, na rūpanimittassādagadhitāṃ na rūpanimittassādavinibandhaṃ na rūpanimittassādasamyojanasamuyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

Take a mendicant who sees a sight with their eyes. Their consciousness doesn't follow after the features of that sight, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered and diffused externally.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na dhammanimittānūsārī viññāṇaṃ hoti na dhammanimittassādagadhitāṃ na dhammanimittassādavinibandhaṃ na dhammanimittassādasamyojanasamuyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

When they know a thought with their mind, their consciousness doesn't follow after the features of that thought, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered and diffused externally.

Evam kho, āvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

That's how consciousness is not scattered and diffused externally.

Kathañcāvuso, ajjhattaṃ saṅghitanti vuccati?

And how is their consciousness stuck internally?

Idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savi-cāraṃ vivekajaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa vivekajapītisukhānūsārī viññāṇaṃ hoti vivekajapītisukhassādagadhitāṃ vivekajapītisukhassādavinibandhaṃ vivekajapītisukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ saṅghitanti vuccati.

Their consciousness follows after that rapture and bliss born of seclusion, tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be stuck internally.

Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa samādhijapītisukhānūsārī viññāṇaṃ hoti samādhijapītisukhassādagadhitāṃ samādhijapītisukhassādavinibandhaṃ samādhijapītisukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ saṅghitanti vuccati.

Their consciousness follows after that rapture and bliss born of immersion, tied, attached, and fettered to gratification in that rapture and bliss born of immersion. So their mind is said to be stuck internally.

Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa upekkhānūsārī viññānaṃ hoti upekkhāsukhassādagadhiṃ upekkhāsukhassādavinibandhaṃ upekkhāsukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ saṇṭhanti vuccati.

Their consciousness follows after that equanimity, tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be stuck internally.

Puna caparaṃ, āvuso, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa adukkhamasukhānūsārī viññānaṃ hoti adukkhamasukhassādagadhiṃ adukkhamasukhassādavinibandhaṃ adukkhamasukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness follows after that neutral feeling, tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be stuck internally.

Evam kho, āvuso, ajjhattaṃ saṇṭhanti vuccati.

That’s how their consciousness is stuck internally.

Kathañcāvuso, ajjhattaṃ asaṇṭhanti vuccati?

And how is their consciousness not stuck internally?

Idhāvuso, bhikkhu viviceva kāmehi vivicca akusalehi dhammehi ... pe ... pathamaṃ jhānaṃ upasampajja viharati.

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa na vivekajapītisukhānūsārī viññānaṃ hoti na vivekajapītisukhassādagadhiṃ na vivekajapītisukhassādavinibandhaṃ na vivekajapītisukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness doesn’t follow after that rapture and bliss born of seclusion, and is not tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be not stuck internally.

Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter the second absorption ...

Tassa na samādhijapītisukhānūsārī viññānaṃ hoti na samādhijapītisukhassādagadhiṃ na samādhijapītisukhassādavinibandhaṃ na samādhijapītisukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness doesn’t follow after that rapture and bliss born of immersion ...

Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter and remain in the third absorption ...

Tassa na upekkhānūsārī viññānaṃ hoti na upekkhāsukhassādagadhiṃ na upekkhāsukhassādavinibandhaṃ na upekkhāsukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness doesn’t follow after that equanimity, and is not tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be not stuck internally.

Puna caparaṃ, āvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ ādukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter and remain in the fourth absorption ...

Tassa na adukkhamasukhānusāri viññāṇaṃ hoti na adukkhamasukhassādagadhiṃ na adukkhamasukhassādavinibandhaṃ na adukkhamasukhassādasamyojanasamyuttaṃ ajjhataṃ cittaṃ asaṅghitanti vuccati.

Their consciousness doesn't follow after that neutral feeling, and is not tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be not stuck internally.

Evam kho, āvuso, ajjhataṃ asaṅghitanti vuccati.

That's how their consciousness is not stuck internally.

Kathañcāvuso, anupādā paritassanā hoti?

And how are they anxious because of grasping?

Idhāvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti.

But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

and consciousness latches on to the perishing of form.

Tassa rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati.

So they become frightened, worried, concerned, and anxious because of grasping.

Vedanaṃ ... pe ...

They regard feeling ...

saññāṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti.

But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.

and consciousness latches on to the perishing of consciousness.

Tassa viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati.

So they become frightened, worried, concerned, and anxious because of grasping.

Evam kho, āvuso, anupādā paritassanā hoti.

That's how they are anxious because of grasping.

Kathañcāvuso, anupādānā aparitassanā hoti?

And how are they not anxious because of grasping?

Idhāvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na attani vā rūpaṃ na rūpasmiṃ vā attānaṃ.

They don't regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti.

When that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā na ca rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

consciousness doesn't latch on to the perishing of form.

Tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind.

Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā anupādāya ca na paritassati.

So they don't become frightened, worried, concerned, or anxious because of grasping.

Na vedanaṃ ...

They don't regard feeling ...

na saññāṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ na attani vā viññāṇaṃ na viññāṇasmim vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti.

When that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā na ca viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.

consciousness doesn't latch on to the perishing of consciousness.

Tassa na viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind.

Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

So they don't become frightened, worried, concerned, or anxious because of grasping.

Evam kho, āvuso, anupādā aparitassanā hoti.

That's how they are not anxious because of grasping.

Yam kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatīṃ jātijarāmarāṇadukkhasamudayasambhavo na hotī'ti.

When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.'

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this passage for recitation.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeve upasaṅkamitvā etamatthaṃ paṭipuccheyyātha;

If you wish, you may go to the Buddha and ask him about this.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā'ti.

You should remember it in line with the Buddha's answer."

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

"Yes, reverend," said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

“Yam kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatīṃ jātijarāmarāṇadukkhasamudayasambhavo na hotī'ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho—

tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatīṃ jātijarāmarāṇadukkhasamudayasambhavo na hotīti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitaṃ.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma'ti.

Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasantaṃ 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; mahāpaṇño, bhikkhave, mahākaccāno.

“Mahākaccāna is astute, mendicants, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ.

If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.

Eso cevetassa attho. Evañca naṃ dhāreyyāthā'ti.

That is what it means, and that's how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Uddesavibhaṅgasuttaṃ niṭṭhitaṃ aṭṭhamam.

Araṇavibhaṅgasutta

The Analysis of Non-Conflict

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:

“araṇavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of non-conflict.

Taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ
anattasamhitam, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ
anattasamhitam.

“Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless.

And don't indulge in self-mortification, which is painful, ignoble, and pointless.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena
abhisambuddhā, cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati.

Avoiding these two extremes, the Realized One woke up by understanding the middle way,
which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and
extinguishment.

Ussādanañca jaññā, apasādanañca jaññā;

Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva
deseyya.

Knowing these, avoid them, and just teach Dhamma.

Sukhavinicchayaṃ jaññā;

Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyya.

Knowing this, pursue inner bliss.

Rahovādaṃ na bhāseyya, sammukhā na khīnaṃ bhane.

Don't talk behind people's backs, and don't speak sharply in their presence.

Ataramānova bhāseyya, no taramāno.

Don't speak hurriedly.

Janapadaniruttim nābhiniveseyya, samaññaṃ nātidhāveyyāti—
Don't insist on local terminology and don't override normal usage.

ayamuddeso araṇavibhaṅgassa.
This is the recitation passage for the analysis of non-conflict.

‘Na kāmasukhamanuyuñjeyya hīnaṃ gattaṃ pothuḥjanikaṃ anariyaṃ
anattasaṃhitā, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ
anattasaṃhitā’ ti—

*‘Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless.
And don't indulge in self-mortification, which is painful, ignoble, and pointless.’*

iti kho panetaṃ vuttaṃ; Kiñcetaṃ paṭicca vuttaṃ?
That's what I said, but why did I say it?

Yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothuḥjaniko anariyo
anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;
micchāpaṭipadā.

*Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such
happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way.*

Yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gattaṃ
pothuḥjanikaṃ anariyaṃ anattasaṃhitā, adukkho eso dhammo anupaghāto
anupāyāso aparīḷāho; sammāpaṭipadā.

*Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the
right way.*

Yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo
saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā.

*Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

Yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitā,
adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā.

*Breaking free of such indulgence is a principle free of pain, harm, stress, and fever, and it is the
right way.*

‘Na kāmasukhamanuyuñjeyya hīnaṃ gattaṃ pothuḥjanikaṃ anariyaṃ
anattasaṃhitā, na ca attakilamathānuyogaṃ anuyuñjeyya dukkhaṃ anariyaṃ
anattasaṃhitā’ ti—

*‘Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless.
And don't indulge in self-mortification, which is painful, ignoble, and pointless.’*

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.
That's what I said, and this is why I said it.

‘Ete kho ubho ante anupagamma majjhimaṃ paṭipadā tathāgatena abhisambuddhā,
cakkhukaraṇī ñaṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya
saṃvattatī’ ti—

*‘Avoiding these two extremes, the Realized One woke up by understanding the middle way,
which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and
extinguishment.’*

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
That's what I said, but why did I say it?

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—
It is simply this noble eightfold path, that is:

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo,
sammāvāyāmo, sammāsati, sammāsamādhi.

*right view, right thought, right speech, right action, right livelihood, right effort, right
mindfulness, and right immersion.*

‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattatī’ti—

‘Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Ussādanañca jaññā, apasādanañca jaññā;

‘Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti—

Knowing these, avoid them, and just teach Dhamma.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Kathañca, bhikkhave, ussādanā ca hoti apasādanā ca, na ca dhammadesanā?

And how is there flattering and rebuking without teaching Dhamma?

‘Ye kāmapatisandhisukhino somanassānuyogam anuyuttā hīnaṃ gammad pothujjanikam anariyam anattasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannā’ti—

In speaking like this, some are rebuked: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

iti vadam ittheke apasādeti.

‘Ye kāmapatisandhisukhino somanassānuyogam ananuyuttā hīnaṃ gammad pothujjanikam anariyam anattasamhitam, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

In speaking like this, some are flattered: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

iti vadam ittheke ussādeti.

‘Ye attakilamathānuyogam anuyuttā dukkham anariyam anattasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannā’ti—

In speaking like this, some are rebuked: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

iti vadam ittheke apasādeti.

‘Ye attakilamathānuyogam ananuyuttā dukkham anariyam anattasamhitam, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

In speaking like this, some are flattered: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

iti vadam ittheke ussādeti.

‘Yesam kesañci bhavasamyojanam appahīnam, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannā’ti—

In speaking like this, some are rebuked: ‘All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

iti vadam ittheke apasādeti.

‘Yesaṃ kesaṇci bhavasamyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannaṃ’ti—

In speaking like this, some are flattered: ‘All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.’

iti vadaṃ ittheke ussādeti.

Evam kho, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā.

That’s how there is flattering and rebuking without teaching Dhamma.

Kathaṇca, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca?

And how is there neither flattering nor rebuking, and just teaching Dhamma?

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gattaṃ pothujjanikāṃ anariyaṃ anattasamhitāṃ, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannaṃ’ti—

You don’t say: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Anuyogo ca kho sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’

micchāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gattaṃ pothujjanikāṃ anariyaṃ anattasamhitāṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannaṃ’ti—

You don’t say: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Ananuyogo ca kho adukkho eso dhammo anupaghāto anupāyāso aparilāho;

‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’

sammāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasamhitāṃ, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannaṃ’ti—

You don’t say: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Anuyogo ca kho sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’

micchāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anattasaṃhitā, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

You don’t say: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Ananuyogo ca kho adukkho eso dhammo anupaghāto anupāyāso aparilāho;

‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’

sammāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Yesaṃ kesañci bhavasamyojanaṃ appahīnaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapaṭilāhā micchāpaṭipannā’ti—

You don’t say: ‘All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Bhavasamyojane ca kho appahīne bhavopi appahīno hoti’ti—

‘When the fetter of rebirth is not given up, rebirth is also not given up.’

iti vadaṃ dhammameva deseti.

‘Yesam kesañci bhavasamyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

You don’t say: ‘All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Bhavasamyojane ca kho pahīne bhavopi pahīno hoti’ti—

‘When the fetter of rebirth is given up, rebirth is also given up.’

iti vadaṃ dhammameva deseti.

Evam kho, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca.

That’s how there is neither flattering nor rebuking, and just teaching Dhamma.

‘Ussādanañca jaññā, apasādanañca jaññā;

‘Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti—

Knowing these, avoid them, and just teach Dhamma.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Sukhavinicchayaṃ jaññā;

‘Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyyā’ti—

Knowing this, pursue inner bliss.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Pañcime, bhikkhave, kāmagaṇā.
There are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...
Sounds known by the ear ...

ghānaviññeyyā gandhā ...
Smells known by the nose ...

jivhāviññeyyā rasā ...
Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, bhikkhave, pañca kāmagaṇā.
These are the five kinds of sensual stimulation.

Yaṃ kho, bhikkhave, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ mīḥasukhaṃ puthujjanasukhaṃ anariyasukhaṃ.
The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, common, ignoble pleasure.

‘Na āsevitabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ, bhāyitabbaṃ etassa sukhassā’ti—vadāmi.
Such pleasure should not be cultivated or developed, but should be feared, I say.

Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.
Now, take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

Pītiyā ca virāgā upekkhako ca viharati ... pe ... tatiyaṃ jhānaṃ ... pe ...
third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ.
This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening.

‘Āsevitabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ, na bhāyitabbaṃ etassa sukhassā’ti—vadāmi.
Such pleasure should be cultivated and developed, and should not be feared, I say.

‘Sukhavinicchayaṃ jaññā;
‘Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’ti—
Knowing this, pursue inner bliss.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

‘Rahovādaṃ na bhāseyya, sammukhā na khīnaṃ bhane’ti—
‘Don’t talk behind people’s backs, and don’t speak sharply in their presence.’

iti kho panetaṃ vuttaṃ.
That’s what I said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did I say it?

Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ atacchaṃ anattasaṃhitaṃ sasakkaṃ taṃ rahovādaṃ na bhāseyya.
When you know that what you say behind someone’s back is untrue, false, and harmful, then if at all possible you should not speak.

Yampi jaññā rahovādaṃ bhūtaṃ tacchaṃ anattasaṃhitaṃ tassapi sikkheyya avacanāya.
When you know that what you say behind someone’s back is true and correct, but harmful, then you should train yourself not to speak.

Yañca kho jaññā rahovādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa rahovādassa vacanāya.
When you know that what you say behind someone’s back is true, correct, and beneficial, then you should know the right time to speak.

Tatra, bhikkhave, yaṃ jaññā sammukhā khīnavādaṃ abhūtaṃ atacchaṃ anattasaṃhitaṃ sasakkaṃ taṃ sammukhā khīnavādaṃ na bhāseyya.
When you know that your sharp words in someone’s presence are untrue, false, and harmful, then if at all possible you should not speak.

Yampi jaññā sammukhā khīnavādaṃ bhūtaṃ tacchaṃ anattasaṃhitaṃ tassapi sikkheyya avacanāya.
When you know that your sharp words in someone’s presence are true and correct, but harmful, then you should train yourself not to speak.

Yañca kho jaññā sammukhā khīnavādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa sammukhā khīnavādassa vacanāya.
When you know that your sharp words in someone’s presence are true, correct, and beneficial, then you should know the right time to speak.

‘Rahovādaṃ na bhāseyya, sammukhā na khīnaṃ bhane’ti—
‘Don’t talk behind people’s backs, and don’t speak sharply in their presence.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

‘Ataramānova bhāseyya no taramāno’ti—
‘Don’t speak hurriedly.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
That’s what I said, but why did I say it?

Tatra, bhikkhave, taramānassa bhāsato kāyopi kilamati, cittampi upahaññati, saropi upahaññati, kaṇthopi āturīyati, avisatṭhampi hoti aviññeyyaṃ taramānassa bhāsitaṃ.
When speaking hurriedly, your body gets tired, your mind gets stressed, your voice gets stressed, your throat gets sore, and your words become unclear and hard to understand.

Tatra, bhikkhave, ataramānassa bhāsato kāyopi na kilamati, cittampi na upahaññati, saropi na upahaññati, kaṇthopi na āturīyati, visatṭhampi hoti viññeyyaṃ ataramānassa bhāsitaṃ.
When not speaking hurriedly, your body doesn’t get tired, your mind doesn’t get stressed, your voice doesn’t get stressed, your throat doesn’t get sore, and your words are clear and easy to understand.

‘Ataramānova bhāseyya, no taramāno’ti—
‘Don’t speak hurriedly.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyā’ti—

‘Don’t insist on local terminology and don’t override normal usage.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Kathaṇca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro?

And how do you insist on local terminology and override normal usage?

Idha, bhikkhave, tadevekaccesu janapadesu ‘pāti’ti sañjānanti, ‘pattan’ti sañjānanti, ‘vittan’ti sañjānanti, ‘sarāvan’ti sañjānanti ‘dhāropan’ti sañjānanti, ‘poṇan’ti sañjānanti, ‘pisīlavan’ti sañjānanti.

It’s when in different localities the same thing is known as a ‘plate’, a ‘bowl’, a ‘cup’, a ‘dish’, a ‘basin’, a ‘tureen’, or a ‘porringer’.

Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmāsā abhinivissa voharati:

And however it is known in those various localities, you speak accordingly, obstinately sticking to that and insisting:

‘idameva saccaṃ, moghamaññaṃ’ti.

‘This is the only truth, other ideas are silly.’

Evam kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro.

That’s how you insist on local terminology and override normal usage.

Kathaṇca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro?

And how do you not insist on local terminology and not override normal usage?

Idha, bhikkhave, tadevekaccesu janapadesu ‘pāti’ti sañjānanti, ‘pattan’ti sañjānanti, ‘vittan’ti sañjānanti, ‘sarāvan’ti sañjānanti, ‘dhāropan’ti sañjānanti, ‘poṇan’ti sañjānanti, ‘pisīlavan’ti sañjānanti.

It’s when in different localities the same thing is known as a ‘plate’, a ‘bowl’, a ‘cup’, a ‘dish’, a ‘basin’, a ‘tureen’, or a ‘porringer’.

Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti ‘idaṃ kira me āyasanto sandhāya voharanti’ti tathā tathā voharati aparāmasaṃ.

And however it is known in those various localities, you speak accordingly, thinking: ‘It seems that the venerables are referring to this.’

Evam kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti, samaññāya ca anatisāro.

That’s how you don’t insist on local terminology and don’t override normal usage.

‘Janapadaniruttiṃ nābhiniveseyya samaññaṃ nātidhāveyyā’ti—

‘Don’t insist on local terminology and don’t override normal usage.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Tatra, bhikkhave, yo kāmapaṭisaṇḍhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasamphito, sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

Now, mendicants, pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That’s why this is a principle beset by conflict.

