

saṃyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

1. caṇḍasutta

1. Vicious

sāvattthinidānaṃ.

At Sāvattthi.

atha kho caṇḍo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho caṇḍo gāmaṇi bhagavantam etadavoca:

Then the chief named Fury went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo yena midhekacco caṇḍo caṇḍotveva saṅkham gacchati.

“What is the cause, sir, what is the reason why some people are regarded as furious,

ko pana, bhante, hetu, ko paccayo yena midhekacco sorato soratotveva saṅkham gacchatī”ti?

while others are regarded as sweet-natured?”

“idha, gāmaṇi, ekaccassa rāgo appahīno hoti.

“Take someone who hasn’t given up greed.

rāgassa appahīnattā pare kopenti, parehi kopiyamāno kopam pātukaroti.

So they get annoyed by others, and they show it.

so caṇḍotveva saṅkham gacchati.

They’re regarded as furious.

doso appahīno hoti.

They haven’t given up hate.

dosassa appahīnattā pare kopenti, parehi kopiyamāno kopam pātukaroti.

So they get annoyed by others, and they show it.

so caṇḍotveva saṅkham gacchati.

They’re regarded as furious.

moho appahīno hoti.

They haven’t given up delusion.

mohassa appahīnattā pare kopenti, parehi kopiyamāno kopam pātukaroti.

So they get annoyed by others, and they show it.

so caṇḍotveva saṅkham gacchati.

They’re regarded as furious.

ayaṃ kho, gāmaṇi, hetu, ayaṃ paccayo yena midhekacco caṇḍo caṇḍotveva saṅkham gacchati.

This is the cause, this is the reason why some people are regarded as furious.

idha pana, gāmaṇi, ekaccassa rāgo pahīno hoti.

But take someone who has given up greed.

rāgassa pahīnattā pare na kopenti, parehi kopiyamāno kopam na pātukaroti.

So they don’t get annoyed by others, and don’t show it.

so soratotveva saṅkham gacchati.

They’re regarded as sweet-natured.

doso pahīno hoti.

They’ve given up hate.

dosassa pahīnattā pare na kopenti, parehi kopiyamāno kopam na pātukaroti.
So they don't get annoyed by others, and don't show it.

so soratotveva saṅkham gacchati.
They're regarded as sweet-natured.

moho pahīno hoti.
They've given up delusion.

mohassa pahīnattā pare na kopenti, parehi kopiyamāno kopam na pātukaroti.
So they don't get annoyed by others, and don't show it.

so soratotveva saṅkham gacchati.
They're regarded as sweet-natured.

ayaṃ kho, gāmaṇi, hetu ayaṃ paccayo yena midhekacco sorato soratotveva
saṅkham gacchati”ti.
This is the cause, this is the reason why some people are regarded as sweet-natured.”

evaṃ vutte, cando gāmaṇi bhagavantam etadavoca:
When he said this, the chief named Fury said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.
“Excellent, sir! Excellent!

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā tēlapajjotaṃ 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 bhikkhusaṅghañca.
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.”

paṭhamam.

saṃyutta nikāya 42
Linked Discourses 42

1. gāmaṇivagga
1. Chiefs

2. tālaputasutta
2. With Tālapuṭa

ekaṃ 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 tālaputo naṭagāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho tālapuṭo
naṭagāmaṇi bhagavantaṃ etadavoca:
Then Tālapuṭa the dancing master came up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ naṭaṇaṃ bhāsamānānaṃ:
“Sir, I have heard that the dancers of the past who were teachers of teachers said:

‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janam hāseti rameti, so kāyassa bhedā param maraṇā pahāsānam devānam saḥabyataṃ upapajjati’^{ti}.

‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’

idha bhagavā kimāhā”^{ti}?

What does the Buddha say about this?”

“alam, gāmaṇi, tiṭṭhatetaṃ. mā maṃ etaṃ pucchi”^{ti}.

“Enough, chief, let it be. Don’t ask me that.”

dutiyaṃpi kho tālapuṭo naṭagāmaṇi bhagavantaṃ etadavoca:

For a second time ...

“sutaṃ metaṃ, bhante, pubbakānam ācariyapācariyānam naṭānam bhāsamānānam:

‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janam hāseti rameti, so kāyassa bhedā param maraṇā pahāsānam devānam saḥabyataṃ upapajjati’^{ti}.

idha bhagavā kimāhā”^{ti}?

“alam, gāmaṇi, tiṭṭhatetaṃ. mā maṃ etaṃ pucchi”^{ti}.

tatiyaṃpi kho tālapuṭo naṭagāmaṇi bhagavantaṃ etadavoca:

And for a third time Tālapuṭa said to the Buddha:

“sutaṃ metaṃ, bhante, pubbakānam ācariyapācariyānam naṭānam bhāsamānānam:

“Sir, I have heard that the dancers of the past who were teachers of teachers said:

‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janam hāseti rameti, so kāyassa bhedā param maraṇā pahāsānam devānam saḥabyataṃ upapajjati’^{ti}.

‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies.

When their body breaks up, after death, they’re reborn in the company of laughing gods.’

idha bhagavā kimāhā”^{ti}?

What does the Buddha say about this?”

“addhā kho tyāhaṃ, gāmaṇi, na labhāmi:

“Clearly, chief, I’m not getting through to you when I say:

‘alam, gāmaṇi, tiṭṭhatetaṃ,

‘Enough, chief, let it be.

mā maṃ etaṃ pucchi”^{ti}.

Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

pubbe kho, gāmaṇi, sattā avītarāgā rāgabandhanabaddhā.

When sentient beings are still not free of greed, and are still bound by greed,

tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā rajanīyā te upasaṃharati bhīyyoso mattāya.

a dancer in a stage or festival presents them with even more arousing things.

pubbe kho, gāmaṇi, sattā avītadosā dosabandhanabaddhā.

When sentient beings are still not free of hate, and are still bound by hate,

tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā dosanīyā te upasaṃharati bhīyyoso mattāya.

a dancer in a stage or festival presents them with even more hateful things.

pubbe kho, gāmaṇi, sattā avītamohā mohabandhanabaddhā.

When sentient beings are still not free of delusion, and are still bound by delusion,

tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā mohaṇīyā te upasaṃharati
bhiyyoso mattāya.

a dancer in a stage or festival presents them with even more delusory things.

so attanā matto pamatto pare madetvā pamādetvā kāyassa bhedaṃ paraṃ maraṇā
pahāso nāma nirayo tattha upapajjati.

And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'.

sace kho panassa evaṃdiṭṭhi hoti:

But if you have such a view:

‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena jaṇaṃ hāseti rameti, so kāyassa
bhedaṃ paraṃ maraṇā pahāsānaṃ devānaṃ saḥabyataṃ upapajjati’ ti, sāssa hoti
micchādiṭṭhi.

‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.’ This is your wrong view.

micchādiṭṭhikassa kho panāhaṃ, gāmaṇi, purisapuggalassa dvinnāṃ gatīnaṃ
aññataraṃ gatim vadāmi—

An individual with wrong view is reborn in one of two places, I say:

nirayaṃ vā tiracchānayoṇiṃ vā” ti.

hell or the animal realm.”

evaṃ vutte, tālaputo naṭagāmaṇi paroḍi assūni pavattesi.

When he said this, Tālapuṭa cried and burst out in tears.

“etaṃ kho tyāhaṃ, gāmaṇi, nālatthaṃ:

“This is what I didn’t get through to you when I said:

‘alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī” ti.

‘Enough, chief, 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 cāhaṃ, bhante, pubbakehi ācariyapācariyehi naṭehi dīgharattaṃ nikato vañcito
paluddho:

But sir, for a long time I’ve been cheated, tricked, and deceived by the dancers of the past who were teachers of teachers, who said:

‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena jaṇaṃ hāseti rameti so kāyassa
bhedaṃ paraṃ maraṇā pahāsānaṃ devānaṃ saḥabyataṃ upapajjati” ti.

‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.’

“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 bhikkhusaṅghañca.

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

labheyyāhaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyaṃ upasampadan” ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

alattha kho tālapuṭo naṭagāmaṇi bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the dancing master Tālapuṭa received the going forth, the ordination in the Buddha's presence.

acirūpasampanno ca panāyasmā tālapuṭo ... pe ...

Not long after his ordination, Venerable Tālapuṭa

arahataṃ ahoṣīti.

became one of the perfected.

dutiyaṃ.

saṃyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

3. yodhājīvasutta

3. A Warrior

atha kho yodhājīvo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe ...
ekamantaṃ nisinno kho yodhājīvo gāmaṇi bhagavantaṃ etadavoca:

Then Dustin the warrior chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ yodhājīvānaṃ
bhāsamānānaṃ:

“Sir, I have heard that the warriors of the past who were teachers of teachers said:

‘yo so yodhājīvo saṅgāme ussahati vāyamaṭṭhi, tamenāṃ ussahantaṃ vāyamaṭṭhaṃ
pare hananti pariyāpādentī, so kāyassa bhedā paraṃ maraṇaṃ parajitānaṃ devānaṃ
sahabyataṃ upapajjati’ ti.

*‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes.
When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’*

idha bhagavā kimāhā” ti?

What does the Buddha say about this?”

“alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī” ti.

“Enough, chief, let it be. Don’t ask me that.”

dutiyaṃ kho ... pe ...

For a second time ...

tatiyaṃ kho yodhājīvo gāmaṇi bhagavantaṃ etadavoca:

And for a third time the warrior chief said to the Buddha:

“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ yodhājīvānaṃ
bhāsamānānaṃ:

“Sir, I have heard that the warriors of the past who were teachers of teachers said:

‘yo so yodhājīvo saṅgāme ussahati vāyamaṭṭhi, tamenāṃ ussahantaṃ vāyamaṭṭhaṃ
pare hananti pariyāpādentī, so kāyassa bhedā paraṃ maraṇaṃ parajitānaṃ devānaṃ
sahabyataṃ upapajjati’ ti.

*‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes.
When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’*

idha bhagavā kimāhā” ti?

What does the Buddha say about this?”

“addhā kho tyāhaṃ, gāmaṇi, na labhāmi:

“Clearly, chief, I’m not getting through to you when I say:

‘alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī” ti.

‘Enough, chief, let it be. Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

yo so, gāmaṇi, yodhājīvo saṅgāme ussaḥati vāyamaṭi, tassa taṃ cittaṃ pubbe gahitaṃ dukkaṭaṃ dappanīhitaṃ:

When a warrior strives and struggles in battle, their mind is already low, degraded, and misdirected as they think:

‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti vā’ti.

‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

tameṇaṃ ussaḥantaṃ vāyamaṇtaṃ pare hananti pariyāpādentī;

His foes kill him and finish him off, and

so kāyassa bhedā paraṃ maraṇā parajito nāma nirayo tattha upapajjati.

when his body breaks up, after death, he’s reborn in the hell called ‘The Fallen’.

sace kho panassa evaṃ ditthi hoti:

But if you have such a view:

‘yo so yodhājīvo saṅgāme ussaḥati vāyamaṭi tameṇaṃ ussaḥantaṃ vāyamaṇtaṃ pare hananti pariyāpādentī, so kāyassa bhedā paraṃ maraṇā parajitānaṃ devānaṃ saḥabyataṃ upapajjati’ti, sāssa hoti micchāditthi.

‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

This is your wrong view.

micchāditthikassa kho panāhaṃ, gāmaṇi, purisapuggalassa dvinnaṃ gatīnaṃ aññataraṃ gaṭiṃ vadāmi—

An individual with wrong view is reborn in one of two places, I say:

nirayaṃ vā tiracchānayaṇiṃ vā’ti.

hell or the animal realm.”

evaṃ vutte, yodhājīvo gāmaṇi parodi, assūni pavattesi.

When he said this, Dustin the warrior chief cried and burst out in tears.

‘etaṃ kho tyāhaṃ, gāmaṇi, nālatthaṃ:

“This is what I didn’t get through to you when I said:

‘alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī’ti.

‘Enough, chief, 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 cāhaṃ, bhante, pubbakehi ācariyapācariyehi yodhājīvehi dīgharattaṃ nikato vañcito paluddho:

But sir, for a long time I’ve been cheated, tricked, and deceived by the warriors of the past who were teachers of teachers, who said:

‘yo so yodhājīvo saṅgāme ussaḥati vāyamaṭi, tameṇaṃ ussaḥantaṃ vāyamaṇtaṃ pare hananti pariyāpādentī, so kāyassa bhedā paraṃ maraṇā parajitānaṃ devānaṃ saḥabyataṃ upapajjati’ti.

‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

‘abhikkantaṃ, bhante ... pe ...

Excellent, sir! Excellent! ...

ajjatagge pānupetaṃ saranaṃ gataṃ’ti.

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

tatiyaṃ.

samyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

4. hatthārohasutta

4. An Elephant Warrior

atha kho hatthāroho gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā ... pe ...

Then an elephant warrior chief went up to the Buddha ...

ajjatagge paṇupetaṃ saraṇaṃ gatanti.

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

catutthaṃ.

samyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

5. assārohasutta

5. A Cavalryman

atha kho assāroho gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho assāroho gāmaṇi bhagavantaṃ etadavoca:

Then a cavalry chief went up to the Buddha ...

“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ assārohānaṃ bhāsamānānaṃ:

‘yo so assāroho saṅgāme ussahati vāyamati, tamenāṃ ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ saḥabyataṃ upapajjati’ ti.

idha bhagavā kimāhā” ti?

“alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī” ti.

dutiyampi kho ... pe ...

tatiyampi kho assāroho gāmaṇi bhagavantaṃ etadavoca:

“sutaṃ metaṃ, bhante, pubbakānaṃ ācariyapācariyānaṃ assārohānaṃ bhāsamānānaṃ:

‘yo so assāroho saṅgāme ussahati vāyamati, tamenāṃ ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ saḥabyataṃ upapajjati’ ti.

idha bhagavā kimāhā” ti?

“addhā kho tyāhaṃ, gāmaṇi, na labhāmi:

‘alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī” ti.

api ca kho tyāhaṃ byākarissāmi.

yo so, gāmaṇi, assāroho saṅgāme ussahati vāyamati tassa taṃ cittaṃ pubbe gahitaṃ dukkaṭaṃ dūppaṇihitaṃ:

‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā ahesuṃ iti vā’ti.

tameṇaṃ ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so kāyassa bhedaṃ paraṃ maraṇā parajito nāma nirayo tattha upapajjati.

sace kho panassa evaṃ diṭṭhi hoti:

‘yo so assāroho saṅgāme ussahati vāyamati, tameṇaṃ ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ saḥabyataṃ upapajjati’ti, sāssa hoti micchādiṭṭhi.

micchādiṭṭhikassa kho panāhaṃ, gāmaṇi, purisapuggalassa dvinnāṃ gatīnaṃ aññataraṃ gaṭiṃ vadāmi—

nirayaṃ vā tiracchānayoṇiṃ vā’ti.

evaṃ vutte, assāroho gāmaṇi parodi, assūni pavattesi.

“etaṃ kho tyāhaṃ, gāmaṇi, nālatthaṃ:

‘alaṃ, gāmaṇi, tiṭṭhatetaṃ; mā maṃ etaṃ pucchi’ti.

“nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha.

api cāhaṃ, bhante, pubbakehi ācariyapācariyehi assārohehi dīgharattaṃ nikato vañcīto paluddho:

‘yo so assāroho saṅgāme ussahati vāyamati, tameṇaṃ ussahantaṃ vāyamantaṃ pare hananti pariyāpādentī, so kāyassa bhedaṃ paraṃ maraṇā parajitānaṃ devānaṃ saḥabyataṃ upapajjati’ti.

“abhikkantaṃ, bhante ... pe ...

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.”

pañcamaṃ.

saṃyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

6. asibandhakaputtasutta

6. With Asibandhaka’s Son

ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

At one time the Buddha was staying near Nālandā in Pāvārika’s mango grove.

atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho asibandhakaputto gāmaṇi bhagavantam etadavoca:

Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“brāhmaṇā, bhante, pacchā bhūmakā kāmaṇḍalukā sevālamālikā udakorohakā aggiparicārakā.

“Sir, there are western brahmins draped with moss who carry pitchers, immerse themselves in water, and serve the sacred flame.

te mataṃ kālaṅkataṃ uyyāpentī nāma saññāpentī nāma saggaṃ nāma okkāmenti.
When someone has passed away, they truly lift them up, raise them up, and guide them along to heaven.

bhagavā pana, bhante, araham sammāsambuddho pahoti tathā kātum yathā sabbo loko kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyā”ti?

But what about the Blessed One, the perfected one, the fully awakened Buddha: is he able to ensure that the whole world will be reborn in a good place, a heavenly realm when their body breaks up, after death?”

“tena hi, gāmaṇi, taññevettha paṭipucchissāmi. yathā te khomeyya tathā naṃ byākareyyasīti.

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

taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

idhassa puriso pāṇātipātī adinnādāyī kamesumicchācārī musāvādī piṇḍavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchāditthiko.

Take a person who 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.

tamenam mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya:

And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying:

‘ayaṃ puriso kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjatū’ti.

“When this person’s body breaks up, after death, may they be reborn in a good place, a heavenly realm!”

taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyā”ti?

Would that person be reborn in heaven because of their prayers?”

“no hetam, bhante”.

“No, sir.”

“seyyathāpi, gāmaṇi, puriso mahatiṃ puthusilaṃ gambhīre udakarahade pakkhipeyya.

“Chief, suppose a person were to throw a broad rock into a deep lake.

tamenam mahā janakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya:

And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms, and saying:

‘ummujja, bho puthusile, uplava, bho puthusile, thalamuplava, bho puthusile’ti.

‘Rise, good rock! Float, good rock! Float to shore, good rock!’

taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

api nu sā puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā ummujjeyya vā uplaveyya vā thalaṃ vā uplaveyyā”ti?

Would that broad rock rise up or float because of their prayers?”

“no hetam, bhante”.

“No, sir.”

“evameva kho, gāmaṇi, yo so puriso pāṇātipatī adinnādāyī kāmesumicchācārī musāvādī pisuṇāvāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītthiko.

“In the same way, take a person who 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.

kiñcāpi taṃ mahā janakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya:

Even though a large crowd comes together to offer up prayers and praise ...

‘ayaṃ puriso kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjatū’ti, atha kho so puriso kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

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

taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

idhassa puriso pāṇātipatā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādītthiko.

Take a person 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, and have right view.

tamenam mahā janakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya:

And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying:

‘ayaṃ puriso kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū’ti.

‘When this person’s body breaks up, after death, may they be reborn in a place of loss, a bad place, the underworld, hell!’

taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā”ti?

Would that person be reborn in hell because of their prayers?”

“no hetam, bhante”.

“No, sir.”

“seyyathāpi, gāmaṇi, puriso sappikumbham vā telakumbham vā gambhīre udakarahade ogaḥetvā bhindeyya. tatra yāssa sakkharā vā kathalā vā sā adhogāmī assa: yañca khvassa tatra sappi vā telam vā tam uddham gāmi assa.

“Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up.

tamenam mahā janakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya:

And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms and saying:

‘osīda, bho sappitela, saṃsīda, bho sappitela, adho gaccha, bho sappitelā’ti.
‘Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!’

taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

api nu taṃ sappitelam mahato janakāyassa āyācanahetu vā thomanahetu vā
pañjalikā anuparisakkanahetu vā osīdeyya vā saṃsīdeyya vā adho vā gaccheyyā”ti?
Would that ghee or oil sink and descend because of their prayers?”

“no hetam, bhante”.
“No, sir.”

“evameva kho, gāmaṇi, yo so puriso pāṇātipātā paṭivirato, adinnādānā paṭivirato,
kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato,
pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu,
abyāpānaccitto, sammādiṭṭhiko,
*“In the same way, take a person who doesn’t kill living creatures, steal, or commit sexual
conduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re
contented, kind-hearted, and have right view.*

kiñcāpi taṃ mahā janakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko
anuparisakkeyya:
Even though a large crowd comes together to offer up prayers and praise ...