Tatra, bhikkhave, yo kāmapaṭisandhisukkhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothuḷḷjanikaṃ anariyaṃ anattasaṃhitāṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitāṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yāyaṃ majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

The middle way by which the Realized One was awakened gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. It is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yāyaṃ ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

Flattering and rebuking without teaching Dhamma is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yāyaṃ nevussādanā ca na apasādanā ca dhammadesanā ca, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

Neither flattering nor rebuking, and just teaching Dhamma is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yamidaṃ kāmasukhaṃ mīhasukhaṃ pothujjanasukhaṃ
anariyasukhaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;
*Sensual pleasure—a filthy, common, ignoble pleasure—is a principle beset by pain, harm,
stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yamidaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ
sambodhisukhaṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho;
*The pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of
awakening is a principle free of pain, harm, stress, and fever, and it is the right way.*

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yvāyaṃ rahovādo abhūto ataccho anatthasaṃhito, sadukkho eso
dhammo saupaghāto saupāyāso sapariḷāho;
*Saying untrue, false, and harmful things behind someone's back is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho anatthasaṃhito, sadukkho eso
dhammo saupaghāto saupāyāso sapariḷāho;
*Saying true and correct, but harmful things behind someone's back is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho atthasaṃhito, adukkho eso
dhammo anupaghāto anupāyāso aparilāho;
*Saying true, correct, and beneficial things behind someone's back is a principle free of pain,
harm, stress, and fever, and it is the right way.*

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīnavādo abhūto ataccho anatthasaṃhito,
sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;
*Saying untrue, false, and harmful things in someone's presence is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho;

Saying true and correct, but harmful things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho attasaṃhito, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho;

Saying true, correct, and beneficial things in someone's presence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yamidaṃ taramānassa bhāsitaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho;

Speaking hurriedly is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yamidaṃ ataramānassa bhāsitaṃ, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho;

Speaking unhurriedly is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho;

Insisting on local terminology and overriding normal usage is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho;

Not insisting on local terminology and not overriding normal usage is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tasmātiha, bhikkhave, ‘saraṇaṇca dhammaṃ jānissāma, araṇaṇca dhammaṃ jānissāma;

So you should train like this: ‘We shall know the principles beset by conflict and the principles free of conflict.

saraṇaṇca dhammaṃ ñatvā araṇaṇca dhammaṃ ñatvā araṇapaṭipadaṃ
paṭipajjissāmaṃ'ti evañhi vo, bhikkhave, sikkhitabbaṃ.

Knowing this, we will practice the way free of conflict.'

Subhūti ca pana, bhikkhave, kulaputto araṇapaṭipadaṃ paṭipanno"ti.

And, mendicants, Subhūti, the gentleman, practices the way of non-conflict."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Araṇavibhaṅgasuttaṃ niṭṭhitaṃ navamaṃ.

Dhātuvibhaṅgasutta

The Analysis of the Elements

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari;
At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha.

yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamtivā bhaggavaṃ
kumbhakāraṃ etadavoca:

He went to see Bhaggava the potter, and said,

“sace te, bhaggava, agaru viharemu āvesane ekarattan”ti.

“Bhaggava, if it is no trouble, I’d like to spend a single night in your workshop.”

“Na kho me, bhante, garu.

“It’s no trouble, sir.

Atthi cettha pabbajito paṭhamam vāsūpagato.

But there’s a renunciate already staying there.

Sace so anujānāti, viharatha, bhante, yathāsukhan”ti.

If he allows it, sir, you may stay as long as you like.”

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantam uddissa saddhāya
agārasmā anagāriyaṃ pabbajito.

Now at that time a gentleman named Pukkusāti had gone forth from the lay life to homelessness out of faith in the Buddha.

So tasmim kumbhakārāvesane paṭhamam vāsūpagato hoti.

And it was he who had first taken up residence in the workshop.

Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ pukkusātiṃ etadavoca:

Then the Buddha approached Venerable Pukkusāti and said,

“sace te, bhikkhu, agaru viharemu āvesane ekarattan”ti.

“Mendicant, if it is no trouble, I’d like to spend a single night in the workshop.”

“Urundaṃ, āvuso, kumbhakārāvesanaṃ.

“The potter’s workshop is spacious, reverend.

Viharatāyasmā yathāsukhan”ti.

Please stay as long as you like.”

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthārakaṃ
paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upatthapetvā.

Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, with his body straight, and established mindfulness right there.

Atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmesi.

He spent most of the night sitting meditation,

Āyasmāpi kho pukkusāti bahudeva rattiṃ nisajjāya vītināmesi.

and so did Pukkusāti.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“pāsādikam kho ayaṃ kulaputto iriyati.

“This gentleman’s conduct is impressive.

Yannūnāhaṃ puccheyyaṃ”ti.

Why don't I question him?"

Atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca:

So the Buddha said to Pukkusāti,

“kaṃsi tvaṃ, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesi”ti?

"In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?"

“Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito.

"Reverend, there is the ascetic Gotama—a Sakyan, gone forth from a Sakyan family.

Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Tāhaṃ bhagavantaṃ uddissa pabbajito.

I've gone forth in his name.

So ca me bhagavā satthā.

That Blessed One is my Teacher,

Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti.

and I believe in his teaching."

“Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti.

"But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

“Atthāvuso, uttaresu janapadesu sāvatthi nāma nagaraṃ.

"In the northern lands there is a city called Sāvattihī.

Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti.

There the Blessed One is now staying, the perfected one, the fully awakened Buddha."

“Ditthapubbo pana te, bhikkhu, so bhagavā;

"But have you ever seen that Buddha?

disvā ca pana jāneyyāsi”ti?

Would you recognize him if you saw him?"

“Na kho me, āvuso, ditthapubbo so bhagavā;

"No, I've never seen him,

disvā cāhaṃ na jāneyyaṃ”ti.

and I wouldn't recognize him if I did."

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“mamañca khvāyaṃ kulaputto uddissa pabbajito.

"This gentleman has gone forth in my name.

Yannūnassāhaṃ dhammaṃ deseyyaṃ”ti.

Why don't I teach him the Dhamma?"

Atha kho bhagavā āyasmantaṃ pukkusātiṃ āmantesi:

So the Buddha said to Pukkusāti,

“dhammaṃ te, bhikkhu, desessāmi.

"Mendicant, I shall teach you the Dhamma.

Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi.

“Yes, reverend,” replied Pukkusāti.

Bhagavā etadavoca:

The Buddha said this:

“‘Cha dhāturo ayaṃ, bhikkhu, puriso cha phassāyatano aṭṭhārasa manopavicāro caturādhiṭṭhāno;

“This person has six elements, six fields of contact, and eighteen mental preoccupations.

yattha ṭhitāṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati.

They have four foundations, standing on which the streams of identification don't flow. And when the streams of identification don't flow, they're called a sage at peace.

Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyya”ti—

Don't neglect wisdom, preserve truth, foster generosity, and train only for peace.’

ayamuddeso dhātuvihaṅgassa.

This is the recitation passage for the analysis of the elements.

‘Cha dhāturo ayaṃ, bhikkhu, puriso’ti—

‘This person has six elements.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Chayimā, bhikkhu, dhātuyo—

There are these six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.

the elements of earth, water, fire, air, space, and consciousness.

‘Cha dhāturo ayaṃ, bhikkhu, puriso’ti—

‘This person has six elements.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Cha phassāyatano ayaṃ, bhikkhu, puriso’ti—

‘This person has six fields of contact.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Cakkhusamphassāyatanaṃ, sotasaṃphassāyatanaṃ, ghāṇasaṃphassāyatanaṃ, jivhāsaṃphassāyatanaṃ, kāyasaṃphassāyatanaṃ, manosamphassāyatanaṃ.

The fields of contact of the eye, ear, nose, tongue, body, and mind.

‘Cha phassāyatano ayaṃ, bhikkhu, puriso’ti—

‘This person has six fields of contact.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Aṭṭhārasa manopavicāro ayaṃ, bhikkhu, puriso’ti—

‘This person has eighteen mental preoccupations.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Cakkhunā rūpaṃ disvā somanassatṭhāniyaṃ rūpaṃ upavicarati,
domanassatṭhāniyaṃ rūpaṃ upavicarati, upekkhātṭhāniyaṃ rūpaṃ upavicarati;
Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.

sotena saddaṃ sutvā ... pe ...
Hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...
Smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ...
Tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...
Feeling a touch with the body ...

manasā dhammaṃ viññāya somanassatṭhāniyaṃ dhammaṃ upavicarati,
domanassatṭhāniyaṃ dhammaṃ upavicarati, upekkhātṭhāniyaṃ dhammaṃ
upavicarati—
Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity.

iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā.
So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity.

‘Atṭhārasa manopavicāro ayaṃ, bhikkhu, puriso’ti—
‘This person has eighteen mental preoccupations.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.
That's what I said, and this is why I said it.

‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti—
‘This person has four foundations.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
That's what I said, but why did I say it?

Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno.
The foundations of wisdom, truth, generosity, and peace.

‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti—
‘This person has four foundations.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.
That's what I said, and this is why I said it.

‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so
sikkheyyā’ti—
‘Don't neglect wisdom, preserve truth, foster generosity, and train only for peace.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
That's what I said, but why did I say it?

Kathaṇca, bhikkhu, paññaṃ nappamajjati?
And how does one not neglect wisdom?

Chayimā, bhikkhu, dhātuyo—
There are these six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.
the elements of earth, water, fire, air, space, and consciousness.

Katamā ca, bhikkhu, pathavīdhātu?
And what is the earth element?

Pathavīdhātu siyā ajjhāttikā siyā bāhirā.

The earth element may be interior or exterior.

Katamā ca, bhikkhu, ajjhāttikā pathavīdhātu?

And what is the interior earth element?

Yaṃ ajjhāttaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ—

Anything hard, solid, and organic that's internal, pertaining to an individual. This includes

kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiññaṃ vakkhaṃ hadayaṃ yakanāṃ kilomakaṃ pihakaṃ papphāsaṃ antāṃ antagunaṃ udariyaṃ karisaṃ, yaṃ vā panaññāmpi kiñci ajjhāttaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ—
head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, bhikkhu, ajjhāttikā pathavīdhātu.

This is called the interior earth element.

Yā ceva kho pana ajjhāttikā pathavīdhātu yā ca bāhirā pathavīdhātu

pathavīdhātūvevā.

The interior earth element and the exterior earth element are just the earth element.

‘Taṃ netāṃ mama nesohamasmi na meso attā’ti—evameva yathābhūtaṃ sammappaññāya datṭhabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evameva yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

Katamā ca, bhikkhu, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhāttikā siyā bāhirā.

The water element may be interior or exterior.

Katamā ca, bhikkhu, ajjhāttikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhāttaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ—

Anything that's water, watery, and organic that's internal, pertaining to an individual. This includes

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññāmpi kiñci ajjhāttaṃ paccattaṃ āpo āpogataṃ upādinnaṃ—
bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, bhikkhu, ajjhāttikā āpodhātu.

This is called the interior water element.

Yā ceva kho pana ajjhāttikā āpodhātu yā ca bāhirā āpodhātu āpodhātūvevā.

The interior water element and the exterior water element are just the water element.

‘Taṃ netāṃ mama, nesohamasmi, na meso attā’ti—evameva yathābhūtaṃ sammappaññāya datṭhabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evameva yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

Katamā ca, bhikkhu, tejodhātu?

And what is the fire element?

Tejodhātu siyā ajjhattikā siyā bāhirā.

The fire element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā tejodhātu?

And what is the interior fire element?

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes

yena ca santappati, yena ca jīrīyati, yena ca paridayhāti, yena ca
asitapīṭakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññāmpi kiñci
ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ—

*that which warms, that which ages, that which heats you up when feverish, that which properly
digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining
to an individual.*

ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu.

This is called the interior fire element.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātūvesā.

The interior fire element and the exterior fire element are just the fire element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evameṭaṃ yathābhūtaṃ
sammappaññāya datṭhabbaṃ.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this,
this is not my self.’*

Evameṭaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā
cittaṃ virājeti.

*When you truly see with right understanding, you reject the fire element, detaching the mind
from the fire element.*

Katamā ca, bhikkhu, vāyodhātu?

And what is the air element?

Vāyodhātu siyā ajjhattikā siyā bāhirā.

The air element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's air, airy, and organic that's internal, pertaining to an individual. This includes

uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā
aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā panaññāmpi kiñci ajjhattaṃ
paccattaṃ vāyo vāyogataṃ upādinnaṃ—

*winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs,
in-breaths and out-breaths, or anything else that's air, airy, and organic that's internal,
pertaining to an individual.*

ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu.

This is called the interior air element.

Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā.

The interior air element and the exterior air element are just the air element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evameṭaṃ yathābhūtaṃ
sammappaññāya datṭhabbaṃ.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this,
this is not my self.’*

Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati,
vāyodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

Katamā ca, bhikkhu, ākāsadhātu?

And what is the space element?

Ākāsadhātu siyā ajjhattikā siyā bāhirā.

The space element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā ākāsadhātu?

And what is the interior space element?

Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ upādinnaṃ, seyyathidaṃ—

Anything that's space, spacious, and organic that's internal, pertaining to an individual. This includes

kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapītakhāyitasāyitaṃ
ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca
asitapītakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññampi kiñci
ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ
asamphuṭṭhaṃ maṃsalohitehi upādinnaṃ—

the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions.

ayaṃ vuccati, bhikkhu, ajjhattikā ākāsadhātu.

This is called the interior space element.

Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūrevesā.

The interior space element and the exterior space element are just the space element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ
sammappaññāya datṭhabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati,
ākāsadhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

Athāparaṃ viññānaṃyeva avasissati parisuddhaṃ pariyodātaṃ.

There remains only consciousness, pure and bright.

Tena ca viññāṇena kiṃ vijānāti?

And what does that consciousness know?

‘Sukhan’tipi vijānāti, ‘dukkhan’tipi vijānāti, ‘adukkhamasukhan’tipi vijānāti.

It knows ‘pleasure’ and ‘pain’ and ‘neutral’.

Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ti pajānāti.

When they feel a pleasant feeling, they know: ‘I feel a pleasant feeling.’

‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ
sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā
vūpasammatī’ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.’

Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ ti pajānāti.

When they feel a painful feeling, they know: ‘I feel a painful feeling.’

‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.’

Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ ti pajānāti.

When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

Seyyathāpi, bhikkhu, dvinnāṃ katthānaṃ saṅghaṭṭā samodhānā usmā jāyati, tejo abhinibbattati, tesamēva dvinnāṃ katthānaṃ nānābhāvā vinikkhepā yā tajaṃ usmā sā nirujjhati, sā vūpasammatī;

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā.

In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant.

...

So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ ti pajānāti.

‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ ti pajānāti.

‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ ti pajānāti.

‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

Athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

There remains only equanimity, pure, bright, pliable, workable, and radiant.

Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāṃmukhaṃ ālīmpeyya, ukkāṃmukhaṃ ālīmpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāṃmukhe pakkhipeyya, tamenam kālena kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya, kālena kālaṃ ajjhupekkheyya, taṃ hoti jātarūpaṃ sudhantaṃ niddhantaṃ nīhaṭaṃ ninnitakasāvaṃ mudu ca kammaññāṇa pabhassaraṇa, yassā yassā ca piḷandhanavikatiyā ākaṅkhati—yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti;

It's like when a goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. That gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

evameva kho, bhikkhu, athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

So evaṃ pajānāti:

They understand:

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā'ti.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.'

So evaṃ pajānāti:

They understand:

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly.

saṅkhatametam.

But that is conditioned.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanam
upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness

...

saṅkhatametam.

-

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanam
upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

nothingness ...

saṅkhatametam.

-

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ
nevasaññānāsaññāyatanam upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

neither perception nor non-perception, my mind would develop accordingly.

saṅkhatametaṇ'ti.

But that is conditioned.'

So neva taṃ abhisaṅkharoti, na abhisañcetaṃ bhavāya vā vibhavāya vā.

They neither make a choice nor form an intention to continue existence or to end existence.

So anabhisāṅkharonto anabhisañcetaṃ bhavāya vā vibhavāya vā na kiñci loke
upādiyaṃ,

Because of this, they don't grasp at anything in the world.

anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti
pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

So sukhañce vedanaṃ vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti,
'anabhinanditā'ti pajānāti.

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Dukkhañce vedanaṃ vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti,
'anabhinanditā'ti pajānāti.

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Adukkhamasukhañce vedanaṃ vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti,
'anabhinanditā'ti pajānāti.

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

So sukhañce vedanaṃ vedeti, viśaṃyutto naṃ vedeti;

If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṃ vedeti, viśaṃyutto naṃ vedeti;

If they feel a painful feeling, they feel it detached.

adukkkhamasukhañce vedanaṃ vedeti, viśaṃyutto naṃ vedeti.

If they feel a neutral feeling, they feel it detached.

So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘kāyassa bhedā paramaṃ maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti’ti pajānāti.

They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Seyyathāpi, bhikkhu, telaṇca paṭicca vaṭṭiṇca paṭicca telappadīpo jhāyati;

Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati;

As the oil and the wick are used up, it would be extinguished due to lack of fuel.

evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘kāyassa bhedā paramaṃ maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti’ti pajānāti.

They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom.

Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ—

For this is the ultimate noble wisdom, namely,

sabbadukkhakkhaye nāṇaṃ.

the knowledge of the ending of suffering.

Tassa sā vimutti sacce tṛitā akuppā hoti.

Their freedom, being founded on truth, is unshakable.

Taṇhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ.

For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment.

Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of truth.

Etaṇhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ—

For this is the ultimate noble truth, namely,

amosadhammaṃ nibbānaṃ.

that which has an undeceptive nature—extinguishment.

Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinnaṃ.

In their ignorance, they used to acquire attachments.

Tyāssa pahīnā honti ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatimā anupādadhamaṃ.

Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future.

Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity.

Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ—

For this is the ultimate noble generosity, namely,

sabbūpadhipaṭinissaggo.

letting go of all attachments.

Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo.

In their ignorance, they used to be covetous, full of desire and lust.

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso.

In their ignorance, they used to be contemptuous, full of ill will and malevolence.

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho.

In their ignorance, they used to be ignorant, full of delusion.

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhīṭṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace.

Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ—

For this is the ultimate noble peace, namely,

rāgadosamohānaṃ upasamo.

the pacification of greed, hate, and delusion.

‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti—

‘Don’t neglect wisdom, preserve truth, foster generosity, and train only for peace.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Yattha ṭhitāṃ maññaṣṣavā nappavattanti, maññaṣṣave kho pana nappavattamāne muni santoti vuccatī’ti—

‘They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

‘Asmī’ti, bhikkhu, maññitametaṃ, ‘ayamahasmaṃ’ti maññitametaṃ, ‘bhavissan’ti maññitametaṃ, ‘na bhavissan’ti maññitametaṃ, ‘rūpī bhavissan’ti maññitametaṃ, ‘arūpī bhavissan’ti maññitametaṃ, ‘saññī bhavissan’ti maññitametaṃ, ‘asaññī bhavissan’ti maññitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti maññitametaṃ.

These are all forms of identifying: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ.

Identification is a disease, a boil, a dart.

Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati.

Having gone beyond all identification, one is called a sage at peace.

Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti.

The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn.

Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akupparamāno kissa pihessati?

For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

‘Yattha ʈitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati’ ti—

‘They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Imaṃ kho me tvam, bhikkhu, saṃkhittena chadhātuvibhaṅgaṃ dhārehī” ti.

Mendicant, you should remember this brief analysis of the six elements.”

Atha kho āyasmā pukkusāti:

Then Venerable Pukkusāti thought,

“sattā kira me anuppatto, sugato kira me anuppatto, sammāsambuddho kira me anuppatto” ti uṭṭhāyasaṇā ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantam etādavoca:

“It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!” He got up from his seat, arranged his robe over one shoulder, bowed with his head to the Buddha’s feet, and said,

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavantam āvusovādena samudācaritabbaṃ amaññissaṃ.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as ‘reverend’.

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā” ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvam, bhikkhu, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ maṃ tvam āvusovādena samudācaritabbaṃ amaññittha.

“Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.

Yato ca kho tvam, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayam paṭiggaṇhāma.

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaraṃ āpajjati” ti.

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

“Labheyyāhaṃ, bhante, bhagavato santike upasampadan” ti.

“Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Paripuṇṇaṃ pana te, bhikkhu, pattacīvaraṃ” ti?

“But mendicant, are your bowl and robes complete?”

“Na kho me, bhante, paripuṇṇaṃ pattacīvaraṃ”ti.

“No, sir, they are not.”

“Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī”ti.

“The Realized Ones do not ordain those whose bowl and robes are incomplete.”

Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvarapariyesanaṃ pakkāmi.

And then Venerable Pukkusāti approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ carantaṃ vibbhantā gāvī jīvītā voropesi.

But while he was wandering in search of a bowl and robes, a stray cow took his life.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“yo so, bhante, pukkusāti nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato.

“Sir, the gentleman named Pukkusāti, who was advised in brief by the Buddha, has passed away.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi.

“Mendicants, Pukkusāti was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatha parinibbāyī anāvattidhammo tasmā lokā”ti.

With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ.

Majjhima Nikāya 141

Middle Discourses 141

Saccavibhaṅgasutta

The Analysis of the Truths

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

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:

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

“Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyaṃ paṭipādāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

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imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Sevatha, bhikkhave, sārīputtamoggallāne;

Mendicants, you should cultivate friendship with Sāriputta and Moggallāna.

bhajatha, bhikkhave, sārīputtamoggallāne.

You should associate with Sāriputta and Moggallāna.

Panditā bhikkhū anuggāhakā sabrahmacārīnaṃ.

They're astute, and they support their spiritual companions.

Seyyathāpi, bhikkhave, janetā, evaṃ sārīputto;

Sāriputta is just like the mother who gives birth,

seyyathāpi jātassa āpādetā, evaṃ moggallāno.

while Moggallāna is like the one who raises the child.

Sārīputto, bhikkhave, sotāpattiphale vineti, moggallāno uttamatthe.

Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal.

Sārīputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ”ti.

Sāriputta is able to teach, assert, establish, clarify, analyze, and reveal the four noble truths.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi:

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants,

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ.

“Reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sāriputta said this:

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

“Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayaṃ ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ,
sokapariveda dukkha domanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi
dukkhaṃ; saṅkhittena pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katamā cāvuso, jāti?

And what is rebirth?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti
khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho,

The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso: ‘jāti’.

This is called rebirth.

Katamā cāvuso, jarā?

And what is old age?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ
pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko,

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso: ‘jarā’.

This is called old age.

Katamañcāvuso, maraṇaṃ?

And what is death?

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo
antaradhānaṃ maccu maraṇaṃ kālaṅkiriya khandhānaṃ bhedo kaḷavarassa
nikkhepo jīvitindriyassupacchedo,

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

idaṃ vuccatāvuso: ‘maraṇaṃ’.

This is called death.

Katamo cāvuso, soko?

And what is sorrow?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena
dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko,

The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: ‘soko’.

This is called sorrow.

Katamo cāvuso, paridevo?

And what is lamentation?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena
dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ
paridevitattaṃ,

The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: ‘paridevo’.

This is called lamentation.

Katamañcāvuso, dukkhaṃ?

And what is pain?

Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ,

Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

idaṃ vuccatāvuso: 'dukkhaṃ'.

This is called pain.

Katamañcāvuso, domanassaṃ?

And what is sadness?

Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ,

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṃ vuccatāvuso: 'domanassaṃ'.

This is called sadness.

Katamo cāvuso, upāyāso?

And what is distress?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsittataṃ upāyāsittataṃ,

The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: 'upāyāso'.

This is called distress.

Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ?

And what is 'not getting what you wish for is suffering'?

Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:

In sentient beings who are liable to be reborn, such a wish arises:

'aho vata mayaṃ na jātidhammā assāma; na ca vata no jāti āgaccheyyā'ti.

'Oh, if only we were not liable to be reborn! If only rebirth would not come to us!'

Na kho panetaṃ icchāya pattabbaṃ.

But you can't get that by wishing.

Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ'.

This is: 'not getting what you wish for is suffering.'

Jarādhammānaṃ, āvuso, sattānaṃ ... pe ...

In sentient beings who are liable to grow old ...

byādhdhimmānaṃ, āvuso, sattānaṃ ...

fall ill ...

maraṇadhammānaṃ, āvuso, sattānaṃ ...

die ...

sokaparidevadukkhadomanassupāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:

experience sorrow, lamentation, pain, sadness, and distress, such a wish arises:

'aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyun'ti.

'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!'

Na kho panetaṃ icchāya pattabbaṃ.

But you can't get that by wishing.

Idampi: ‘yampicchaṃ na labhati tampi dukkhaṃ’.

This is: ‘not getting what you wish for is suffering.’

Katame cāvuso, saṅkhittena pañcupādānakkhandhā dukkhā?

And what is ‘in brief, the five grasping aggregates are suffering’?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.

Ime vuccatāvuso: ‘saṅkhittena pañcupādānakkhandhā dukkhā’.

This is called ‘in brief, the five grasping aggregates are suffering.’

Idaṃ vuccatāvuso: ‘dukkhaṃ ariyasaccaṃ’.

This is called the noble truth of suffering.

Katamañcāvuso, dukkhasamudayaṃ ariyasaccaṃ?

And what is the noble truth of the origin of suffering?

Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ—

It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is,

kāmatanḥā bhavatanḥā vibhavanḥā,

craving for sensual pleasures, craving to continue existence, and craving to end existence.

idaṃ vuccatāvuso: ‘dukkhasamudayaṃ ariyasaccaṃ’.

This is called the noble truth of the origin of suffering.

Katamañcāvuso, dukkhanirodhaṃ ariyasaccaṃ?

And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo,

It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

idaṃ vuccatāvuso: ‘dukkhanirodhaṃ ariyasaccaṃ’.

This is called the noble truth of the cessation of suffering.

Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsāṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi, sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā cāvuso, sammādiṭṭhi?

And what is right view?

Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ,

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccatāvuso: ‘sammādiṭṭhi’.

This is called right view.

Katamo cāvuso, sammāsāṅkappo?

And what is right thought?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsāṅkappo,
Thoughts of renunciation, good will, and harmlessness.

ayaṃ vuccatāvuso: ‘sammāsaṅkappo’.
This is called right thought.

Katamā cāvuso, sammāvācā?
And what is right speech?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī,
samphappalāpā veramaṇī,
Refraining from lying, divisive speech, harsh speech, and talking nonsense.

ayaṃ vuccatāvuso: ‘sammāvācā’.
This is called right speech.

Katamo cāvuso, sammākammanto?
And what is right action?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī,
Refraining from killing living creatures, stealing, and sexual misconduct.

ayaṃ vuccatāvuso: ‘sammākammanto’.
This is called right action.

Katamo cāvuso, sammāājīvo?
And what is right livelihood?

Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikam kappeti,
It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ vuccatāvuso: ‘sammāājīvo’.
This is called right livelihood.

Katamo cāvuso, sammāvāyāmo?
And what is right effort?

Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,
*It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives
so that bad, unskillful qualities don't arise.*

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful
qualities that have arisen are given up.*

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati,
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities arise.*

uppannānaṃ kusālānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyobhāvāya vepullāya
bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati,
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities that have arisen remain, are not lost, but increase, mature, and are completed by
development.*

ayaṃ vuccatāvuso: ‘sammāvāyāmo’.
This is called right effort.

Katamā cāvuso, sammāsati?
And what is right mindfulness?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī viharati ... pe ...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam,

principles—keen, aware, and mindful, rid of desire and aversion for the world.

ayaṃ vuccatāvuso: ‘sammāsati’.

This is called right mindfulness.

Katamo cāvuso, sammāsamādhī?

And what is right immersion?

Idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati,

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṃ vūpasamā ajjhataṃ sampaśādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati,

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharati ... pe ... tatiyaṃ jhānaṃ ... pe ...

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

catutthaṃ jhānaṃ upasampajja viharati,

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ayaṃ vuccatāvuso: ‘sammāsamādhī’.

This is called right immersion.

Idaṃ vuccatāvuso: ‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ’.

This is called the noble truth of the practice that leads to the cessation of suffering.

Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatīvattiyaṃ samānena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaṇṇaṃ vibhajanaṃ uttānīkamman”ti.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.”

Idamavoca āyasmā sārīputto.

That's what Venerable Sāriputta said.

Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sāriputta said.

Saccavibhaṅgasuttaṃ niṭṭhitaṃ ekādasamaṃ.

Dakkhiṇāvibhaṅgasutta

The Analysis of Religious Donations

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 mahāpajāpati gotamī navaṃ dussayugaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho mahāpajāpati gotamī bhagavantam etadavoca:

Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the Buddha,

“idaṃ me, bhante, navaṃ dussayugaṃ bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ.

“Sir, I have spun and woven this new pair of garments specially for the Buddha.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

May the Buddha please accept this from me out of compassion.”

Evam vutte, bhagavā mahāpajāpatiṃ gotamiṃ etadavoca:

When she said this, the Buddha said to her,

“saṃghe, gotami, dehi.

“Give it to the Saṅgha, Gotamī.

Saṃghe te dinne ahañceva pūjito bhavissāmi saṃgho cā”ti.

When you give to the Saṅgha, both the Saṅgha and I will be honored.”

Dutiyampi kho mahāpajāpati gotamī bhagavantam etadavoca:

For a second time ...

“idaṃ me, bhante, navaṃ dussayugaṃ bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

Dutiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca:

“saṃghe, gotami, dehi.

Saṃghe te dinne ahañceva pūjito bhavissāmi saṃgho cā”ti.

Tatiyampi kho mahāpajāpati gotamī bhagavantam etadavoca:

For a third time, Mahāpajāpati Gotamī said to the Buddha,

“idaṃ me, bhante, navaṃ dussayugaṃ bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ.

“Sir, I have spun and woven this new pair of garments specially for the Buddha.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

May the Buddha please accept this from me out of compassion.”

Tatiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca:

And for a third time, the Buddha said to her,

“saṃghe, gotami, dehi.

“Give it to the Saṅgha, Gotamī.

Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti.
When you give to the Saṅgha, both the Saṅgha and I will be honored.”

Evam vutte, āyasmā ānando bhagavantam etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“paṭiggaṇhātu, bhante, bhagavā mahāpajāpatiyā gotamiyā navaṃ dussayugaṃ.
“Sir, please accept the new pair of garments from Mahāpajāpatī Gotamī.

Bahūpakārā, bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā;
Sir, Mahāpajāpatī was very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk.

bhagavantam janettiyā kālaṅkatāya thaññaṃ pāyesi.
When the Buddha’s birth mother passed away, she nurtured him at her own breast.

Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā.
And the Buddha has been very helpful to Mahāpajāpatī.

Bhagavantam, bhante, āgama mahāpajāpati gotamī buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṃghaṃ saraṇaṃ gatā.
It is owing to the Buddha that Mahāpajāpatī has gone for refuge to the Buddha, the teaching, and the Saṅgha.

Bhagavantam, bhante, āgama mahāpajāpati gotamī pānātipātā paṭiviratā adinnādānā paṭiviratā kamesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā.
It’s owing to the Buddha that she refrains from killing living creatures, stealing, committing sexual misconduct, lying, and taking alcoholic drinks that cause negligence.

Bhagavantam, bhante, āgama mahāpajāpati gotamī buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṃghe aveccappasādena samannāgatā ariyakantehi sīlehi samannāgatā.
It’s owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones.

Bhagavantam, bhante, āgama mahāpajāpati gotamī dukkhe nikkāṅkhā, dukkhasamudaye nikkāṅkhā, dukkhanirodhe nikkāṅkhā, dukkhanirodhagāminiyaṃ paṭipadāya nikkāṅkhā.
It’s owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation.

Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā”ti.
The Buddha has been very helpful to Mahāpajāpatī.”

“Evametam, ānanda.
“That’s so true, Ānanda.

Yaṃ hānanda, puggalo puggalaṃ āgama buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—
When someone has enabled you to go for refuge, it’s not easy to repay them

abhivādanapaccuṭṭhānaañjalikammasāmīcikkammacivarapindapātasenāsanagilānappaccayabhi
by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

Yaṃ hānanda, puggalo puggalaṃ āgama pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kamesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—
When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence, it’s not easy to repay them ...

abhivādanapaccuṭṭhānaañjalikammasāmīcikammacīvarapiṇḍapātasenāsanagilānappaccayab

Yaṃ hānanda, puggalo puggalaṃ āgama buddhe aveccappasādena samannāgato hoti, dhamme ... saṅghe ... ariyakantehi sīlehi samannāgato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—

When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it's not easy to repay them ...

abhivādanapaccuṭṭhānaañjalikammasāmīcikammacīvarapiṇḍapātasenāsanagilānappaccayab

Yaṃ hānanda, puggalo puggalaṃ āgama dukkhe nikkāṅkho hoti, dukkhasamudaye nikkāṅkho hoti, dukkhanirodhe nikkāṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—

When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it's not easy to repay them

abhivādanapaccuṭṭhānaañjalikammasāmīcikammacīvarapiṇḍapātasenāsanagilānappaccayab

by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

Cuddasa kho panimānanda, pātipuggalikā dakkhiṇā.

Ānanda, there are these fourteen religious donations to individuals.

Katamā cuddasa?

What fourteen?

Tathāgate arahante sammāsambuddhe dānaṃ deti—

One gives a gift to the Realized One, the perfected one, the fully awakened Buddha.

ayaṃ paṭhamā pātipuggalikā dakkhiṇā.

This is the first religious donation to an individual.

Paccekasambuddhe dānaṃ deti—

One gives a gift to a Buddha awakened for themselves.

ayaṃ dutiyā pātipuggalikā dakkhiṇā.

This is the second religious donation to an individual.

Tathāgatasāwake arahante dānaṃ deti—

One gives a gift to a perfected one.

ayaṃ tatiyā pātipuggalikā dakkhiṇā.

This is the third religious donation to an individual.

Arahattaphalasacchikiriyāya paṭipanne dānaṃ deti—

One gives a gift to a someone practicing to realize the fruit of perfection.

ayaṃ catutthī pātipuggalikā dakkhiṇā.

This is the fourth religious donation to an individual.

Anāgāmissa dānaṃ deti—

One gives a gift to a non-returner.

ayaṃ pañcamī pātipuggalikā dakkhiṇā.

This is the fifth religious donation to an individual.

Anāgāmiphalasacchikiriyāya paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of non-return.

ayaṃ chaṭṭhī pātipuggalikā dakkhiṇā.

This is the sixth religious donation to an individual.

Sakadāgāmissa dānaṃ deti—

One gives a gift to a once-returner.

ayaṃ sattamī paṭipuggalikā dakkhiṇā.

This is the seventh religious donation to an individual.

Sakadāgāmiphalasacchikiriyaṃ paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of once-return.

ayaṃ aṭṭhamī paṭipuggalikā dakkhiṇā.

This is the eighth religious donation to an individual.

Sotāpanne dānaṃ deti—

One gives a gift to a stream-enterer.

ayaṃ navamī paṭipuggalikā dakkhiṇā.

This is the ninth religious donation to an individual.

Sotāpattiphalasacchikiriyaṃ paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of stream-entry.

ayaṃ dasamī paṭipuggalikā dakkhiṇā.

This is the tenth religious donation to an individual.

Bāhirake kāmesu vītarāge dānaṃ deti—

One gives a gift to someone outside of Buddhism who is free of sensual desire.

ayaṃ ekādasamī paṭipuggalikā dakkhiṇā.

This is the eleventh religious donation to an individual.

Puthujjanasīlavante dānaṃ deti—

One gives a gift to an ordinary person who has good ethical conduct.

ayaṃ dvādasamī paṭipuggalikā dakkhiṇā.

This is the twelfth religious donation to an individual.

Puthujjanadussīle dānaṃ deti—

One gives a gift to an ordinary person who has bad ethical conduct.

ayaṃ terasamī paṭipuggalikā dakkhiṇā.

This is the thirteenth religious donation to an individual.

Tiracchānagate dānaṃ deti—

One gives a gift to an animal.

ayaṃ cuddasamī paṭipuggalikā dakkhiṇā.

This is the fourteenth religious donation to an individual.

Tatrānanda, tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā paṭikaṅkhitabbā, puthujjanadussīle dānaṃ datvā saḥassaguṇā dakkhiṇā paṭikaṅkhitabbā, puthujjanasīlavante dānaṃ datvā sataṣaḥassaguṇā dakkhiṇā paṭikaṅkhitabbā, bāhirake kāmesu vītarāge dānaṃ datvā koṭisatasahassaguṇā dakkhiṇā paṭikaṅkhitabbā, sotāpattiphalasacchikiriyaṃ paṭipanne dānaṃ datvā asaṅkheyyā appameyyā dakkhiṇā paṭikaṅkhitabbā, ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphalasacchikiriyaṃ paṭipanne, ko pana vādo sakadāgāmiṣṣa, ko pana vādo anāgāmiphalasacchikiriyaṃ paṭipanne, ko pana vādo anāgāmiṣṣa, ko pana vādo arahattaphalasacchikiriyaṃ paṭipanne, ko pana vādo arahante, ko pana vādo paccekasambuddhe, ko pana vādo tathāgate arahante sammāsambuddhe.