‘ayaṃ puriso kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjatū’ti, atha kho so puriso kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ
lokaṃ upapajjeyyā”ti.
when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.”

evaṃ vutte, asibandhakaputto gāmaṇi bhagavantam etadavoca:
When he said this, Asibandhaka’s son the chief said to the Buddha,

“abhikkantaṃ, bhante ... pe ...
“Excellent, sir! ...

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.”*

chaṭṭhaṃ.

saṃyutta nikāya 42
Linked Discourses 42

1. gāmaṇivagga
1. Chiefs

7. khettūpamasutta
7. The Simile of the Field

ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.
At one time the Buddha was staying near Nālandā in Pāvārika’s mango grove.

atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho
asibandhakaputto gāmaṇi bhagavantam etadavoca:
*Then Asibandhaka’s son the chief went up to the Buddha, bowed, sat down to one side, and
said to him:*

“nanu, bhante, bhagavā sabbapāṇabhūtahitānukampī viharatī”ti?
“Sir, doesn’t the Buddha live full of compassion for all living beings?”

“evaṃ, gāmaṇi, tathāgato sabbapāṇabhūtahitānukampī viharatī”ti.
“Yes, chief.”

“atha kiñcarahi, bhante, bhagavā ekaccānaṃ sakkaccaṃ dhammaṃ deseti, ekaccānaṃ no tathā sakkaccaṃ dhammaṃ deseti”ti?

“Well, sir, why exactly do you teach some people thoroughly and others less thoroughly?”

“tena hi, gāmaṇi, taññevettha paṭipucchissāmi. yathā te khameyya tathā naṃ byākareyyāsi.

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

taṃ kiṃ maññasi, gāmaṇi, idhassu kassakassa gahapatino tīni khattāni—ekaṃ khettaṃ aggaṃ, ekaṃ khettaṃ majjhimam, ekaṃ khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ pāpabhūmi.

What do you think? Suppose a farmer has three fields: one’s good, one’s average, and one’s poor—bad ground of sand and salt.

taṃ kiṃ maññasi, gāmaṇi, asu kassako gahapati bījāni paṭiṭṭhāpetukāmo kattha paṭhamam paṭiṭṭhāpeyya, yaṃ vā aduṃ khettaṃ aggaṃ, yaṃ vā aduṃ khettaṃ majjhimam, yaṃ vā aduṃ khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ pāpabhūmi”ti?

What do you think? When that farmer wants to plant seeds, where would he plant them first: the good field, the average one, or the poor one?”

“asu, bhante, kassako gahapati bījāni paṭiṭṭhāpetukāmo yaṃ aduṃ khettaṃ aggaṃ tattha paṭiṭṭhāpeyya. tattha paṭiṭṭhāpetvā yaṃ aduṃ khettaṃ majjhimam tattha paṭiṭṭhāpeyya. tattha paṭiṭṭhāpetvā yaṃ aduṃ khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ pāpabhūmi tattha paṭiṭṭhāpeyyapi, nopi paṭiṭṭhāpeyya.

“Sir, he’d plant them first in the good field, then the average, then he may or may not plant seed in the poor field.

taṃ kissa hetu?

Why is that?

antamaso gobhattampi bhavissati”ti.

Because at least it can be fodder for the cattle.”

“seyyathāpi, gāmaṇi, yaṃ aduṃ khettaṃ aggaṃ; evameva mayhaṃ bhikkhubhikkhuniyo.

“To me, the monks and nuns are like the good field.

tesāhaṃ dhammaṃ desemi—ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam, sātthaṃ sabyañjanaṃ kevalaparipuṇṇam parisuddhaṃ brahmacariyaṃ pakāsemi.

I teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that’s entirely full and pure.

taṃ kissa hetu?

Why is that?

ete hi, gāmaṇi, maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā viharanti.

Because they live with me as their island, protection, shelter, and refuge.

seyyathāpi, gāmaṇi, yaṃ aduṃ khettaṃ majjhimam; evameva mayhaṃ upāsakaupāsikāyo.

To me, the laymen and laywomen are like the average field.

tesaṃ pāhaṃ dhammaṃ desemi—ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam, sātthaṃ sabyañjanaṃ kevalaparipuṇṇam parisuddhaṃ brahmacariyaṃ pakāsemi.

I also teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that’s entirely full and pure.

taṃ kissa hetu?

Why is that?

ete hi, gāmaṇi, maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā viharanti.

Because they live with me as their island, protection, shelter, and refuge.

seyyathāpi, gāmaṇi, yaṃ aduṃ khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ pāpabhūmi;
evameva mayhaṃ aññatitthiyā samaṇabrāhmaṇaparibbājakā.

To me, the ascetics, brahmins, and wanderers who follow other paths are like the poor field, the bad ground of sand and salt.

tesaṃ pāhaṃ dhammaṃ desemi—ādikalyāṇaṃ majjhikalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ
brahmacariyaṃ pakāsemi.

I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

taṃ kissa hetu?

Why is that?

appeva nāma ekaṃ padampi ājāneyyumaṃ taṃ nesaṃ assa dīgharattaṃ hitāya
sukhāyāti.

Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.

seyyathāpi, gāmaṇi, purisassa tayo udakamaṇikā—eko udakamaṇiko acchiddo ahārī
aparihārī, eko udakamaṇiko acchiddo hārī parihārī, eko udakamaṇiko chiddo hārī
parihārī.

Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous.

taṃ kiṃ maññasi, gāmaṇi, asu puriso udakaṃ nikkhipitukāmo kattha pathamaṃ
nikkhipeyya, yo vā so udakamaṇiko acchiddo ahārī parihārī, yo vā so udakamaṇiko
acchiddo hārī parihārī, yo vā so udakamaṇiko chiddo hārī parihārī'ti?

What do you think? When that person wants to store water, where would they store it first: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?"

“asu, bhante, puriso udakaṃ nikkhipitukāmo, yo so udakamaṇiko acchiddo ahārī
aparihārī tattha nikkhipeyya, tattha nikkhipitvā, yo so udakamaṇiko acchiddo hārī
parihārī tattha nikkhipeyya, tattha nikkhipitvā, yo so udakamaṇiko chiddo hārī
parihārī tattha nikkhipeyyapi, nopi nikkhipeyya.

“Sir, they'd store water first in the jar that's uncracked and nonporous, then the one that's uncracked but porous, then they may or may not store water in the one that's cracked and porous.

taṃ kissa hetu?

Why is that?

antamaso bhaṇḍadhovanampi bhavissatī'ti.

Because at least it can be used for washing the dishes.”

“seyyathāpi, gāmaṇi, yo so udakamaṇiko acchiddo ahārī parihārī; evameva
mayhaṃ bhikkhubhikkhuniyo.

“To me, the monks and nuns are like the water jar that's uncracked and nonporous.

tesāhaṃ dhammaṃ desemi—ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsemi.