Now, Ānanda, gifts to the following persons may be expected to yield the following returns. To an animal, a hundred times. To an unethical ordinary person, a thousand. To an ethical ordinary person, a hundred thousand. To an outsider free of sensual desire, 10,000,000,000. But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns. How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or a Buddha awakened for themselves? How much more so a Realized One, a perfected one, a fully awakened Buddha?

Satta kho panimānanda, saṅghagatā dakkhiṇā.

But there are, Ānanda, seven religious donations bestowed on a Saṅgha.

Katamā satta?

What seven?

Buddhappamukhe ubhatosaṅghe dānaṃ deti—

One gives a gift to the communities of both monks and nuns headed by the Buddha.

ayaṃ paṭhamā saṅghagatā dakkhiṇā.

This is the first religious donation bestowed on a Saṅgha.

Tathāgate parinibbute ubhatosaṅghe dānaṃ deti—

One gives a gift to the communities of both monks and nuns after the Buddha has finally become extinguished.

ayaṃ dutiyā saṅghagatā dakkhiṇā.

This is the second religious donation bestowed on a Saṅgha.

Bhikkhusaṅghe dānaṃ deti—

One gives a gift to the Saṅgha of monks.

ayaṃ tatiyā saṅghagatā dakkhiṇā.

This is the third religious donation bestowed on a Saṅgha.

Bhikkhunisaṅghe dānaṃ deti—

One gives a gift to the Saṅgha of nuns.

ayaṃ catutthī saṅghagatā dakkhiṇā.

This is the fourth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā’ ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many monks and nuns for me from the Saṅgha.’

ayaṃ pañcamī saṅghagatā dakkhiṇā.

This is the fifth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhū saṅghato uddissathā’ ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many monks for me from the Saṅgha.’

ayaṃ chaṭṭhī saṅghagatā dakkhiṇā.

This is the sixth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhuniyo saṅghato uddissathā’ ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many nuns for me from the Saṅgha.’

ayaṃ sattamī saṅghagatā dakkhiṇā.

This is the seventh religious donation bestowed on a Saṅgha.

Bhavissanti kho panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussilā pāpadhammā.

In times to come there will be members of the spiritual family merely by virtue of wearing ocher cloth around their necks; but they are unethical and of bad character.

Tesu dussilesu saṅghaṃ uddissa dānaṃ dassanti.

People will give gifts to those unethical people in the name of the Saṅgha.

Tadāpāhaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmi.

Even then, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable.

Na tvevāhaṃ, ānanda, kenaci pariyāyena saṅghagatāya dakkhiṇāya pāṭipuggalikaṃ dānaṃ mahāpphalataraṃ vadāmi.

But I say that there is no way a personal offering can be more fruitful than one bestowed on a Saṅgha.

Catasso kho imā, ānanda, dakkhiṇā visuddhiyo.

Ānanda, there are these four ways of purifying a religious donation.

Katamā catasso?

What four?

Atthānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

There's a religious donation that's purified by the giver, not the recipient.

Atthānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

There's a religious donation that's purified by the recipient, not the giver.

Atthānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

There's a religious donation that's purified by neither the giver nor the recipient.

Atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

There's a religious donation that's purified by both the giver and the recipient.

Kathañcānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato?

And how is a religious donation purified by the giver, not the recipient?

Idhānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussīlā pāpadhammā—

It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

Kathañcānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato?

And how is a religious donation purified by the recipient, not the giver?

Idhānanda, dāyako hoti dussīlo pāpadhammo, paṭiggāhakā honti sīlavanto kalyāṇadhammā—

It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

evaṃ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

Kathañcānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato?

And how is a religious donation purified by neither the giver nor the recipient?

Idhānanda, dāyako ca hoti dussīlo pāpadhammo, paṭiggāhakā ca honti dussīlā pāpadhammā—

It's when both the giver and the recipient are unethical, of bad character.

evaṃ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

Kathañcānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca?

And how is a religious donation purified by both the giver and the recipient?

Idhānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇadhammā—

It's when both the giver and the recipient are ethical, of good character.

evaṃ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

Imā kho, ānanda, catasso dakkhiṇā visuddhiyo”ti.

These are the four ways of purifying a religious donation.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Yo sīlavā dussīlesu dadāti dānaṃ,

“When an ethical person with trusting heart

Dhammena laddhaṃ supasannacitto;
gives a proper gift to unethical persons,

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Sā dakkhiṇā dāyakato visujjhati.
that offering is purified by the giver.

Yo dussīlo sīlavantesu dadāti dānaṃ,
When an unethical and untrusting person,

Adhammena laddhaṃ appasannacitto;
gives an improper gift to ethical persons,

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,
not trusting in the ample fruit of deeds,

Sā dakkhiṇā paṭiggāhakato visujjhati.
that offering is purified by the receivers.

Yo dussīlo dussīlesu dadāti dānaṃ,
When an unethical and untrusting person,

Adhammena laddhaṃ appasannacitto;
gives an improper gift to unethical persons,

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,
not trusting in the ample fruit of deeds,

Na taṃ dānaṃ vipulapphalanti brūmi.
I declare that gift is not very fruitful.

Yo sīlavā sīlavantesu dadāti dānaṃ,
When an ethical person with trusting heart

Dhammena laddhaṃ supasannacitto;
gives a proper gift to ethical persons,

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Taṃ ve dānaṃ vipulapphalanti brūmi.
I declare that gift is abundantly fruitful.

Yo vītarāgo vītarāgesu dadāti dānaṃ,
But when a passionless one gives to the passionless

Dhammena laddhaṃ supasannacitto;
a proper gift with trusting heart,

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Taṃ ve dānaṃ āmisadānānamaggaṃ”ti.
that’s truly the best of material gifts.”

Dakkhiṇāvibhaṅgasuttaṃ niṭṭhitaṃ dvādasamaṃ.

Vibhaṅgavaggo niṭṭhito catuttho.

Bhaddekānandakaccāna,

Lomasakaṅgiyāsubho;

Mahākammaśālyatanavibhaṅgā,

Uddesaaraṇā dhātu saccam.

Dakkhiṇāvibhaṅgasuttanti.

Anāthapiṇḍikovādasutta

Advice to Anāthapiṇḍika

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bālhagilāno.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

Atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

“ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi:

“Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī”ti.

He bows with his head to your feet.’

Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi:

Then go to Venerable Sārīputta, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So āyasmato sārīputtassa pāde sirasā vandatī”ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā””ti.

‘Sir, please visit him at his home out of compassion.’”

“Evam, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa patissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca:

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

So bhagavato pāde sirasā vandatī”ti.

Yena cāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca:

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

So āyasmato sārīputtassa pāde sirasā vandati;

evañca vadeti:

‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā””ti.

Adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

Sārīputta consented in silence.

Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Then Venerable Sārīputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika's home. He sat down on the seat spread out, and said to Anāthapiṇḍika,

“kacci te, gahapati, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Householder, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

“I'm not keeping well, Master Sārīputta, I'm not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident.

Seyyathāpi, bhante sārīputta, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho me, bhante sārīputta, adhimattā vātā muddhani ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, balavā puriso dālhena varattakhaṇḍena sīse sīsavethaṃ dadeyya; evameva kho me, bhante sārīputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho me, bhante sārīputta, adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgarakāsuyā santāpeyyuṃ, samparitāpeyyuṃ; evameva kho me, bhante sārīputta, adhimatto kāyasmim dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. That's how severe the burning is in my body.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

I'm not keeping well, Master Sārīputta, I'm not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident.”

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

“That’s why, householder, you should train like this:

‘na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the eye, and there shall be no consciousness of mine dependent on the eye.’

Evañhi te, gahapati, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na sotaṃ upādiyissāmi, na ca me sotanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the ear, and there shall be no consciousness of mine dependent on the ear.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na ghānaṃ upādiyissāmi, na ca me ghānanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the nose, and there shall be no consciousness of mine dependent on the nose.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na jivhaṃ upādiyissāmi, na ca me jivhānisitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the tongue, and there shall be no consciousness of mine dependent on the tongue.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na kāyaṃ upādiyissāmi, na ca me kāyanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the body, and there shall be no consciousness of mine dependent on the body.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na manāṃ upādiyissāmi, na ca me manonissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the mind, and there shall be no consciousness of mine dependent on the mind.’

Evañhi te, gahapati, sikkhitabbaṃ. (1)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp sight, and there shall be no consciousness of mine dependent on sight.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbam:

‘na saddaṃ upādiyissāmi ... pe ...

‘I shall not grasp sound ...

na gandhaṃ upādiyissāmi ...

smell ...

na rasaṃ upādiyissāmi ...

taste ...

na phoṭṭhabbam upādiyissāmi ...

touch ...

na dhammaṃ upādiyissāmi, na ca me dhammanissitaṃ viññāṇaṃ bhavissatī’ti.

thought, and there shall be no consciousness of mine dependent on thought.’

Evañhi te, gahapati, sikkhitabbam. (2)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbam:

You should train like this:

‘na cakkhuviññāṇaṃ upādiyissāmi, na ca me cakkhuviññāṇanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp eye consciousness, and there shall be no consciousness of mine dependent on eye consciousness.’ ...

Evañhi te, gahapati, sikkhitabbam.

Tasmātiha te, gahapati, evaṃ sikkhitabbam:

‘na sotaviññāṇaṃ upādiyissāmi ...

‘I shall not grasp ear consciousness ...

na ghānaviññāṇaṃ upādiyissāmi ...

nose consciousness ...

na jivhāviññāṇaṃ upādiyissāmi ...

tongue consciousness ...

na kāyaviññāṇaṃ upādiyissāmi ...

body consciousness ...

na manoviññāṇaṃ upādiyissāmi, na ca me manoviññāṇanissitaṃ viññāṇaṃ bhavissatī’ti.

mind consciousness, and there shall be no consciousness of mine dependent on mind consciousness.’

Evañhi te, gahapati, sikkhitabbam. (3)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbam:

You should train like this:

‘na cakkhusamphassaṃ upādiyissāmi, na ca me cakkhusamphassanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp eye contact ...

Evañhi te, gahapati, sikkhitabbam.

Tasmātiha te, gahapati, evaṃ sikkhitabbam:

‘na sotasaṃphassaṃ upādiyissāmi ...

ear contact ...

na ghānasamphassaṃ upādiyissāmi ...
nose contact ...

na jivhāsamphassaṃ upādiyissāmi ...
tongue contact ...

na kāyasamphassaṃ upādiyissāmi ...
body contact ...

na manosamphassaṃ upādiyissāmi, na ca me manosamphassanissitaṃ viññāṇaṃ bhavissatī'ti.
mind contact, and there shall be no consciousness of mine dependent on mind contact.'

Evañhi te, gahapati, sikkhitabbaṃ. (4)
That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘na cakkhusamphassajaṃ vedanaṃ upādiyissāmi, na ca me cakkhusamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī'ti.
I shall not grasp feeling born of eye contact ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na sotasaṃphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of ear contact ...

na ghānasamphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of nose contact ...

na jivhāsamphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of tongue contact ...

na kāyasamphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of body contact ...

na manosamphassajaṃ vedanaṃ upādiyissāmi, na ca me manosamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī'ti.
feeling born of mind contact, and there shall be no consciousness of mine dependent on the feeling born of mind contact.'

Evañhi te, gahapati, sikkhitabbaṃ. (5)
That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘na pathavīdhātuṃ upādiyissāmi, na ca me pathavīdhātunissitaṃ viññāṇaṃ bhavissatī'ti.
I shall not grasp the earth element ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na āpodhātuṃ upādiyissāmi ...
water element ...

na tejodhātuṃ upādiyissāmi ...
fire element ...

na vāyodhātuṃ upādiyissāmi ...
air element ...

na ākāśadhātum upādiyissāmi ...

space element ...

na viññāṇadhātum upādiyissāmi, na ca me viññāṇadhātunissitam viññāṇaṃ bhavissatī'ti.

consciousness element, and there shall be no consciousness of mine dependent on the consciousness element.'

Evañhi te, gahapati, sikkhitabbaṃ. (6)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

'na rūpaṃ upādiyissāmi, na ca me rūpanissitam viññāṇaṃ bhavissatī'ti.

'I shall not grasp form ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

'na vedanaṃ upādiyissāmi ...

feeling ...

na saññāṃ upādiyissāmi ...

perception ...

na saṅkhāre upādiyissāmi ...

choices ...

na viññāṇaṃ upādiyissāmi, na ca me viññāṇanissitam viññāṇaṃ bhavissatī'ti.

consciousness, and there shall be no consciousness of mine dependent on consciousness.'

Evañhi te, gahapati, sikkhitabbaṃ. (7)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

'na ākāśānañcāyatanam upādiyissāmi, na ca me ākāśānañcāyatananissitam viññāṇaṃ bhavissatī'ti.

'I shall not grasp the dimension of infinite space ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

'na viññāṇañcāyatanam upādiyissāmi ...

the dimension of infinite consciousness ...

na ākiñcaññāyatanam upādiyissāmi ...

the dimension of nothingness ...

na nevasaññānāsaññāyatanam upādiyissāmi, na ca me nevasaññānāsaññāyatananissitam viññāṇaṃ bhavissatī'ti.

the dimension of neither perception nor non-perception, and there shall be no consciousness of mine dependent on the dimension of neither perception nor non-perception.'

Evañhi te, gahapati, sikkhitabbaṃ. (8)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na idhalokaṃ upādiyissāmi, na ca me idhalokanissitaṃ viññāṇaṃ bhavissatī’ti.
‘I shall not grasp this world, and there shall be no consciousness of mine dependent on this world.’

Evañhi te, gahapati, sikkhitabbaṃ.
That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘na paralokaṃ upādiyissāmi, na ca me paralokanissitaṃ viññāṇaṃ bhavissatī’ti.
‘I shall not grasp the other world, and there shall be no consciousness of mine dependent on the other world.’

Evañhi te, gahapati, sikkhitabbaṃ.
That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘yampi me dīṭṭhaṃ sutāṃ mutāṃ viññātaṃ pattaṃ pariyesitaṃ anupariyesitaṃ anucaritaṃ manasā tampi na upādiyissāmi, na ca me tannissitaṃ viññāṇaṃ bhavissatī’ti.
‘I shall not grasp whatever is seen, heard, thought, known, sought, and explored by my mind, and there shall be no consciousness of mine dependent on that.’

Evañhi te, gahapati, sikkhitabbaṃ”ti. (9)
That’s how you should train.”

Evaṃ vutte, anāthapiṇḍiko gahapati parodi, assūni pavattesi.
When he said this, Anāthapiṇḍika cried and burst out in tears.

Atha kho āyasmā ānando anāthapiṇḍikaṃ gahapatiṃ etadavoca:
Venerable Ānanda said to him,

“olīyasi kho tvāṃ, gahapati, saṃsīdasi kho tvāṃ, gahapati”ti?
“Are you failing, householder? Are you fading, householder?”

“Nāhaṃ, bhante ānanda, olīyāmi, napi saṃsīdāmi;
“No, sir.

api ca me dīgharattaṃ satthā payirupāsito manobhāvanīyā ca bhikkhū;
But for a long time I have paid homage to the Buddha and the esteemed mendicants.

na ca me evarūpī dhammī kathā sutapubbā”ti.
Yet I have never before heard such a Dhamma talk.”

“Na kho, gahapati, gihīnaṃ odātavaśanānaṃ evarūpī dhammī kathā paṭibhāti;
“Householder, it does not occur to us to teach such a Dhamma talk to white-clothed laypeople.

pabbajitānaṃ kho, gahapati, evarūpī dhammī kathā paṭibhāti”ti.
Rather, we teach like this to those gone forth.”

“Tena hi, bhante sārīputta, gihīnampi odātavaśanānaṃ evarūpī dhammī kathā paṭibhātu.
“Well then, Master Sārīputta, let it occur to you to teach such a Dhamma talk to white-clothed laypeople as well!

Santi hi, bhante, kulaputtā apparajakkhajātikā, assavanatā dhammassa parihāyanti;
There are gentlemen with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhavissanti dhammassa aññātāro”ti.
There will be those who understand the teaching!”

Atha kho āyasmā ca sārīputto āyasmā ca ānando anāthapiṇḍikaṃ gahapatiṃ iminā ovādena ovaditvā utthāyāsanā pakkamimsu.

And when the venerables Sāriputta and Ānanda had given the householder Anāthapiṇḍika this advice they got up from their seat and left.

Atha kho anāthapiṇḍiko gahapati, acirapakkante āyasmante ca sārīputte āyasmante ca ānande, kālamakāsi tusitaṃ kāyaṃ upapajji.

Not long after they had left, Anāthapiṇḍika passed away and was reborn in the host of Joyful Gods.

Atha kho anāthapiṇḍiko devaputto abhikkantāya rattiya abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

Then, late at night, the glorious god Anāthapiṇḍika, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṃ ṭhito kho anāthapiṇḍiko devaputto bhagavantaṃ gāthāhi ajjhabhāsi:

and addressed the Buddha in verse:

“Idaṇhi taṃ jetavanaṃ,

“This is indeed that Jeta's Grove,

isisaṅghanisevitam;

frequented by the Saṅgha of hermits,

Āvutthaṃ dhammarājena,

where the King of Dhamma stayed:

pītisaṅjananaṃ mama.

it brings me joy!

Kammaṃ vijjā ca dhammo ca,

Deeds, knowledge, and principle;

sīlaṃ jīvitamuttamaṃ;

ethical conduct, an excellent livelihood;

Etena maccā sujjhanti,

by these are mortals purified,

na gottena dhanena vā.

not by clan or wealth.

Tasmā hi paṇḍito poso,

That's why an astute person,

sampassaṃ atthamattano;

seeing what's good for themselves,

Yoniso vicine dhammaṃ,

would examine the teaching rationally,

evaṃ tattha visujjhati.

and thus be purified in it.

Sāriputtova paññāya,

Sāriputta has true wisdom,

sīlena upasamena ca;

ethics, and also peace.

Yopi pāraṅgato bhikkhu,

Any mendicant who has crossed over

etāvaparamo siyā”ti.

can at best equal him.”

Idamavoca anāthapiṇḍiko devaputto.

This is what the god Anāthapiṇḍika said,

Samanuñño satthā ahosi.

and the teacher approved.

Atha kho anāthapiṇḍiko devaputto:

Then the god Anāthapiṇḍika,

“samanuñño me satthā”ti bhagavantam abhivādetvā padakkhiṇam katvā
tatthevantaradhāyi.

knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:

Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṃ, bhikkhave, rattiṃ aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo
kevalakappam jetavanam obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ
abhivādetvā ekamantaṃ aṭṭhāsi.

Ekamantaṃ ṭhito kho so devaputto maṃ gāthāhi ajjhabhāsi:

‘Idaṇhi taṃ jetavanam,

isisaṅghanisevitam;

Āvuttham dhammarājena,

pītisaṅjananaṃ mama.

Kammaṃ vījā ca dhammo ca,

sīlaṃ jīvitamuttamaṃ;

Etena maccā sujjhanti,

na gottena dhanena vā.

Tasmā hi paṇḍito poso,

sampassaṃ atthamattano;

Yoniso vicine dhammaṃ,

evaṃ tattha visujjhati.

Sāriputtova paññāya,

sīlena upasamena ca;

Yopi pāraṅgato bhikkhu,

etāvaparamo siyā’ti.

Idamavoca, bhikkhave, so devaputto.

‘Samanuñño me satthā’ti maṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyī’ti.

Evam vutte, āyasmā ānando bhagavantam etadavoca:

When he had spoken, Venerable Ānanda said to the Buddha:

“so hi nūna so, bhante, anāthapiṇḍiko devaputto bhavissati.

“Sir, that god must surely have been Anāthapiṇḍika.

Anāthapiṇḍiko, bhante, gahapati āyasmante sārīputte abhippasanno ahoṣī’ti.

For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

Yāvatakaṃ kho, ānanda, takkāya pattaḃbaṃ, anuppattaṃ taṃ tayā.

You’ve reached the logical conclusion, as far as logic goes.

Anāthapiṇḍiko so, ānanda, devaputto’ti.

For that was indeed the god Anāthapiṇḍika.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Anāthapiṇḍikovādasuttaṃ niṭṭhitaṃ paṭhamam.

Channovādasutta

Advice to Channa

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā ca sārīputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti.

Now at that time the venerables Sārīputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

Tena kho pana samayena āyasmā channo ābādhiko hoti dukkhito bālḥagilāno.

Now at that time Venerable Channa was sick, suffering, gravely ill.

Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vutthito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahācundaṃ etadavoca:

Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Mahācunda and said to him,

“āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā”ti.

“Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness.”

“Evamāvuso”ti kho āyasmā mahācundo āyasmato sārīputtassa paccassosi.

“Yes, reverend,” replied Mahācunda.

Atha kho āyasmā ca sārīputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā channaena saddhiṃ sammodiṃsu.

And then Sārīputta and Mahācunda went to see Channa and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ channaṃ etadavoca:

When the greetings and polite conversation were over, they sat down to one side. Then Sārīputta said to Channa,

“kacci te, āvuso channa, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“I hope you're keeping well, Reverend Channa; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

“Reverend Sārīputta, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

Seyyathāpi, āvuso sārīputta, balavā puriso tiṇhena sikharena muddhani abhiṃmattheyya; evameva kho me, āvuso sārīputta, adhimattā vātā muddhani ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati no paṭikkamo.

Seyyathāpi, āvuso sārīputta, balavā puriso dalhena varattakkhaṇḍena sīse sīsavethaṃ dadeyya; evameva kho me, āvuso sārīputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, āvuso sārīputta, dakkho goghātaḥ vā goghātakantevāsī vā tiṇhena govikantānena kucchim parikanteyya; evameva kho me, āvuso sārīputta, adhimattā vātā kucchim parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, āvuso sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgarakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho me, āvuso sārīputta, adhimatto kāyasmim dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Satthaṃ, āvuso sārīputta, āharissāmi, nāvakaṅkhāmi jīvitaṃ”ti.

Reverend Sārīputta, I will slit my wrists. I don't wish to live.”

“Māyasmā channo satthaṃ āharesi.

“Please don't slit your wrists!

Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma.

Venerable Channa, keep going! We want you to keep going.

Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyesissāmi.

If you don't have any suitable food, we'll find it for you.

Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi.

If you don't have suitable medicine, we'll find it for you.

Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhahissāmi.

If you don't have a capable carer, we'll find one for you.

Māyasmā channo satthaṃ āharesi.

Please don't slit your wrists!

Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma”ti.

Venerable Channa, keep going! We want you to keep going.”

“Napi me, āvuso sārīputta, natthi sappāyāni bhojanāni;

“Reverend Sārīputta, it's not that I don't have suitable food,

napi me natthi sappāyāni bhesajjāni;

or suitable medicine,

napi me natthi patirūpā upaṭṭhākā;

or a capable carer.

api cāvuso sārīputta, paricīṇṇo me sathā dīgharattaṃ manāpeneva no amanāpeṇa.

Moreover, for a long time now I have served the Teacher with love, not without love.

Etañhi, āvuso sārīputta, sāvakassa patirūpaṃ yaṃ sathhāraṃ paricareyya manāpeneva no amanāpeṇa.

For it is proper for a disciple to serve the Teacher with love, not without love.

‘Anupavajjaṃ channo bhikkhu satthaṃ āharissatī’ti evametaṃ, āvuso sārīputta, dhārehi”ti.

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

“Puccheyyāma mayaṃ āyasmantaṃ channaṃ kañcideva desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

‘I’d like to ask you about a certain point, if you’d take the time to answer.’”

“Pucchāvuso sārīputta, sutvā vedissāmi”ti.

‘Ask, Reverend Sārīputta. When I’ve heard it I’ll know.’”

“Cakkhuṃ, āvuso channa, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi?”

‘Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?’”

Sotaṃ, āvuso channa, sotaviññāṇaṃ ... pe ...

Do you regard the ear ...

ghānaṃ, āvuso channa, ghānaviññāṇaṃ ...

nose ...

jivhaṃ, āvuso channa, jivhāviññāṇaṃ ...

tongue ...

kāyaṃ, āvuso channa, kāyaviññāṇaṃ ...

body ...

manaṃ, āvuso channa, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi”ti?

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

“Cakkhuṃ, āvuso sārīputta, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi.

‘Reverend Sārīputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’”

Sotaṃ, āvuso sārīputta ... pe ...

I regard the ear ...

ghānaṃ, āvuso sārīputta ...

nose ...

jivhaṃ, āvuso sārīputta ...

tongue ...

kāyaṃ, āvuso sārīputta ...

body ...

manaṃ, āvuso sārīputta, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi”ti.

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self.’”

“Cakkhusmiṃ, āvuso channa, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassasi?”

‘Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?’”

Sotasmim, āvuso channa, sotaviññāṇe ...

-

ghānasmim, āvuso channa, ghānaviññāṇe ...

-

jivhāya, āvuso channa, jivhāviññāṇe ...

kāyasmim, āvuso channa, kāyaviññāṇe ...

manasmim, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ
disvā kiṃ abhiññāya maṇaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme
‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi’ti?

“Cakkhusmim, āvuso sārīputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu
dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ
cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti
samanupassāmi.

*“Reverend Sārīputta, after seeing cessation, after directly knowing cessation in these things I
regard them in this way: ‘This is not mine, I am not this, this is not my self.’”*

Sotasmim, āvuso sārīputta, sotaviññāṇe ...

ghānasmim, āvuso sārīputta, ghānaviññāṇe ...

jivhāya, āvuso sārīputta, jivhāviññāṇe ...

kāyasmim, āvuso sārīputta, kāyaviññāṇe ...

manasmim, āvuso sārīputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu
nirodhaṃ disvā nirodhaṃ abhiññāya maṇaṃ manoviññāṇaṃ
manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti
samanupassāmi’ti.

Evam vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca:

When he said this, Venerable Mahācunda said to Venerable Channa:

“tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṃ, niccakappaṃ manasi
kātabbaṃ:

*“So, Reverend Channa, you should pay close attention to this instruction of the Buddha
whenever you can:*

‘nissitassa calitaṃ, anissitassa calitaṃ natthi.

‘For the dependent there is agitation. For the independent there’s no agitation.

Calite asati passaddhi,

When there’s no agitation there is tranquility.

passaddhiyā sati nati na hoti.

When there is tranquility there’s no inclination.

Natīyā asati āgatigati na hoti.

When there’s no inclination there’s no coming and going.

Āgatigatiyā asati cutūpapāto na hoti.

When there’s no coming and going there’s no passing away and reappearing.

Cutūpapāte asati nevidha na huraṃ na ubhayamantarena.

*When there’s no passing away and reappearing there’s no this world or world beyond or
between the two.*

Esevanto dukkhassā”’ti.

Just this is the end of suffering.’”

Atha kho āyasmā ca sārīputto āyasmā ca mahācundo āyasmantaṃ channaṃ iminā ovādena ovaḍitvā utthāyāsanaṃ pakkamim̐su.

And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left.

Atha kho āyasmā channo acirapakkante āyasmante ca sārīputte āyasmante ca mahācunde satthaṃ āhāresi.

Not long after those venerables had left, Venerable Channa slit his wrists.

Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, channena satthaṃ āharitaṃ.

“Sir, Venerable Channa has slit his wrists.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Nanu te, sārīputta, channena bhikkhunaṃ sammukhāyeva anupavajjajā byākatā”ti?

“Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“Atthi, bhante, pubbajiraṃ nāma vajjigāmo.

“Sir, there is a Vajjian village named Pubbavijjhana

Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjakulāni”ti.

where Channa had families with whom he was friendly, intimate, and familiar.”

“Honti hete, sārīputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni.

“The mendicant Channa did indeed have such families.

Nāhaṃ, sārīputta, ettāvataṃ ‘saupavajjo’ti vadāmi.

But this is not enough for me to call someone ‘blameworthy’.

Yo kho, sārīputta, imaṅca kāyaṃ nikkhipati aññaṅca kāyaṃ upādiyati tamahaṃ ‘saupavajjo’ti vadāmi.

When someone lays down this body and takes up another body, I call them ‘blameworthy’.

Taṃ channassa bhikkhuno natthi.

But the mendicant Channa did no such thing.

‘Anupavajjo channo bhikkhu satthaṃ āhāresī’ti evametam, sārīputta, dhārehi”ti.

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sāriputta was happy with what the Buddha said.

Channovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

Puṇṇovādasutta

Advice to Puṇṇa

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā puṇṇo sāyanhasamayaṃ paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā puṇṇo bhagavantam etadavoca:

Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha,

“sādhu maṃ, bhante, bhagavā saṃkhittena ovādena ovadatu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute.”

“Tena hi, puṇṇa, sunāhi, sādhukaṃ manasi karoḥi; bhāsissāmi”ti.

“Well then, Puṇṇa, listen and pay close attention, I will speak.”

“Evam, bhante”ti kho āyasmā puṇṇo bhagavato paccassosi.

“Yes, sir,” replied Puṇṇa.

Bhagavā etadavoca:

The Buddha said this:

“Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṇce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘Nandīsamudayā dukkhasamudayo, puṇṇa’ ti vadāmi.

Relishing is the origin of suffering, I say.

Santi kho, puṇṇa, sotaviññeyyā saddā ...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhāviññeyyā rasā ...

tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā ...

touches known by the body ...

manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṇce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

Relishing is the origin of suffering, I say.

Santi ca kho, puṇṇa, cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā
kāṃūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṇce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.

relishing ceases.

‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

When relishing ceases, suffering ceases, I say.

Santi ca kho, puṇṇa, sotaviññeyyā saddā ...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhāviññeyyā rasā ...

tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā ...

touches known by the body ...

manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāṃūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṇce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.

relishing ceases.

‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

When relishing ceases, suffering ceases, I say.

Iminā ca tvam, puṇṇa, mayā saṅkhittena ovādena ovadito katarasmim janapade
viharissasī’ti?

Puṇṇa, now that I’ve given you this brief advice, what country will you live in?”

“Imināhaṃ, bhante, bhagavatā saṅkhittena ovādena ovadito, atthi sunāparanto nāma
janapado, tatthāhaṃ viharissāmī’ti.

“Sir, there’s a country named Sunāparanta. I shall live there.”

“Caṇḍā kho, puṇṇa, sunāparantakā manussā;

“The people of Sunāparanta are wild and rough, Puṇṇa.

pharusā kho, puṇṇa, sunāparantakā manussā.

Sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tattha te,
puṇṇa, kinti bhavissatī’ti?

If they abuse and insult you, what will you think of them?”

“Sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me
evam bhavissati:

“If they abuse and insult me, I will think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā
manussā, yaṃ me nayime pāṇinā pahāraṃ dentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?

"But if they do hit you with their fists, what will you think of them then?"

"Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha me evaṃ bhavissati:

"If they hit me with their fists, I'll think:

'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ denti'ti.

'These people of Sunāparanta are gracious, truly gracious, since they don't throw stones at me.'

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?

"But if they do throw stones at you, what will you think of them then?"

"Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha me evaṃ bhavissati:

"If they throw stones at me, I'll think:

'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ denti'ti.

'These people of Sunāparanta are gracious, truly gracious, since they don't beat me with a club.'

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?

"But if they do beat you with a club, what will you think of them then?"

"Sace me, bhante, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha me evaṃ bhavissati:

"If they beat me with a club, I'll think:

'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ denti'ti.

'These people of Sunāparanta are gracious, truly gracious, since they don't stab me with a knife.'

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā satthena pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?

"But if they do stab you with a knife, what will you think of them then?"

“Sace me, bhante, sunāparantakā manussā satthena pahāraṃ dassanti, tattha me evaṃ bhavissati:

“If they stab me with a knife, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ maṃ nayime tiṇhena satthena jīvītā voropentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’ti.

That’s what I’ll think, Holy One.”

“Sace pana taṃ, puṇṇa, sunāparantakā manussā tiṇhena satthena jīvītā voropessanti, tattha pana te, puṇṇa, kinti bhavissatī’ti?

“But if they do take your life with a sharp knife, what will you think of them then?”

“Sace maṃ, bhante, sunāparantakā manussā tiṇhena satthena jīvītā voropessanti, tattha me evaṃ bhavissati:

“If they take my life with a sharp knife, I’ll think:

‘santi kho bhagavato sāvakā kāye ca jīvite ca atṭṭiyamānā harāyamānā jigucchamānā satthahāraṃ pariyessanti. Taṃ me idaṃ aparīyitthaṃyeva satthahāraṃ laddhan’ti.

‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’ti.

That’s what I’ll think, Holy One.”

“Sādhu sādhu, puṇṇa.

“Good, good Puṇṇa!

Sakkhissasi kho tvaṃ, puṇṇa, iminā damūpasamena samannāgato sunāparantasmim janapade viharitum.

Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta.

Yassadāni tvaṃ, puṇṇa, kālaṃ maññasī’ti.

Now, Puṇṇa, go at your convenience.”

Atha kho āyasmā puṇṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādētvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikaṃ pakkāmi.

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

Anupubbena cārikaṃ caramāno yena sunāparanto janapado tadavasari.

Traveling stage by stage, he arrived at Sunāparanta,

Tatra sudam āyasmā puṇṇo sunāparantasmim janapade viharati.

and stayed there.

Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi, tenevantaravassena pañcamattāni upāsikasatāni paṭivedesi, tenevantaravassena tisso vijjā sacchākāsi.

Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges.

Atha kho āyasmā puṇṇo aparena samayena parinibbāyi.

Some time later he became fully extinguished.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato.

“Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, puṇṇo kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihethesi.

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Puṇṇa has become completely extinguished.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Puṇṇovādasuttaṃ niṭṭhitaṃ tatiyaṃ.

Nandakovādasutta

Advice from Nandaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho mahāpajāpatigotamī pañcamattehi bhikkhunisatehi saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atṭhāsi.

Ekamantaṃ ʈitā kho mahāpajāpatigotamī bhagavantam etadavoca:

Then Mahāpajāpatī Gotamī together with around five hundred nuns approached the Buddha, bowed, stood to one side, and said to him,

“ovadatu, bhante, bhagavā bhikkhuniyo;

“Sir, may the Buddha please advise

anusāsatu, bhante, bhagavā bhikkhuniyo;

and instruct the nuns.

karotu, bhante, bhagavā bhikkhunīnam dhammiṃ kathan”ti.

Please give the nuns a Dhamma talk.”

Tena kho pana samayena therā bhikkhū bhikkhuniyo ovadanti pariyāyena.

Now at that time the senior monks were taking turns to advise the nuns.

Āyasmā nandako na icchati bhikkhuniyo ovadituṃ pariyāyena.

But Venerable Nandaka didn't want to take his turn.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovadituṃ pariyāyena”ti?

“Ānanda, whose turn is it to advise the nuns today?”

“Sabbeheva, bhante, kato pariyāyo bhikkhuniyo ovadituṃ pariyāyena.

“It's Nandaka's turn, sir,

Ayaṃ, bhante, āyasmā nandako na icchati bhikkhuniyo ovadituṃ pariyāyena”ti.

but he doesn't want to do it.”

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi:

Then the Buddha said to Nandaka,

“ovada, nandaka, bhikkhuniyo;

“Nandaka, please advise

anusāsa, nandaka, bhikkhuniyo;

and instruct the nuns.

karohi tvam, brāhmaṇa, bhikkhunīnam dhammiṃ kathan”ti.

Please, brahmin, give the nuns a Dhamma talk.”

“Evam, bhante”ti kho āyasmā nandako bhagavato paṭissutvā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

“Yes, sir,” replied Nandaka. Then, in the morning, he robed up and, taking his bowl and robe, entered Sāvathī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami.

He wandered for alms in Sāvathī. After the meal, on his return from alms-round, he went to the Royal Monastery with a companion.

Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ.

Those nuns saw him coming off in the distance,

Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upatthapesuṃ.

so they spread out a seat and placed water for washing the feet.

Nisīdi kho āyasmā nandako paññatte āsane.

Nandaka sat down on the seat spread out,

Nisajja pāde pakkhālesi.

and washed his feet.

Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Those nuns bowed, and sat down to one side.

Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca:

Nandaka said to them,

“paṭipucchakathā kho, bhaginiyo, bhavissati.

“Sisters, this talk shall be in the form of questions.

Tattha ājānantīhi: ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi: ‘na ājānāmā’ tissa vacanīyaṃ.

When you understand, say so. When you don’t understand, say so.

Yassā vā panassa kañkhā vā vimati vā ahameva tattha paṭipucchitabbo:

If anyone has a doubt or uncertainty, ask me about it:

‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti?

‘Why, sir, does it say this? What does that mean?’”

“Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yaṃ no ayyo nandako pavāreti”ti.