I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

taṃ kissa hetu?

Why is that?

ete hi, gāmaṇi, maṃḍipā maṃleṇā maṃtāṇā maṃsaraṇā viharanti.

Because they live with me as their island, protection, shelter, and refuge.

seyyathāpi, gāmaṇi, yo so udakamaṇiko acchiddo hārī parihārī; evameva mayhaṃ
upāsakaupāsikāyo.

To me, the laymen and laywomen are like the water jar that's uncracked but porous.

tesāhaṃ dhammaṃ desemi—ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsemi.

*I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end,
meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.*

taṃ kissa hetu?

Why is that?

ete hi, gāmaṇi, maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā viharanti.

Because they live with me as their island, protection, shelter, and refuge.

seyyathāpi, gāmaṇi, yo so udakamaniko chiddo hārī parihārī; evameva mayhaṃ
aññatitthiyā samaṇabrāhmaṇaparibbājakā.

*To me, the ascetics, brahmins, and wanderers who follow other paths are like the water jar
that's cracked and porous.*

tesāhaṃ dhammaṃ desemi—ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsemi.

*I also teach them the Dhamma that's good in the beginning, good in the middle, and good in
the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and
pure.*

taṃ kissa hetu?

Why is that?

appeva nāma ekaṃ padampi ājāneyyūṃ, taṃ nesaṃ assa dīgharattaṃ hitāya
sukhāyā"ti.

*Hopefully they might understand even a single sentence, which would be for their lasting
welfare and happiness."*

evaṃ vutte, asibandhakaputto gāmaṇi bhagavantaṃ etadavoca:

When he said this, Asibandhaka's son the chief said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ...

"Excellent, sir! Excellent! ...

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."*

sattamaṃ.

saṃyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

8. saṅkhadhamasutta

8. A Horn Blower

ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

atha kho asibandhakaputto gāmaṇi nigaṇṭhasāvako yena bhagavā tenupasaṅkami;
upasaṅkamitvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho asibandhakaputtaṃ
gāmaṇiṃ bhagavā etadavoca:

*Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and
sat down to one side. The Buddha said to him,*

“kathaṃ nu kho, gāmaṇi, nigaṇṭho nāṭaputto sāvakānaṃ dhammaṃ deseti”ti?

"Chief, how does Nigaṇṭha Nāṭaputta teach his disciples?"

“evaṃ kho, bhante, nigaṇṭho nāṭaputto sāvakānaṃ dhammaṃ deseti:

"Sir, this is how Nigaṇṭha Nāṭaputta teaches his disciples:

‘yo koci pāṇaṃ atipāteti, sabbo so āpāyiko nerayiko, yo koci adinnaṃ ādiyati, sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko, yo koci musā bhaṇati sabbo, so āpāyiko nerayiko.

‘Everyone who kills a living creature, steal, commits sexual misconduct, or lies goes to a place of loss, to hell.

yambahulaṃ yambahulaṃ viharati, tena tena nīyati’ti.

‘You’re led on by what you usually live by.’

evaṃ kho, bhante, nigaṇṭho nāṭaputto sāvakaṇaṃ dhammaṃ deseti’ti.

‘This is how Nigaṇṭha Nāṭaputta teaches his disciples.’

“‘yambahulaṃ yambahulaṇca, gāmaṇi, viharati, tena tena nīyati’, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

“‘You’re led on by what you usually live by’: if this were true, then, according to what Nigaṇṭha Nāṭaputta says, no-one would go to a place of loss, to hell.

taṃ kiṃ maññasi, gāmaṇi,

‘What do you think, chief?’

yo so puriso pāṇatipātī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, katamo bahutaro samayo, yaṃ vā so pāṇamatipāteti, yaṃ vā so pāṇaṃ nātipāteti’ti?

‘Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they’re killing or when they’re not killing?’

“‘yo so, bhante, puriso pāṇatipātī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, appatara so samayo yaṃ so pāṇamatipāteti, atha kho sveva bahutaro samayo yaṃ so pāṇaṃ nātipāteti’ti.

“‘The occasions when they’re killing are less frequent, while the occasions when they’re not killing are more frequent.’

“‘yambahulaṃ yambahulaṇca, gāmaṇi, viharati tena tena nīyati’ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

“‘You’re led on by what you usually live by’: if this were true, then, according to what Nigaṇṭha Nāṭaputta says, no-one would go to a place of loss, to hell.

taṃ kiṃ maññasi, gāmaṇi,

‘What do you think, chief?’

yo so puriso adinnādāyī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, katamo bahutaro samayo, yaṃ vā so adinnaṃ ādiyati, yaṃ vā so adinnaṃ nādiyati’ti.

‘Take a person who steals ...

“‘yo so, bhante, puriso adinnādāyī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya appatara so samayo, yaṃ so adinnaṃ ādiyati, atha kho sveva bahutaro samayo, yaṃ so adinnaṃ nādiyati’ti.

“‘yambahulaṃ yambahulaṇca, gāmaṇi, viharati tena tena nīyati’ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

taṃ kiṃ maññasi, gāmaṇi, yo so puriso kāmesumicchācārī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, katamo bahutaro samayo, yaṃ vā so kāmesu micchā carati, yaṃ vā so kāmesu micchā na carati’ti?

‘Take a person who commits sexual misconduct ...

“‘yo so, bhante, puriso kāmesumicchācārī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, appatara so samayo yaṃ so kāmesu micchā carati, atha kho sveva bahutaro samayo, yaṃ so kāmesu micchā na carati’ti.

“‘yambahulaṃ yambahulaṇca, gāmaṇi, viharati tena tena nīyati’ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

taṃ kiṃ maññaṇi, gāmaṇi, yo so puriso musāvādī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, katamo bahutaro samayo, yaṃ vā so musā bhaṇati, yaṃ vā so musā na bhaṇati”ti?

Take a person who lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they’re lying or when they’re not lying?”

“yo so, bhante, puriso musāvādī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, appataro so samayo, yaṃ so musā bhaṇati, atha kho sveva bahutaro samayo, yaṃ so musā na bhaṇati”ti.

“The occasions when they’re lying are less frequent, while the occasions when they’re not lying are more frequent.”

“yambahulaṃ yambahulañca, gāmaṇi, viharati tena tena nīyati”ti, evaṃ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṃ.

“You’re led on by what you usually live by’: if this were true, then, according to what Nigaṇṭha Nāṭaputta says, no-one would go to a place of loss, to hell.

idha, gāmaṇi, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Take some teacher who has this doctrine and view:

‘yo koci paṇamatipāteti, sabbo so āpāyiko nerayiko, yo koci adinnaṃ ādiyati, sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko, yo koci musā bhaṇati, sabbo so āpāyiko nerayiko’ti.

‘Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.’

tasmim kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.