“We’re already delighted and satisfied with Venerable Nandaka, since he invites us like this.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self?’”

“No hetuṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?

sotaṃ niccaṃ vā aniccaṃ vā”ti?

Is the ear ...

“Aniccaṃ, bhante ... pe ...

-

ghānaṃ niccaṃ vā aniccaṃ vā”ti?
nose ...

“Aniccaṃ, bhante” ...

“jivhā niccā vā aniccā vā”ti?
tongue ...

“Aniccā, bhante” ...

“kāyo nicco vā anicco vā”ti?
body ...

“Anicco, bhante” ...

“maṇo nicco vā anicco vā”ti?
mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”ti?
‘This is mine, I am this, this is my self?’”

“No hetuṃ, bhante”.
“No, sir.”

“Taṃ kissa hetu”?
Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:
Because we have already truly seen this with right wisdom:

‘itipime cha ajjhātikā āyatanā aniccā”ti.
‘So these six interior sense fields are impermanent.’”

“Sādhū sādhū, bhaginiyo.
“Good, good, sisters!”

Evañhetuṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.
That’s how it is for a noble disciple who truly sees with right wisdom.

Taṃ kiṃ maññatha, bhaginiyo,
What do you think, sisters?

rūpā niccā vā aniccā vā”ti?
Are sights permanent or impermanent?”

“Aniccā, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?”

saddā niccā vā aniccā vā”ti?

Are sounds ...

“Aniccā, bhante ... pe ...

-

gandhā niccā vā aniccā vā”ti?

smells ...

“Aniccā, bhante” ...

-

“rasā niccā vā aniccā vā”ti?

tastes ...

“Aniccā, bhante” ...

-

“phoṭṭhabbā niccā vā aniccā vā”ti?

touches ...

“Aniccā, bhante” ...

-

“dhammā niccā vā aniccā vā”ti?

thoughts permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccam dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kissa hetu”?

Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

Because we have already truly seen this with right wisdom:

‘itipime cha bāhirā āyatanā aniccā’”ti.

“So these six exterior sense fields are impermanent.”

“Sādhū sādhū, bhaginiyo.

“Good, good, sisters!”

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Taṃ kiṃ maññatha, bhaginiyo,

What do you think, sisters?

cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is eye consciousness ...

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā”ti?

“No hetuṃ, bhante”.

“Taṃ kiṃ maññatha, bhaginiyo, sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

ear consciousness ...

“Aniccaṃ, bhante ... pe ...

ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

nose consciousness ...

“Aniccaṃ, bhante” ...

“jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

tongue consciousness ...

“Aniccaṃ, bhante” ...

“kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

body consciousness ...

“Aniccaṃ, bhante” ...

“manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

mind consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti”?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

Because we have already truly seen this with right wisdom:

‘itipime cha viññāṇakāyā aniccā’”ti.

‘So these six classes of consciousness are impermanent.’”

“Sādhū sādhū, bhaginiyo.

“Good, good, sisters!”

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā.

Suppose there was an oil lamp burning. The oil, wick, flame, and light were all impermanent and perishable.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

Now, suppose someone was to say:

‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

‘While this oil lamp is burning, the oil, the wick, and the flame are all impermanent and perishable.’

yā ca khvāssa ābhā sā niccā dhuvā sassatā vipariṇāmadhammā’ti;

But the light is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.”

“Tam kissa hetu”?

Why is that?

‘Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

Because that oil lamp’s oil, wick, and flame are all impermanent and perishable,

pagevassa ābhā aniccā vipariṇāmadhammā”ti.

let alone the light.”

‘Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

‘In the same way, suppose someone was to say:

‘cha khome ajjhātikā āyatanā aniccā;

‘These six interior sense fields are impermanent.

yañca kho cha ajjhātikā āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam niccaṃ dhuvam sassatam avipariṇāmadhamman’ti;

But the feeling—whether pleasant, painful, or neutral—that I experience due to these six interior sense fields is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.”

“Tam kissa hetu”?

Why is that?

‘Tajjam tajjam, bhante, paccayaṃ paṭicca tājā tājā vedanā uppajjanti.

Because each kind of feeling arises dependent on the corresponding condition.

Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā nirujjhanti”ti.

When the corresponding condition ceases, the appropriate feeling ceases.”

“Sādhū sādhu, bhaginiyo.

“Good, good, sisters!”

Evāñhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā.

Suppose there was a large tree standing with heartwood. The roots, trunk, branches and leaves, and shadow were all impermanent and perishable.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

Now, suppose someone was to say:

‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, yā ca khvāssa chāyā sā niccā dhuvaṃ sassatā avipariṇāmadhammā’ti;

‘There’s a large tree standing with heartwood. The roots, trunk, and branches and leaves are all impermanent and perishable. But the shadow is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.”

“Tam kissa hetu”?

Why is that?

‘Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

Because that large tree’s roots, trunk, and branches and leaves are all impermanent and perishable,

pagevassa chāyā aniccā vipariṇāmadhammā”ti.

let alone the shadow.”

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

“In the same way, suppose someone was to say:

‘cha khome bāhirā āyatanā aniccā.

‘These six exterior sense fields are impermanent.

Yañca kho cha bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam niccaṃ dhuvaṃ sassatam avipariṇāmadhamman’ti;

But the feeling—whether pleasant, painful, or neutral—that I experience due to these six exterior sense fields is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.”

“Tam kissa hetu”?

Why is that?

“Tajjam tajjam, bhante, paccayaṃ paṭicca tājā tājā vedanā uppajjanti.

Because each kind of feeling arises dependent on the corresponding condition.

Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā nirujjhanti”ti.

When the corresponding condition ceases, the appropriate feeling ceases.”

“Sādhū sādhu, bhaginiyo.

“Good, good, sisters!”

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.
That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiñhena govikantanena gāviṃ saṅkanteyya anupahacca antaram māṃsakāyaṃ anupahacca bāhiram cammakāyaṃ.

Suppose a deft butcher or their apprentice was to kill a cow and carve it with a sharp meat cleaver. Without damaging the flesh inside or the hide outside,

Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiñhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.
they’d cut, carve, sever, and slice through the connecting tendons, sinews, and ligaments,

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya:
and then peel off the outer hide. Then they’d wrap that cow up in that very same hide and say:

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;
‘This cow is joined to its hide just like before.’

sammā nu kho so, bhaginiyo, vadamāno vadeyya”ti?
Would they be speaking rightly?”

“No hetam, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiñhena govikantanena gāviṃ saṅkanteyya anupahacca antaram māṃsakāyaṃ anupahacca bāhiram cammakāyaṃ.

Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiñhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya:
Because even if they wrap that cow up in that very same hide and say:

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;
‘This cow is joined to its hide just like before,’

atha kho sā gāvī visamṃyuttā teneva cammenā”ti.
still that cow is not joined to that hide.”

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya.
“I’ve made up this simile to make a point.

Ayamevettha attho;
And this is the point.

‘antarā māṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanam;
‘The inner flesh’ is a term for the six interior sense fields.

‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanam;
‘The outer hide’ is a term for the six exterior sense fields.

‘antarā vilimamsaṃ, antarā nhāru, antarā bandhanan’ti kho, bhaginiyo, nandirāgassetam adhivacanam;

‘The connecting tendons, sinews, and ligaments’ is a term for desire with relishing.

‘tinham govikantanan’ti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanam;

‘A sharp meat cleaver’ is a term for noble wisdom.

yāyam ariyā paññā antarā kilesam antarā samyojanam antarā bandhanam sañchindati saṅkantati sampakantati samparikantati.

And it is that noble wisdom which cuts, carves, severs, and slices the connecting corruption, fetter, and bond.

Satta kho panime, bhaginiyo, bojjhaṅgā, yesam bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

Sisters, by developing and cultivating these seven awakening factors, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Katame satta?

What seven?

Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Ime kho, bhaginiyo, satta bojjhaṅgā, yesam bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati”ti.

It is by developing and cultivating these seven awakening factors that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi:

Then after giving this advice to the nuns, Nandaka dismissed them, saying,

“gacchatha, bhaginiyo; kālo”ti.

“Go, sisters, it is time.”

Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsana āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca:

And then those nuns approved and agreed with what Nandaka had said. They got up from their seat, bowed, and respectfully circled him, keeping him on their right. Then they went up to the Buddha, bowed, and stood to one side. The Buddha said to them,

“gacchatha, bhikkhuniyo; kālo”ti.

“Go, nuns, it is time.”

Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

Then those nuns bowed to the Buddha respectfully circled him, keeping him on their right, before departing.

Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi:

Soon after those nuns had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, tadahuposathe cātuddase na hoti bahuno janassa kaṅkhā vā vimati vā:

“Suppose, mendicants, it was the sabbath of the fourteenth day. You wouldn’t get lots of people

‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho ūno cando tveva hoti.
wondering whether the moon is full or not, since it is obviously not full.

Evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā honti no ca kho paripuṇṇasaṅkappā”ti.

In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, but they still haven’t found what they’re looking for.”

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi:

Then the Buddha said to Nandaka,

“tena hi tvam, nandaka, svepi tā bhikkhuniyo tenevovādena ovadeyyāsi”ti.

“Well then, Nandaka, tomorrow you should give those nuns the same advice again.”

“Evaṃ, bhante”ti kho āyasmā nandako bhagavato paccassosi.

“Yes, sir,” Nandaka replied.

Atha kho āyasmā nandako tassā rattiya accayena pubbaṇhasamayaṃ nivāsetvā pattacāvaramādāya sāvatthiṃ piṇḍāya pāvisi.

And the next day he went to those nuns, and all unfolded just like the previous day.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami.

Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ.

Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upatthapesuṃ.

Nisīdi kho āyasmā nandako paññatte āsane.

Nisajja pāde pakkhālesi.

Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca:

“paṭipucchakathā kho, bhaginiyo, bhavissati.

Tattha ājānantīhi ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi ‘na ājānāmā’ tissa vacanīyaṃ.

Yassā vā panassa kaṅkhā vā vimati vā, ahameva tattha paṭipucchitabbo:

‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti.

“Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yaṃ no ayyo nandako pavāreti”ti.

“Taṃ kiṃ maññatha, bhaginiyo, cakkhu niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
'etaṃ mama, esohamasmi, eso me attā'”ti?

“No hetaṃ, bhante”.

“Taṃ kiṃ maññatha, bhaginiyo, so taṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ... pe ...

ghāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

jivhā ...

kāyo ...

mano nicco vā anicco vā”ti?

“Anicco, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
'etaṃ mama, esohamasmi, eso me attā'”ti?

“No hetaṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

'itipime cha ajjhattikā āyatanā aniccā'”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetuṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Taṃ kiṃ maññaṭha, bhaginiyo, saddā niccā vā aniccā vā”ti?

“Aniccā, bhante ... pe ...

gandhā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

rasā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

phoṭṭhabbā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

dhammā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha bāhirā āyatanā aniccā’”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Taṃ kiṃ maññaṭha, bhaginiyo, cakkhuvīññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ... pe ...

sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha viññāṇakāyā aniccā’”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetam, bhante”.

“Tam kissa hetu”?

“Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭīpi aniccā vipariṇāmadhammā, accīpi aniccā vipariṇāmadhammā;

pagevassa ābhā aniccā vipariṇāmadhammā”ti.

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

‘cha khome ajjhakkā āyatanā aniccā.

Yañca kho cha ajjhakkā āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam niccaṃ dhuvam sassatam avipariṇāmadhamman’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetam, bhante”.

“Tam kissa hetu”?

“Tajjamaṃ tajjamaṃ, bhante, paccayamaṃ paṭicca tājā tājā vedanā uppajjanti.

Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā nirujjhanti”ti.

“Sādhū sādhu, bhaginiyo.

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.

Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhōpi aniccaṃ vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhōpi aniccaṃ vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ti;

sammā nu kho so bhaginiyo, vadamāno vadeyyā”ti?

“No hetam, bhante”.

“Taṃ kissa hetu”?

“Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

pagevassa chāyā aniccā vipariṇāmadhammā”ti.

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

‘cha khome bāhirā āyatanā aniccā.

Yañca kho bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvāṃ sassataṃ avipariṇāmadhammaṃ’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti.

Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti.

“Sādhū sādhū, bhaginiyo.

Evañhetuṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhivā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ.

Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya:

‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā”ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhivā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ.

Yam yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya:

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;

atha kho sā gāvī viṣaṃyuttā teneva cammenā”ti.

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya ayamevettha attho.

‘Antarā maṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ;

‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ;

‘antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ’ti kho, bhaginiyo, nandirāgassetāṃ adhivacanaṃ;

‘tiṇhaṃ govikantanānaṃ’ti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ;

yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindatī saṅkantatī sampakantatī samparikantatī.

Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī.

Katame satta?

Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Ime kho, bhaginiyo, satta bojjhaṅgā yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi:

“gacchatha, bhaginiyo; kālo”ti.

Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhaṃsu. Ekamantaṃ ʼthitā kho tā bhikkhuniyo bhagavā etadavoca:

“gacchatha, bhikkhuniyo; kālo”ti.

Atha kho tā bhikkhuniyo bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi:

Soon after those nuns had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā:

“Suppose, mendicants, it was the sabbath of the fifteenth day. You wouldn’t get lots of people

‘ūno nu kho cando, punṇo nu kho cando’ti, atha kho punṇo cando tveva hoti;
wondering whether the moon is full or not, since it is obviously full.

evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripuṇṇasaṅkappā ca.

In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, and they found what they’re looking for.

Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunisaṭānaṃ yā pacchimikā bhikkhunī sā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.

Even the last of these five hundred nuns is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Nandakovādasuttaṃ niṭṭhitaṃ catutthaṃ.

Cūlarāhulovādasutta

The Shorter Advice to Rāhula

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

Then as he was in private retreat this thought came to his mind,

“paripakkā kho rāhulassa vimutti-paripācanīyā dhammā.

“The qualities that ripen in freedom have ripened in Rāhula.

Yannūnāhaṃ rāhulaṃ uttarim āsavānaṃ khaye vineyyaṃ”ti.

Why don't I lead him further to the ending of defilements?”

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapātapaṭikkanto āyasmantaṃ rāhulaṃ āmantesi:

Then, after the meal, on his return from alms-round, he addressed Venerable Rāhula,

“gaṇhāhi, rāhula, nisīdanaṃ;

“Rāhula, get your sitting cloth.

yeṇa andhavanaṃ tenupasaṅkamissāma divāvihārāyā”ti.

Let's go to the Dark Forest for the day's meditation.”

“Evaṃ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

“Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Tena kho pana samayena anekāni devatāsahassāni bhagavantaṃ anubandhāni honti:

Now at that time many thousands of deities followed the Buddha, thinking,

“ajja bhagavā āyasmantaṃ rāhulaṃ uttarim āsavānaṃ khaye vinessaṃ”ti.

“Today the Buddha will lead Rāhula further to the ending of defilements!”

Atha kho bhagavā andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇe paññatte āsane nisīdi.

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out.

Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Rāhula bowed to the Buddha and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ bhagavā etadavoca:

The Buddha said to him:

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?

Are sights permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is eye consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhusamphasso nicco vā anicco vā”ti?

Is eye contact permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?”

yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ

saṅkhārāgataṃ viññāṇagataṃ tampi niccaṃ vā aniccaṃ vā”ti?

Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, so taṃ niccaṃ vā aniccaṃ vā”ti?

“What do you think, Rāhula? Is the ear ...

“Aniccaṃ, bhante ... pe ...

ghāṇaṃ niccaṃ vā aniccaṃ vā”ti?

nose ...

“Aniccaṃ, bhante ... pe ...

jivhā niccā vā aniccā vā”ti?

tongue ...

“Aniccā, bhante ...

kāyo nicco vā anicco vā”ti?

body ...

“Anicco, bhante ...

mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, dhammā niccā vā aniccā vā”ti?

“What do you think, Rāhula? Are thoughts permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“What do you think, Rāhula? Is mind consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, manosamphasso nicco vā anicco vā”ti?

“What do you think, Rāhula? Is mind contact permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
“This is mine, I am this, this is my self”?

“No hetam, bhante”.
“No, sir.”

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

yamidaṃ manosaṃphassaṃ paccayā uppajjati vedanāgataṃ saññāgataṃ
saṅkhārāgataṃ viññānāgataṃ, tampi niccaṃ vā aniccaṃ vā”ti?
Anything included in feeling, perception, choices, and consciousness that arises conditioned by
mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
“This is mine, I am this, this is my self”?

“No hetam, bhante”.
“No, sir.”

“Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmiṃ nibbindati, rūpesu
nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, yamidaṃ
cakkhusamphassaṃ paccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhārāgataṃ
viññānāgataṃ tasmimpī nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye
consciousness, and eye contact. And they grow disillusioned with anything included in feeling,
perception, choices, and consciousness that arises conditioned by eye contact.

Sotasmīṃ nibbindati, saddesu nibbindati ... pe ...
They grow disillusioned with the ear ...

ghānasmiṃ nibbindati, gandhesu nibbindati ...
nose ...

jivhāya nibbindati, rasesu nibbindati ...
tongue ...

kāyasmīṃ nibbindati, phoṭṭhabbesu nibbindati ...
body ...

manasmīṃ nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati,
manosaṃphasse nibbindati, yamidaṃ manosaṃphassaṃ paccayā uppajjati
vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññānāgataṃ tasmimpī nibbindati.
mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with
anything included in feeling, perception, choices, and consciousness that arises conditioned by
mind contact.

Nibbindaṃ virajjati, virāgā vimuccati. Vimuttaṃ vimuttamitī ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re
freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

Imasmiṃca pana veyyākaraṇasmiṃ bhañṇamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci.

And while this discourse was being spoken, Rāhula’s mind was freed from defilements by not grasping.

Tāsaṃca anekānaṃ devatāsahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

“yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamman”ti.

“Everything that has a beginning has an end.”

Cūḷarāhulovādasuttaṃ niṭṭhitaṃ pañcamam.

Majjhima Nikāya 148

Middle Discourses 148

Chachakkasutta

Six By Six

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:

“dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhikalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipunṇaṃ parisuddhaṃ
brahmacariyaṃ pakāsessāmi, yadidaṃ—

*“Mendicants, I shall teach you the Dhamma that's good in the beginning, good in the middle,
and good in the end, meaningful and well-phrased. And I shall reveal a spiritual practice that's
entirely full and pure, namely,*

cha chakkāni.

the six sets of six.

Taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha
viññānakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha
taṇhākāyā veditabbā.

*“The six interior sense fields should be understood. The six exterior sense fields should be
understood. The six classes of consciousness should be understood. The six classes of contact
should be understood. The six classes of feeling should be understood. The six classes of
craving should be understood.*

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ,
manāyatanaṃ.

There are the sense fields of the eye, ear, nose, tongue, body, and mind.

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

That's what I said, and this is why I said it.

Idaṃ paṭhamam chakkaṃ. (1)

This is the first set of six.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Rūpāyatanam, saddāyatanam, gandhāyatanam, rasāyatanam, phoṭṭhabbāyatanam, dhammāyatanam.

There are the sense fields of sights, sounds, smells, tastes, touches, and thoughts.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ dutiyaṃ chakkaṃ. (2)

This is the second set of six.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇam,

Eye consciousness arises dependent on the eye and sights.

sotaṇca paṭicca sadde ca uppajjati sotaviññāṇam,

Ear consciousness arises dependent on the ear and sounds.

ghāṇaṇca paṭicca gandhe ca uppajjati ghānaviññāṇam,

Nose consciousness arises dependent on the nose and smells.

jivhaṇca paṭicca rase ca uppajjati jivhaviññāṇam,

Tongue consciousness arises dependent on the tongue and tastes.

kāyaṇca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam,

Body consciousness arises dependent on the body and touches.

manaṇca paṭicca dhamme ca uppajjati manoviññāṇam.

Mind consciousness arises dependent on the mind and thoughts.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ tatiyaṃ chakkaṃ. (3)

This is the third set of six.

‘Cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇṇaṃ saṅgati phasso;

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

sotaṇca paṭicca sadde ca uppajjati sotaviññāṇam, tiṇṇaṃ saṅgati phasso;

Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact.

ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso;
Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact.

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso;
Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact.

kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso;
Body consciousness arises dependent on the body and touches. The meeting of the three is contact.

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

‘Cha phassakāyā veditabbā’ti—
‘The six classes of contact should be understood.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

Idam catutthaṃ chakkaṃ. (4)
This is the fourth set of six.

‘Cha vedanākāyā veditabbā’ti—
‘The six classes of feeling should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
That’s what I said, but why did I say it?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling.

sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Contact is a condition for feeling.

ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Contact is a condition for feeling.

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Contact is a condition for feeling.

kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Contact is a condition for feeling.

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling.

‘Cha vedanākāyā veditabbā’ti—
‘The six classes of feeling should be understood.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

Idaṃ pañcamam chakkaṃ. (5)

This is the fifth set of six.

‘Cha taṇhākāyā veditabbā’ti—

‘The six classes of craving should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā, vedanāpaccayā taṇhā;

*Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.
Contact is a condition for feeling. Feeling is a condition for craving.*

sotaṇca paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe ...

Ear consciousness ...

ghāṇaṇca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ...

Nose consciousness ...

jivhaṇca paṭicca rase ca uppajjati jivhaviññāṇaṃ ...

Tongue consciousness ...

kāyaṇca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ...

Body consciousness ...

manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā, vedanāpaccayā taṇhā.

*Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is
contact. Contact is a condition for feeling. Feeling is a condition for craving.*

‘Cha taṇhākāyā veditabbā’ti—

‘The six classes of craving should be understood.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ chaṭṭhaṃ chakkaṃ. (6)

This is the sixth set of six.

‘Cakkhu attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘the eye is self,’ that is not tenable.

Cakkhussa uppādopi vayopi paññāyati.

The arising and vanishing of the eye is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa
evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘cakkhu attā’ti yo vadeyya.

the eye is self.

Iti cakkhu anattā.

So the eye is not self.

‘Rūpā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘sights are self,’ that is not tenable.

Rūpānaṃ uppādopi vayopi paññāyati.

The arising and vanishing of sights is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa
evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘rūpā attā’ti yo vadeyya.

sights are self.

Iti cakkhu anattā, rūpā anattā.

So the eye is not self and sights are not self.

‘Cakkhuviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘eye consciousness is self,’ that is not tenable.

Cakkhuviññāṇassa uppādopi vayopi paññāyati.

The arising and vanishing of eye consciousness is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatam hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘cakkhuviññāṇaṃ attā’ti yo vadeyya.

eye consciousness is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā.

So the eye, sights, and eye consciousness are not self.

‘Cakkhusamphasso attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘eye contact is self,’ that is not tenable.

Cakkhusamphassassa uppādopi vayopi paññāyati.

The arising and vanishing of eye contact is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatam hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘cakkhusamphasso attā’ti yo vadeyya.

eye contact is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā.

So the eye, sights, eye consciousness, and eye contact are not self.

‘Vedanā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘feeling is self,’ that is not tenable.

Vedanāya uppādopi vayopi paññāyati.

The arising and vanishing of feeling is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatam hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘vedanā attā’ti yo vadeyya.

feeling is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā.

So the eye, sights, eye consciousness, eye contact, and feeling are not self.

‘Tanhā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘craving is self,’ that is not tenable.

Tanhāya uppādopi vayopi paññāyati.
The arising and vanishing of craving is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.
so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:
That’s why it’s not tenable to claim that

‘taṇhā attā’ti yo vadeyya.
craving is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.
So the eye, sights, eye consciousness, eye contact, feeling, and craving are not self.

‘Sotaṃ attā’ti yo vadeyya ... pe ...
If anyone says, ‘the ear is self’ ...

‘ghāṇaṃ attā’ti yo vadeyya ... pe ...
‘the nose is self’ ...

‘jivhā attā’ti yo vadeyya ... pe ...
‘the tongue is self’ ...

‘kāyo attā’ti yo vadeyya ... pe ...
‘the body is self’ ...

‘mano attā’ti yo vadeyya taṃ na upapajjati.
‘the mind is self,’ that is not tenable.

Manassa uppādopi vayopi paññāyati.
The arising and vanishing of the mind is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.
so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:
That’s why it’s not tenable to claim that

‘mano attā’ti yo vadeyya.
the mind is self.

Iti mano anattā.
So the mind is not self.

‘Dhammā attā’ti yo vadeyya taṃ na upapajjati.
If anyone says, ‘thoughts are self’ ...

Dhammānaṃ uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘dhammā attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā.

‘Manoviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati.
‘mind consciousness is self’ ...

Manoviññāṇassa uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘manoviññāṇaṃ attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā.

‘Manosamphasso attā’ti yo vadeyya taṃ na upapajjati.

‘mind contact is self’ ...

Manosamphassassa uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘manosamphasso attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā.

‘Vedanā attā’ti yo vadeyya taṃ na upapajjati.

‘feeling is self’ ...

Vedanāya uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘vedanā attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā.

‘Taṇhā attā’ti yo vadeyya taṃ na upapajjati.

‘craving is self,’ that is not tenable.

Taṇhāya uppādopi vayopi paññāyati.

The arising and vanishing of craving is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘taṇhā attā’ti yo vadeyya.

craving is self.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.

So the mind, thoughts, mind consciousness, mind contact, feeling, and craving are not self.

Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā—

Now, mendicants, this is the way that leads to the origin of identity.

cakkhuṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

You regard the eye like this: ‘This is mine, I am this, this is my self.’

rūpe ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

You regard sights ...

cakkhuviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

eye consciousness ...

cakkhusamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

eye contact ...

vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

feeling ...

taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

craving like this: ‘This is mine, I am this, this is my self.’

sotaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

You regard the ear ...

ghāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

nose ...

jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

tongue ...

kāyaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

body ...

manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manosamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

mind ... thoughts ... mind consciousness ... mind contact ... feeling ... craving like this: ‘This is mine, I am this, this is my self.’

Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā—

But this is the way that leads to the cessation of identity.

cakkhuṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

You regard the eye like this: ‘This is not mine, I am not this, this is not my self.’

Rūpe ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

You regard sights ...

Cakkhuviññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

eye consciousness ...

Cakkhusamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

eye contact ...

Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

feeling ...

Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

craving like this: ‘This is not mine, I am not this, this is not my self.’

Sotaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
You regard the ear ...

ghāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
nose ...

jivhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
tongue ...

kāyaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
body ...

manam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
mind like this: ‘This is not mine, I am not this, this is not my self.’

Dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
You regard thoughts ...

Manoviññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
mind consciousness ...

Manosamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
mind contact ...

Vedanam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
feeling ...

Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
craving like this: ‘This is not mine, I am not this, this is not my self.’

Cakkhuṇca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññānaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phutṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati.
When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it,

Tassa rāgānusayo anuseti.
the underlying tendency to greed underlies that.

Dukkāya vedanāya phutṭho samāno socati kilamati paridevati urattāliṃ kalandi sammohaṃ āpajjati.
When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion,

Tassa paṭighānusayo anuseti.
the underlying tendency to repulsion underlies that.

Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.
When you experience a neutral feeling, if you don’t truly understand that feeling’s origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo anuseti.
the underlying tendency to ignorance underlies that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—netam thaṇaṃ vijjati.

Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it’s simply impossible to make an end of suffering in the present life.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe ...

Ear consciousness ...

ghāṇañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ... pe ...

Nose consciousness ...

jivhāñca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe ...

Tongue consciousness ...

kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ... pe ...

Body consciousness ...

manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phutṭho samāno abhinandati abhivadati ajjhosaṃsaṃ tiṭṭhati.

When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it,

Tassa rāgānusayo anuseti.

the underlying tendency to greed underlies that.

Dukkhāya vedanāya phutṭho samāno socati kilamati paridevati urattāḷiṃ kantati sammohaṃ āpajjati.

When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion,

Tassa patighānusayo anuseti.

the underlying tendency to repulsion underlies that.

Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānāti.

When you experience a neutral feeling, if you don't truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo anuseti.

the underlying tendency to ignorance underlies that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya patighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjāṃ appahāya vijjāṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhaviṣṣatī—netāṃ tṭhānaṃ vijjati.

Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it's simply impossible to make an end of suffering in the present life.

Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phutṭho samāno nābhinandati nābhivadati nājjhosāṃsaṃ tiṭṭhati.

When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it,

Tassa rāgānusayo nānuseti.

the underlying tendency to greed does not underlie that.

Dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati na urattāḷiṃ kantati na sammohaṃ āpajjati.

When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion,

Tassa paṭighānusayo nānuseti.

the underlying tendency to repulsion does not underlie that.

Adukkhamasukhāya vedanāya phuttho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo nānuseti.

the underlying tendency to ignorance does not underlie that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—thaṇametaṃ vijjati.

Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's totally possible to make an end of suffering in the present life.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe

Ear consciousness ...

Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ... pe

Nose consciousness ...

Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe

Tongue consciousness ...

Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ... pe

Body consciousness ...

“Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phuttho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati.

When you experience a painful feeling, if you don't approve, welcome, and keep clinging to it,

Tassa rāgānusayo nānuseti.

the underlying tendency to greed does not underlie that.

Dukkhāya vedanāya phuttho samāno na socati na kilamati na paridevati na urattāḷiṃ kantati na sammohaṃ āpajjati.

When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion,

Tassa paṭighānusayo nānuseti.

the underlying tendency to repulsion does not underlie that.

Adukkhamasukhāya vedanāya phuttho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo nānuseti.

the underlying tendency to ignorance does not underlie that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—tānametaṃ vijjati.

Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's totally possible to make an end of suffering in the present life.

Evam passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmiṃ nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, tanhāya nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, feeling, and craving.

Sotasmim nibbindati, saddesu nibbindati ... pe ...

They grow disillusioned with the ear ...

ghānasmim nibbindati, gandhesu nibbindati ...

nose ...

jivhāya nibbindati, rasesu nibbindati ...

tongue ...

kāyasmim nibbindati, phoṭṭhabbesu nibbindati ...

body ...

manasmim nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, tanhāya nibbindati.

mind, thoughts, mind consciousness, mind contact, feeling, and craving.

Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmim vimuttamiti nāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When it is freed, they know it is freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Imasmim kho pana veyyākaraṇasmim bhaññamāṇe saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Chachakkasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Mahāsaḷāyatanikasutta

The Great Discourse on the Six Sense Fields

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:

“mahāsaḷāyatanikaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the great discourse on the six sense fields.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Cakkhum, bhikkhave, ajānaṃ appasaṃ yathābhūtaṃ, rūpe ajānaṃ appasaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ appasaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ appasaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukkhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ appasaṃ yathābhūtaṃ, cakkhusmim sārajjati, rūpesu sārajjati, cakkhuviññāṇe sārajjati, cakkhusamphasse sārajjati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukkhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārajjati.

“Mendicants, when you don't truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're aroused by desire for these things.

Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim paṇcupādānakkhandhā upacayaṃ gacchanti.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future.

Tanhā cassa ponobbhavikā nandīrāgasahagatā tatrataṭṭrābhinandinī, sā cassa pavaḍḍhati.

And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows.

Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;

Their physical and mental stress,

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;

torment,

kāyikāpi pariāhā pavaḍḍhanti, cetasikāpi pariāhā pavaḍḍhanti.

and fever grow.

So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

And they experience physical and mental suffering.

Sotaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

When you don't truly know and see the ear ...

ghānaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

nose ...

jivhaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

tongue ...

kāyaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

body ...

manaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ manosaṃphassaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmiṃ sārājjaṭi, dhammesu sārājjaṭi, manoviññāṇe sārājjaṭi, manosaṃphasse sārājjaṭi, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tasmimpi sārājjaṭi.

mind, thoughts, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises conditioned by mind contact, you're aroused by desire for these things.

Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future.

Taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhati.

And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows.

Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;

Their physical and mental stress,

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;

torture,

kāyikāpi parilāhā pavaḍḍhanti, cetasikāpi parilāhā pavaḍḍhanti.

and fever grow.

So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

And they experience physical and mental suffering.

Cakkhuṇca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuvīññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, cakkhusaṃphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ cakkhusaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi jānaṃ passaṃ yathābhūtaṃ, cakkhusmiṃ na sārājjaṭi, rūpesu na sārājjaṭi, cakkhuvīññāṇe na sārājjaṭi, cakkhusaṃphasse na sārājjaṭi, yamidaṃ cakkhusaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tasmimpi na sārājjaṭi.

When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're not aroused by desire for these things.

Tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupassino viharato āyatim pañcupādānakkhandhā apacayaṃ gacchanti.

Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the the five grasping aggregates for themselves in the future.

Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pahīyati.
And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—is given up.

Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;
Their physical and mental stress,

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;
torment,

kāyikāpi pariāhā pahīyanti, cetasikāpi pariāhā pahīyanti.
and fever are given up.

So kāyasukhampi cetosukhampi paṭisaṃvedeti.
And they experience physical and mental pleasure.

Yā tathābhūtaṃsa dīṭṭhi sāssa hoti sammādiṭṭhi;
The view of such a person is right view.

yo tathābhūtaṃsa saṅkappo svāssa hoti sammāsaṅkappo;
Their intention is right intention,

yo tathābhūtaṃsa vāyāmo svāssa hoti sammāvāyāmo;
their effort is right effort,

yā tathābhūtaṃsa sati sāssa hoti sammāsati;
their mindfulness is right mindfulness,

yo tathābhūtaṃsa samādhi svāssa hoti sammāsamādhi.
and their immersion is right immersion.

Pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo superisuddho hoti.
And their actions of body and speech have already been fully purified before.

Evamaṣṣāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripurīṃ gacchati.
So this noble eightfold path is fully developed.

Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripurīṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripurīṃ gacchanti, cattāropi iddhipādā bhāvanāpāripurīṃ gacchanti, pañcapi indriyāni bhāvanāpāripurīṃ gacchanti, pañcapi balāni bhāvanāpāripurīṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripurīṃ gacchanti.

When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

Tassime dve dhammā yuganandhā vattanti—
And these two qualities proceed in conjunction:

samatho ca vipassanā ca.
serenity and discernment.

So ye dhammā abhiññā pariññeyyā te dhamme abhiññā pariñānāti.
They completely understand by direct knowledge those things that should be completely understood by direct knowledge.

Ye dhammā abhiññā pahātābā te dhamme abhiññā pajahati.
They give up by direct knowledge those things that should be given up by direct knowledge.

Ye dhammā abhiññā bhāvetābā te dhamme abhiññā bhāveti.
They develop by direct knowledge those things that should be developed by direct knowledge.

Ye dhammā abhiññā sacchikātabā te dhamme abhiññā sacchikaroti.
They realize by direct knowledge those things that should be realized by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?
And what are the things that should be completely understood by direct knowledge?

‘Pañcupādānakkhandhā’ tissa vacanīyaṃ,
You should say: ‘The five grasping aggregates.’

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, sañkhārupādānakkhandho, viññāṇupādānakkhandho.
That is: form, feeling, perception, choices, and consciousness.

Ime dhammā abhiññā pariññeyyā.
These are the things that should be completely understood by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?
And what are the things that should be given up by direct knowledge?

Avijjā ca bhavataṇhā ca—
Ignorance and craving for continued existence.

ime dhammā abhiññā pahātabbā.
These are the things that should be given up by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?
And what are the things that should be developed by direct knowledge?

Samatho ca vipassanā ca—
Serenity and discernment.

ime dhammā abhiññā bhāvetabbā.
These are the things that should be developed by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?
And what are the things that should be realized by direct knowledge?

Vijjā ca vimutti ca—
Knowledge and freedom.

ime dhammā abhiññā sacchikātabbā.
These are the things that should be realized by direct knowledge.

Sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
When you truly know and see the ear ...

ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
nose ...

jivhaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
tongue ...

kāyaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
body ...

manaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, dhamme jānaṃ passaṃ
yathābhūtaṃ, manoviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, manosaṃphassaṃ jānaṃ
passaṃ yathābhūtaṃ, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,
manasmiṃ na sārājati, dhammesu na sārājati, manoviññāṇe na sārājati,
manosaṃphasse na sārājati, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārājati.
*mind, thoughts, mind consciousness, mind contact, and what is felt as pleasant, painful, or
neutral that arises conditioned by mind contact, you are not aroused by desire for these things.*
...

Tassa asārattassa asaṃyuttassa asammūlhasa ādinavānupassino viharato āyatiṃ
pañcupādānakkhandhā apacayaṃ gacchanti.

Taṇhā cassa ponobbhavikā nandirāgasahagatā tatratarābhinandinī, sā cassa pahīyati.

Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;

kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.

So kāyasukhampi cetosukhampi paṭisaṃvedeti.

Yā tathābhūtassa diṭṭhi sāssa hoti sammādiṭṭhi;

yo tathābhūtassa saṅkappo svāssa hoti sammāsaṅkappo;

yo tathābhūtassa vāyāmo svāssa hoti sammāvāyāmo;

yā tathābhūtassa sati sāssa hoti sammāsati;

yo tathābhūtassa samādhi svāssa hoti sammāsamādhi.

Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti.

Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

Tassime dve dhammā yuganandhā vattanti—

samatho ca vipassanā ca.

So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti.

Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati.

Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti.

Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ—

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

Ime dhammā abhiññā pariññeyyā.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?

Avijjā ca bhavaṭaṇhā ca—

ime dhammā abhiññā pahātabbā.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?

Samatho ca vipassanā ca—

ime dhammā abhiññā bhāvetabbā.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

Vijjā ca vimutti ca—

ime dhammā abhiññā sacchikātabbā”ti.

These are the things that should be realized by direct knowledge.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahāsaḷāyanikasuttaṃ niṭṭhitaṃ sattamaṃ.

Nagaravindeyyasutta

With the People of Nagaravinda

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena nagaravindaṃ nāma kosalānaṃ brāhmaṇānaṃ gāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Nagaravinda.

Assosum kho nagaravindeyyakā brāhmaṇagahapatikā:

The brahmins and householders of Nagaravinda heard,

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ nagaravindaṃ anupatto.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Nagaravinda, together with a large Saṅgha of mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhugato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikātvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Atha kho nagaravindeyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.

Appekacce bhagavatā saddhiṃ sammodimsu; sammodaniyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu. Appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu. Appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho nagaravindeyyake brāhmaṇagahapatike bhagavā etadavoca:

Then the brahmins and householders of Nagaravinda went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

“Sace vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

“Householders, if wanderers who follow another path were to ask you:

‘kathaṃbhūtā, gahapatayo, samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti?

‘What kind of ascetic or brahmin doesn’t deserve honor, respect, reverence, and veneration?’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘ye te samaṇabrāhmaṇā cakkhaviññeyyesu rūpesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaṇṇaṃ, samavisaṃsaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

‘There are ascetics and brahmins who are not free of greed, hate, and delusion for sights known by the eye, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi cakkhaviññeyyesu rūpesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaṇṇaṃ, samavisaṃsaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṃ.

Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

That’s why they don’t deserve honor, respect, reverence, and veneration.

Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu ...

There are ascetics and brahmins who are not free of greed, hate, and delusion for sounds known by the ear ...

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

manoviññeyyesu dhammesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaṇṇaṃ, samavisaṃsaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

thoughts known by the mind, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi manoviññeyyesu dhammesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaṇṇaṃ, samavisaṃsaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṃ.

Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti.

That’s why they don’t deserve honor, respect, reverence, and veneration.’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

When questioned by wanderers who follow other paths, that’s how you should answer them.

Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘kathambhūtā, gahapatayo, samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti?

‘What kind of ascetic or brahmin deserves honor, respect, reverence, and veneration?’

Evam putthā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘ye te samaṇabrāhmaṇā cakkhuviññeyyesu rūpesu vītarāgā vītadosā vītamohā, ajjhataṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

‘There are ascetics and brahmins who are free of greed, hate, and delusion for sights known by the eye, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhataṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passatam.

Because we ourselves are not free of these things, but we see that they have a higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

That’s why they deserve honor, respect, reverence, and veneration.

Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu ...

There are ascetics and brahmins who are free of greed, hate, and delusion for sounds known by the ear ...

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue ...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

manoviññeyyesu dhammesu vītarāgā vītadosā vītamohā, ajjhataṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

thoughts known by the mind, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā ajjhataṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passatam.

Because we ourselves are not free of these things, but we see that they have a higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti.

That’s why they deserve honor, respect, reverence, and veneration.

Evam putthā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

When questioned by wanderers who follow other paths, that’s how you should answer them.

Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘ke panāyasmantānaṃ ākāra, ke anvayā, yena tumhe āyasmanto evaṃ vadetha?

‘But what reasons and evidence do you have regarding those venerables that justifies saying,

Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti?
“Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”?’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:
You should answer them:

‘tathā hi te āyasmanto araññavanapatthāni pantāni senāsanāni paṭisevanti.
‘It’s because those venerables frequent remote lodgings in the wilderness and the forest.

Natthi kho pana tattha tathārūpā cakkhuvīññeyyā rūpā ye disvā disvā abhirameyyuṃ, natthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhirameyyuṃ, natthi kho pana tattha tathārūpā ghānaviññeyyā gandhā ye ghāyitvā ghāyitvā abhirameyyuṃ, natthi kho pana tattha tathārūpā jivhaviññeyyā rasā ye sāyitvā sāyitvā abhirameyyuṃ, natthi kho pana tattha tathārūpā kāyaviññeyyā phoṭṭhabbā ye phusitvā phusitvā abhirameyyuṃ.
In such places there are no sights known by the eye to see and enjoy, there are no sounds known by the ear to hear and enjoy, no odors known by the nose to smell and enjoy, no flavors known by the tongue to taste and enjoy, and no touches known by the body to feel and enjoy.

Ime kho no, āvuso, ākāra, ime anvayā, yena mayam evam vadema—
These are the reasons and evidence that you have regarding those venerables that justifies saying,

addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti.
“Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”.’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha’ti.
When questioned by wanderers who follow other paths, that’s how you should answer them.”

Evam vutte, nagaravindeyyakā brāhmaṇagahapatikā bhagavantam etadavocum:
When he had spoken, the brahmins and householders of Nagaravinda said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Ete mayam bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṇa.
We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pānupete saraṇaṃ gate’ti.
From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Nagaravindeyyasuttaṃ niṭṭhitaṃ aṭṭhamam.

Piṇḍapāṭapārisuddhisutta

The Purification of Alms

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho āyasmā sārīputto sāyanhasamayaṃ patisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

Then in the late afternoon, Sārīputta came out of retreat and went to the Buddha. He bowed and sat down to one side. The Buddha said to him,

“Vipassanāni kho te, sārīputta, indriyāni, parisuddho chavivanno pariyodāto.

“Sārīputta, your faculties are so very clear, and your complexion is pure and bright.

Katamena kho tvaṃ, sārīputta, vihārena etarahi bahulaṃ viharasī”ti?

What kind of meditation are you usually practicing these days?”

“Suññatāvihārena kho ahaṃ, bhante, etarahi bahulaṃ viharāmi”ti.

“Sir, these days I usually practice the meditation on emptiness.”

“Sādhu sādhu, sārīputta.

“Good, good, Sārīputta!

Mahāpurisavihārena kira tvaṃ, sārīputta, etarahi bahulaṃ viharasi.

It seems you usually practice the meditation of a great man.

Mahāpurisavihāro eso, sārīputta, yadidaṃ—

For emptiness is the meditation of a great man.

suññatā.

Tasmātiha, sārīputta, bhikkhu sace ākaṅkheyya:

Now, a mendicant might wish:

‘suññatāvihārena bahulaṃ vihareyyan’ti, tena, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘May I usually practice the meditation on emptiness.’ So they should reflect:

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha cakkhuviññeyyesu rūpesu chāndo vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti?

‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sights known by the eye?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha cakkhuviññeyyesu rūpesu chāndo vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyemitabbaṃ.

there was such desire or greed or hate or delusion or repulsion in their heart, they should make an effort to give up those unskillful qualities.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ,
yena ca maggena gāmato piṇḍāya paṭikkamīṃ, natthi me tattha cakkhuvīññeyyesu
rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta,
bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu
dhammesu.

*there was no such desire or greed or hate or delusion or repulsion in their heart, they should
meditate with rapture and joy, training day and night in skillful qualities.*

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ,
yena ca maggena gāmato piṇḍāya paṭikkamīṃ, atthi nu kho me tattha
sotaviññeyyesu saddesu ... pe ...

*‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that
I returned from alms, was there any desire or greed or hate or delusion or repulsion in my
heart for sounds known by the ear ...*

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue ...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi
ceto’s’ti?

thoughts known by the mind?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ,
yena ca maggena gāmato piṇḍāya paṭikkamīṃ, atthi me tattha manoviññeyyesu
dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena,
sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya
vāyāmitabbaṃ.

*there was such desire or greed or hate or delusion or repulsion in their heart, they should make
an effort to give up those unskillful qualities.*

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ,
yena ca maggena gāmato piṇḍāya paṭikkamīṃ, natthi me tattha manoviññeyyesu
dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena,
sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu
dhammesu.

*there was no such desire or greed or hate or delusion or repulsion in their heart, they should
meditate with rapture and joy, training day and night in skillful qualities.*

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘pahīnā nu kho me pañca kāmagaṇā’ti?

‘Have I given up the five kinds of sensual stimulation?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘appahīnā kho me pañca kāmagaṇā’ti, tena, sārīputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyamitabbaṃ.

they have not given them up, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘pahīnā kho me pañca kāmagaṇā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhīnā kusalesu dhammesu.

they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘pahīnā nu kho me pañca nīvaraṇā’ti?

‘Have I given up the five hindrances?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘appahīnā kho me pañca nīvaraṇā’ti, tena, sārīputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyamitabbaṃ.

they have not given them up, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘pahīnā kho me pañca nīvaraṇā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhīnā kusalesu dhammesu.

they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘pariññātā nu kho me pañcupādānakkhandhā’ti?

‘Have I completely understood the five grasping aggregates?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘apariññātā kho me pañcupādānakkhandhā’ti, tena, sārīputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyamitabbaṃ.

they have not completely understood them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘pariññātā kho me pañcupādānakkhandhā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhīnā kusalesu dhammesu.

they have completely understood them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me cattāro satipaṭṭhānā’ti?

‘Have I developed the four kinds of mindfulness meditation?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sārīputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyamitabbaṃ.

they haven’t developed them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘bhāvitā kho me cattāro satipatthānā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me cattāro sammappadhānā’ti?

‘Have I developed the four right efforts ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā catunnaṃ sammappadhānaṃ bhāvanāya vāyamītabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitā nu kho me cattāro iddhipādā’ti?

the four bases of psychic power ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyamītabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitāni nu kho me pañcīndriyānī’ti?

the five faculties ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitāni kho me pañcīndriyānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ indriyānaṃ bhāvanāya vāyamītabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitāni kho me pañcīndriyānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitāni nu kho me pañca balānī’ti?

the five powers ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ balānaṃ bhāvanāya vāyamitabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitā nu kho me satta bojjhaṅgā’ti?

the seven awakening factors ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitā kho me satta bojjhaṅgā’ti, tena, sārīputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyamitabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitā kho me satta bojjhaṅgā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvito nu kho me ariyo atthaṅgiko maggo’ti?

the noble eightfold path?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvito kho me ariyo atthaṅgiko maggo’ti, tena, sārīputta, bhikkhunā ariyassa atthaṅgikassa maggassa bhāvanāya vāyamitabbaṃ.

they haven’t developed it, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘bhāvito kho me ariyo atthaṅgiko maggo’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed it, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me samatho ca vipassanā cā’ti?

‘Have I developed serenity and discernment?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvitā kho me samatho ca vipassanā cā’ti, tena, sārīputta, bhikkhunā samathavipassanānaṃ bhāvanāya vāyamitabbaṃ.

they haven’t developed them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘bhāvitā kho me samatho ca vipassanā cā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘sacchikatā nu kho me vijjā ca vimutti cā’ti?

‘Have I realized knowledge and freedom?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘asacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā vijjāya vimuttiyā sacchikiriyāya vāyamitabbaṃ.

they haven’t realized them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘sacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have realized them, they should meditate with rapture and joy, training day and night in skillful qualities.

Ye hi keci, sārīputta, atītamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhesuṃ, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhesuṃ.

Whether in the past, future, or present, all those who purify their alms-food do so by continually checking in this way.

Yepi hi keci, sārīputta, anāgataṃ maddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti.

Yepi hi keci, sārīputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhenti.

Tasmātiha, sārīputta, ‘paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessāma’ti—

So, Sārīputta, you should all train like this: ‘We shall purify our alms-food by continually checking.’”

evañhi vo, sārīputta, sikkhitabbaṃ”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sārīputta was happy with what the Buddha said.

Piṇḍapātapārisuddhisuttaṃ niṭṭhitaṃ navamaṃ.

Indriyabhāvanāsutta

The Development of the Faculties

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā gajaṅgalāyaṃ viharati suveḷuvane.

At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

Atha kho uttaro māṇavo pārāsiviyantevāsī yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the brahmin student Uttara, a pupil of the brahmin Pārāsariya, approached the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho uttaraṃ māṇavaṃ pārāsiviyantevaṣiṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“deseti, uttara, pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti?

“Uttara, does Pārāsariya teach his disciples the development of the faculties?”

“Deseti, bho gotama, pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti.

“He does, Master Gotama.”

“Yathā kathaṃ pana, uttara, deseti pārāsiviyo brāhmaṇo sāvakānaṃ
indriyabhāvanan”ti?

“But how does he teach it?”

“Idha, bho gotama, cakkhunā rūpaṃ na passati, sotena saddaṃ na suṇāti—

“Master Gotama, it’s when the eye sees no sight and the ear hears no sound.

evaṃ kho, bho gotama, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti.

That’s how Pārāsariya teaches his disciples the development of the faculties.”

“Evaṃ sante kho, uttara, andho bhāvitindriyo bhavissati, badhiro bhāvitindriyo
bhavissati;

“In that case, Uttara, a blind person and a deaf person will have developed faculties

yathā pārāsiviyassa brāhmaṇassa vacanaṃ.

according to what Pārāsariya says.

Andho hi, uttara, cakkhunā rūpaṃ na passati, badhiro sotena saddaṃ na suṇāti”ti.

For a blind person sees no sight with the eye and a deaf person hears no sound with the ear.”

Evam vutte, uttaro māṇavo pārāsiviyantevāsī tuṇhībhūto maṅkubhūto
pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When he said this, Uttara sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā uttaraṃ māṇavaṃ pārāsiviyantevaṣiṃ tuṇhībhūtaṃ
maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā
āyasmantaṃ ānandaṃ āmantesi:

Knowing this, the Buddha addressed Venerable Ānanda,

“aññathā kho, ānanda, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan,
aññathā ca panānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti”ti.

“Ānanda, the development of the faculties taught by Pārāsariya is quite different from the supreme development of the faculties in the training of the noble one.”

“Etassa, bhagavā, kālo; etassa, sugata, kālo

“Now is the time, Blessed One! Now is the time, Holy One.

yaṃ bhagavā ariyassa vinaye anuttaraṃ indriyabhāvanaṃ deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti.

*Let the Buddha teach the supreme development of the faculties in the training of the noble one.
The mendicants will listen and remember it.”*

“Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

“Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti?

“And how, Ānanda, is there the supreme development of the faculties in the training of the noble one?”

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paticcasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā”ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya, nimīletvā vā ummīleyya;

It’s like how a person with good sight might open their eyes then shut them; or might shut their eyes then open them.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā cakkhuviññeyyesu rūpesu.

In the training of the noble one this is called the supreme development of the faculties regarding sights known by the eye.

Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant hears a sound with their ears, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso appakasireneva accharam pahareyya;

It’s like how a strong person can effortlessly snap their fingers.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatāṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu sadesu.

In the training of the noble one this is called the supreme development of the faculties regarding sounds known by the ear.

Puna caparaṃ, ānanda, bhikkhuno ghānena gandhaṃ ghāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant smells an odor with their nose, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, īsakampoṇe padumapalāse udakaphusitāni pavattanti, na saṇṭhanti;

It's like how a drop of water would roll off a gently sloping lotus leaf, and would not stay there.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.

In the training of the noble one this is called the supreme development of the faculties regarding smells known by the nose.

Puna caparaṃ, ānanda, bhikkhuno jivhāya rasaṃ sāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant tastes a flavor with their tongue, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṅca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ.

That's conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso jivhagge kheḷapiṇḍaṃ saṃyūhitvā appakasirena vameyya;

It's like how a strong person who's formed a glob of spit on the tip of their tongue could easily spit it out.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā jivhāviññeyyesu rasesu.

In the training of the noble one this is called the supreme development of the faculties regarding tastes known by the tongue.

Puna caparaṃ, ānanda, bhikkhuno kāyena phoṭṭhabbaṃ phusitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant feels a touch with their body, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etam santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅghāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya;

It’s like how a strong person can extend or contract their arm.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṃ evamappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā kāyaviññeyyesu phoṭṭhabbesu.

In the training of the noble one this is called the supreme development of the faculties regarding touches known by the body.

Puna caparaṃ, ānanda, bhikkhuno manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant knows a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etam santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅghāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso divasaṃsantatte ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya.

It’s like how a strong person could let two or three drops of water fall onto an iron cauldron that had been heated all day.

Dandho, ānanda, udakaphusitānaṃ nipāto, atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya;

The drops would be slow to fall, but they'd quickly dry up and evaporate.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā manoviññeyyesu dhammesu.

In the training of the noble one this is called the supreme development of the faculties regarding thoughts known by the mind.

Evaṃ kho, ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.

That's how there is the supreme development of the faculties in the training of the noble one.

Kathañcānanda, sekho hoti pāṭipado?

And how are they a practicing trainee?

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchati.

They are horrified, repelled, and disgusted by that.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchati.

They are horrified, repelled, and disgusted by that.

Evaṃ kho, ānanda, sekho hoti pāṭipado.

That's how they are a practicing trainee.

Kathañcānanda, ariyo hoti bhāvitindriyo?

And how are they a noble one with developed faculties?

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So sace ākaṅkhati: ‘paṭikūle appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that's what they do.

Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūlaṇca appaṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ear ...

ghānena gandhaṃ ghāyivā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So sace ākaṅkhati: ‘paṭikūle appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūlaṇca appaṭikūlaṇca tadubhayampi abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Evam kho, ānanda, ariyo hoti bhāvitindriyo.

That’s how they are a noble one with developed faculties.

Iti kho, ānanda, desitā mayā ariyassa vinaye anuttarā indriyabhāvanā, desito sekho pātipado, desito ariyo bhāvitindriyo.

So, Ānanda, I have taught the supreme development of the faculties in the training of the noble one, I have taught the practicing trainee, and I have taught the noble one with developed faculties.

Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni, jhāyathānanda, mā pamādattha, mā pacchā vip̐patisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī"ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Indriyabhāvanāsuttaṃ niṭṭhitaṃ dasamaṃ.

Salāyatanavaggo niṭṭhito pañcamaṃ.

Anāthapiṇḍiko channo,

punṇo nandakarāhulā;

Chachakkaṃ salāyataniṃ,

nagaravindeyyasuddhikā;

Indriyabhāvanā cāpi,

vaggo ovādapañcamoti.

Devadahonupado ca,

Suññato ca vibhaṅgako;

Salāyatanoti vaggā,

Uparipañṇāsake t̐hitāti.

Uparipañṇāsakaṃ samattaṃ.

T̐hi pañṇāsakehi paṭimaṇḍito sakalo

majjhimanikāyo samatto.

The Middle Discourses is completed.