And there’s a disciple who is devoted to that teacher.

tassa evaṃ hoti:

They think:

‘mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

‘My teacher has this doctrine and view:

yo koci paṇamatipāteti, sabbo so āpāyiko nerayikoti.

‘Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.’

atthi kho pana mayā paṇo atipātito, ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati.

But I’ve killed living creatures ...

taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

yo koci adinnaṃ ādiyati, sabbo so āpāyiko nerayikoti.

atthi kho pana mayā adinnaṃ adinnaṃ ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati.

stolen ...

taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko’ti.

atthi kho pana mayā kāmesu micchā ciṇṇam.

committed sexual misconduct ...

‘ahampamhi āpāyiko nerayiko’ti diṭṭhiṃ paṭilabhati.

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

mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi—

yo koci musā bhaṇati, sabbo so āpāyiko nerayikoti.

atthi kho pana mayā musā bhaṇitaṃ.
or lied.

‘ahampamhi āpāyiko nerayiko’ti diṭṭhiṃ paṭilabhati.
They get the view: ‘I too am going to a place of loss, to hell.’

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

idha pana, gāmaṇi, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno 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 anekapariyāyena pāṇātipātāṃ garahati vigarahati, ‘pāṇātipātā viramathā’ti cāha.
In many ways he criticizes and denounces killing living creatures, saying: ‘Stop killing living creatures!’

adinnādānaṃ garahati vigarahati, ‘adinnādāna viramathā’ti cāha.
He criticizes and denounces stealing ...

kāmesumicchācāraṃ garahati, vigarahati ‘kāmesumicchācārā viramathā’ti cāha.
sexual misconduct ...

musāvādaṃ garahati vigarahati ‘musāvādā viramathā’ti cāha.
lying, saying: ‘Stop lying!’

tasmim kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.
And there’s a disciple who is devoted to that teacher.

so iti paṭisañcikkhati:
Then they reflect:

‘bhagavā kho anekapariyāyena pāṇātipātāṃ garahati vigarahati, pāṇātipātā viramathā’ti cāha.
‘In many ways the Buddha criticizes and denounces killing living creatures, saying: “Stop killing living creatures!”

atthi kho pana mayā paṇo atipātito yāvatako vā tāvatako vā.
But I have killed living creatures to a certain extent.

yo kho pana mayā paṇo atipātito yāvatako vā tāvatako vā, taṃ na suṭṭhu, taṃ na sādhu.
That’s not right, it’s not good,

ahañceva kho pana tappaccayā vipaṭisaṇī assaṃ.
and I feel remorseful because of it.

na metaṃ pāpaṃ kammaṃ akataṃ bhavissatī’ti.
But I can’t undo what I have done.’

so iti paṭisañkhāya tañceva pāṇātipātāṃ pajahati.
Reflecting like this, they give up killing living creatures,

āyatiñca pāṇātipātā pativirato hoti.
and in future they don't kill living creatures.

evametassa pāpassa kammassa pahānaṃ hoti.
That's how to give up this bad deed

evametassa pāpassa kammassa samatikkamo hoti.
and get past it.

‘bhagavā kho anekapariyāyena adinnādānaṃ garahati vigarahati, adinnādānā viramathāti cāha.
In many ways the Buddha criticizes and denounces stealing ...

atthi kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā.

yaṃ kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā taṃ na suṭṭhu,
taṃ na sādhu.

ahañceva kho pana tappaccayā vipphaṇṇāssaṃ, na metaṃ pāpaṃ kammaṃ akataṃ bhavissatīti.

so iti paṭisaṅkhāya tañceva adinnādānaṃ pajahati.

āyatiñca adinnādānā pativirato hoti.

evametassa pāpassa kammassa pahānaṃ hoti.

evametassa pāpassa kammassa samatikkamo hoti.

‘bhagavā kho pana anekapariyāyena kāmesumicchācāraṃ garahati vigarahati, kāmesumicchācārā viramathāti cāha.
In many ways the Buddha criticizes and denounces sexual misconduct ...

atthi kho pana mayā kāmesu micchā ciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā.

yaṃ kho pana mayā kāmesu micchā ciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā taṃ na suṭṭhu,
taṃ na sādhu.

ahañceva kho pana tappaccayā vipphaṇṇāssaṃ, na metaṃ pāpaṃ kammaṃ akataṃ bhavissatīti.

so iti paṭisaṅkhāya tañceva kāmesumicchācāraṃ pajahati, āyatiñca kāmesumicchācārā pativirato hoti.

evametassa pāpassa kammassa pahānaṃ hoti.

evametassa pāpassa kammassa samatikkamo hoti.

‘bhagavā kho pana anekapariyāyena musāvādaṃ garahati vigarahati, musāvādā viramathāti cāha.
In many ways the Buddha criticizes and denounces lying, saying: "Stop lying!"

atthi kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā.
But I have lied to a certain extent.

yaṃ kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā taṃ na suṭṭhu, taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ, na metāṃ pāpāṃ kammaṃ akataṃ bhavissatī'ti.

That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.'

so iti paṭisaṅkhāya tañceva musāvādaṃ pajahati, āyatiñca musāvādā paṭivirato hoti.

Reflecting like this, they give up lying, and in future they refrain from lying.

evametassa pāpassa kammaṃ pahānaṃ hoti. evametassa pāpassa kammaṃ samatikkamo hoti.

That's how to give up this bad deed and get past it.

so pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti.

They give up killing living creatures.

adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti.

They give up stealing.

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti.

They give up sexual misconduct.

musāvādaṃ pahāya musāvādā paṭivirato hoti.

They give up lying.

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti.

They give up divisive speech.

pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti.

They give up harsh speech.

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti.

They give up talking nonsense.

abhiṇṇaṃ pahāya anabhiṇṇālu hoti.

They give up covetousness.

byāpādappadosaṃ pahāya abyāpannacitto hoti.

They give up ill will and malevolence.

micchādiṭṭhiṃ pahāya sammādiṭṭhiko hoti.

They give up wrong view and have right view.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno paṭissato 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 abyāpajjena pharitvā viharati.

That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, gāmaṇi, evaṃ bhāvitāya mettāya cetovimuttiyā evaṃ bahulīkatāya 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.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno paṭissato karuṇāsahagatena cetasā ... pe ...

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahagagatena 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.

seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, gāmaṇi, evaṃ bhāvitāya upekkhāya cetovimuttiyā evaṃ bahulikatāya yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitthaṃ^{ti}.

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."

evaṃ vutte, asibandhakaputto gāmaṇi bhagavantaṃ etadavoca:

When he said this, Asibandhaka's son the chief said to the Buddha,

“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.”

aṭṭhamam.

samyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

9. kulasutta

9. Families

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena nālandā 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 Nālandā.

tata sudam bhagavā nālandāyaṃ viharati pāvārikambavane.

There he stayed near Nālandā in Pāvārika's mango grove.

tena kho pana samayena nālandā dubbhikkhā hoti dvīhitikā setaṭṭhikā salākāvuttā.

Now that was a time of famine and scarcity in Nālandā, with blighted crops turned to straw.

tena kho pana samayena nigaṇṭho nāṭaputto nālandāyaṃ paṭivasati mahatiyā nigaṇṭhapaṇḍitaṃ saddhiṃ.

At that time Nigaṇṭha Nāṭaputta was residing at Nālandā together with a large assembly of Jain ascetics.

atha kho asibandhakaputto gāmaṇi nigaṇṭhasāvako yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho asibandhakaputtaṃ gāmaṇiṃ nigaṇṭho nāṭaputto etadavoca:

Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to Nigaṇṭha Nāṭaputta, bowed, and sat down to one side. Nigaṇṭha Nāṭaputta said to him:

“ehi tvam, gāmaṇi, samaṇassa gotamassa vādaṃ āropehi.

“Come, chief, refute the ascetic Gotama's doctrine.

evaṃ te kalyāṇo kittisaddo abbhugacchissati:

Then you will get a good reputation:

‘asibandhakaputtēna gāmaṇīnā samaṇassa gotamassa evaṃmahiddhikassa evaṃmahānubhāvassa vādo āropito”’ti.

‘Asibandhaka’s son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!’”

“kathaṃ paṇāhaṃ, bhante, samaṇassa gotamassa evaṃmahiddhikassa evaṃmahānubhāvassa vādaṃ āropessāmi”ti?

“But sir, how am I to do this?”

“ehi tvaṃ, gāmaṇi, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:

“Here, brahmin, go to the ascetic Gotama and say to him:

‘nanu, bhante, bhagavā anekapariyāyena kulānaṃ anuddayaṃ vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti”ti?

‘Sir, don’t you in many ways praise kindness, protection, and compassion for families?’

sace kho, gāmaṇi, samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

When he’s asked this, if he answers:

‘evaṃ, gāmaṇi, tathāgato anekapariyāyena kulānaṃ anuddayaṃ vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti”ti, tamenāṃ tvaṃ evaṃ vadeyyāsi:

‘Indeed I do, chief,’ say this to him:

‘atha kiṅcarahi, bhante, bhagavā dubbhikkhe dvīhitike setaṭṭhike salākāvutte mahatā bhikkhusaṃghena saddhiṃ cārikaṃ carati?

‘So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw?’

ucchedāya bhagavā kulānaṃ paṭipanno, anayāya bhagavā kulānaṃ paṭipanno, upaghātāya bhagavā kulānaṃ paṭipanno”ti.

The Buddha is practicing to annihilate, collapse, and ruin families!’

imaṃ kho te, gāmaṇi, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho neva sakkhati uggilituṃ, neva sakkhati oggilituṃ”ti.

When you put this dilemma to him, the Buddha won’t be able to either spit it out or swallow it down.”

“evaṃ, bhante”ti kho asibandhakaputto gāmaṇi niganthassa nātaputtassa paṭissutvā utṭhāyaṇā nigaṇthaṃ nātaputtaṃ abhivādetvā padakkhinaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho asibandhakaputto gāmaṇi bhagavantaṃ etadavoca:

“Yes, sir,” replied Asibandhaka’s son. He got up from his seat, bowed, and respectfully circled Nigaṇtha Nātaputta, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

“nanu, bhante, bhagavā anekapariyāyena kulānaṃ anuddayaṃ vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti”ti?

“Sir, don’t you in many ways praise kindness, protection, and compassion for families?”

“evaṃ, gāmaṇi, tathāgato anekapariyāyena kulānaṃ anuddayaṃ vaṇṇeti, anurakkhaṃ vaṇṇeti, anukampaṃ vaṇṇeti”ti.

“Indeed I do, chief.”

“atha kiṅcarahi, bhante, bhagavā dubbhikkhe dvīhitike setaṭṭhike salākāvutte mahatā bhikkhusaṃghena saddhiṃ cārikaṃ carati?

“So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw?”

ucchedāya bhagavā kulānaṃ paṭipanno, anayāya bhagavā kulānaṃ paṭipanno, upaghātāya bhagavā kulānaṃ paṭipanno”ti.

The Buddha is practicing to annihilate, collapse, and ruin families!”

“ito so, gāmaṇi, ekanavutikappe yamaḥaṃ anussarāmi, nābhijānāmi kiñci kulāṃ pakkabhikkhānuppadānamattena upahatapubbam.

“Well, chief, I recollect ninety eons back but I’m not aware of any family that’s been ruined merely by offering some cooked alms-food.

atha kho yāni tāni kulāni addhāni mahaddhanāni mahābhogāni pahūtajātārūparajatāni pahūtavittūpakaraṇāni pahūtdhanadhaññāni, sabbāni tāni dānasambhūtāni ceva saccasambhūtāni ca sāmāññasambhūtāni ca.

Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of generosity, truth, and restraint.

aṭṭha kho, gāmaṇi, hetū, aṭṭha paccayā kulānaṃ upaghātāya.

Chief, there are eight causes and conditions for the ruin of families.

rājato vā kulāni upaghātāṃ gacchanti, corato vā kulāni upaghātāṃ gacchanti, aggito vā kulāni upaghātāṃ gacchanti, udakato vā kulāni upaghātāṃ gacchanti, nihitaṃ vā thānā vigacchati, duppyayuttā vā kammanā vipajjanti, kule vā kulāṅgāroti uppajjati, yo te bhoge vikirati vidhamati viddhamseti, aniccātāyeva aṭṭhamīti.

Their ruin stems from rulers, bandits, fire, or flood. Or their savings vanish. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth.

ime kho, gāmaṇi, aṭṭha hetū, aṭṭha paccayā kulānaṃ upaghātāya.

These are the eight causes and conditions for the ruin of families.

imesu kho, gāmaṇi, aṭṭhasu hetūsu, aṭṭhasu paccayesu saṃvijjamānesu yo maṃ evaṃ vadeyya:

Given that these eight reasons are found, suppose someone says this:

‘ucchedāya bhagavā kulānaṃ paṭipanno, anayāya bhagavā kulānaṃ paṭipanno, upaghātāya bhagavā kulānaṃ paṭipanno’ti,

‘The Buddha is practicing to annihilate, collapse, and ruin families!’

taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye”ti.

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

evaṃ vutte, asibandhakaputto gāmaṇi bhagavantam etadavoca:

When he said this, Asibandhaka’s son the chief said to the Buddha,

“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.”

navamaṃ.

saṃyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

10. maṇicūlakasutta

10. With Maṇicūlaka

ekaṃ 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 rājantepure rājaparisāya sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Now at that time while the king's retinue was sitting together in the royal compound this discussion came up among them,

“kappati samaṇānaṃ sakyaputtiyānaṃ jātārūparajataṃ, sādiyanti samaṇā sakyaputtiyā jātārūparajataṃ, paṭiggaṇhanti samaṇā sakyaputtiyā jātārūparajatan”ti.
“Gold and money are proper for Sakyan ascetics. They accept and receive gold and money.”

tena kho pana samayena maṇicūḷako gāmaṇi tassam parisāyaṃ nisinno hoti.
Now at that time the chief Maṇicūḷaka was sitting in that assembly.

atha kho maṇicūḷako gāmaṇi taṃ parisam etadavoca:
He said to that retinue,

“mā ayyo evaṃ avacuttha.
“Good sirs, don't say that.

na kappati samaṇānaṃ sakyaputtiyānaṃ jātārūparajataṃ, na sādiyanti samaṇā sakyaputtiyā jātārūparajataṃ, nappaṭiggaṇhanti samaṇā sakyaputtiyā jātārūparajataṃ, nikkhittamaṇisuvannaṃ samaṇā sakyaputtiyā apetajātārūparajata”ti.
Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.”

asakkhi kho maṇicūḷako gāmaṇi taṃ parisam saññāpetuṃ.
He was able to persuade that assembly.

atha kho maṇicūḷako gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho maṇicūḷako gāmaṇi bhagavantaṃ etadavoca:
Then Maṇicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said,

“idha, bhante, rājantepure rājaparisāya sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

‘kappati samaṇānaṃ sakyaputtiyānaṃ jātārūparajataṃ, sādiyanti samaṇā sakyaputtiyā jātārūparajataṃ, paṭiggaṇhanti samaṇā sakyaputtiyā jātārūparajatan’ti.

evaṃ vutte, ahaṃ, bhante, taṃ parisam etadavocaṃ:

‘mā ayyo evaṃ avacuttha.

na kappati samaṇānaṃ sakyaputtiyānaṃ jātārūparajataṃ, na sādiyanti samaṇā sakyaputtiyā jātārūparajataṃ, nappaṭiggaṇhanti samaṇā sakyaputtiyā jātārūparajataṃ, nikkhittamaṇisuvannaṃ samaṇā sakyaputtiyā apetajātārūparajata’ti.

asakkhiṃ khvāhaṃ, bhante, taṃ parisam saññāpetuṃ.

kaccāhaṃ, bhante, evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchatī”ti?

“Answering this way, I trust that I repeat what the Buddha has said, and don't misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“taggha tvam, gāmaṇi, evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati.

“Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

na hi, gāmaṇi, kappati samaṇānaṃ sakyaputtiyānaṃ jātārūparajataṃ, na sādiyanti samaṇā sakyaputtiyā jātārūparajataṃ, nappaṭiggaṇhanti samaṇā sakyaputtiyā jātārūparajataṃ, nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātārūparajataṃ.

Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.

yassa kho, gāmaṇi, jātārūparajataṃ kappati, pañcapi tassa kāmaguṇā kappanti.

If gold and money were proper for them, then the five kinds of sensual stimulation would also be proper.

yassa pañca kāmaguṇā kappanti (), ekaṃsenetaṃ, gāmaṇi, dhāreyyāsi assamaṇadhammo asakyaputtiyadhammoti.

And if the five kinds of sensual stimulation are proper for them, you should definitely regard them as not having the qualities of an ascetic or a follower of the Sakyan.

api cāhaṃ, gāmaṇi, evaṃ vadāmi—

Rather, chief, I say this:

tiṇaṃ tinatthikena pariyesitabbaṃ, dāru dārutthikena pariyesitabbaṃ, sakaṭaṃ sakaṭatthikena pariyesitabbaṃ, puriso purisatthikena pariyesitabbo.

Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman.

na tvevāhaṃ, gāmaṇi, kenaci pariyāyena ‘jātārūparajataṃ sāditaṃ pariyesitabbaṃ’ti vadāmi”ti.

But I say that there is no way they can accept or look for gold and money.”

dasamaṃ.

samyutta nikāya 42

Linked Discourses 42

1. gāmaṇivagga

1. Chiefs

11. bhadrakasutta

11. With Bhadraka

ekaṃ samayaṃ bhagavā mallesu viharati uruvelakappaṃ nāma mallānaṃ nigamo.

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa.

atha kho bhadraḥ gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho bhadraḥ gāmaṇi bhagavantaṃ etadavoca:

Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā dukkhassa samudayaṇca atthaṅgamaṇca desetū”ti.

“Please, sir, teach me the origin and cessation of suffering.”

“ahaṇce te, gāmaṇi, atītamaddhānaṃ ārabbhā dukkhassa samudayaṇca atthaṅgamaṇca deseyyaṃ:

“Chief, if I were to teach you about the origin and ending of suffering in the past, saying

‘evaṃ aho si atītamaddhānaṃ’ti, tatra te siyā kaṅkhā, siyā vimati.

‘this is how it was in the past,’ you might have doubts or uncertainties about that.

ahaṇce te, gāmaṇi, anāgatamaddhānaṃ ārabbhā dukkhassa samudayaṇca atthaṅgamaṇca deseyyaṃ:

If I were to teach you about the origin and ending of suffering in the future, saying

‘evaṃ bhavissati anāgatamaddhānaṃ’ti, tatrāpi te siyā kaṅkhā, siyā vimati.

‘this is how it will be in the future,’ you might have doubts or uncertainties about that.

api cāhaṃ, gāmaṇi, idheva nisinno ettheva te nisinnassa dukkhassa samudayañca atthaṅgamañca dēssēsamī.

Rather, chief, I will teach you about the origin and ending of suffering as I am sitting right here and you are sitting right there.

taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho bhadrako gāmaṇi bhagavato paccassosi.

“Yes, sir,” Bhadraka replied.

bhagavā etadavoca:

The Buddha said this:

“taṃ kiṃ maññasi, gāmaṇi,

“What do you think, chief?

atthi te uruvelakappe manussā yesaṃ te vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?

Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would cause you sorrow, lamentation, pain, sadness, and distress?”

“atthi me, bhante, uruvelakappe manussā yesaṃ me vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti.

“There are, sir.”

“atthi pana te, gāmaṇi, uruvelakappe manussā yesaṃ te vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?

“But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would not cause you sorrow, lamentation, pain, sadness, and distress?”

“atthi me, bhante, uruvelakappe manussā yesaṃ me vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti.

“There are, sir.”

“ko nu kho, gāmaṇi, hetu, ko paccayo yena te ekaccānaṃ uruvelakappiyānaṃ manussānaṃ vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?

“What’s the cause, chief, what’s the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?”

“yesaṃ me, bhante, uruvelakappiyānaṃ manussānaṃ vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā, atthi me tesu chandarāgo.

“The people regarding whom this would give rise to sorrow are those I desire and love.

yesaṃ pana, bhante, uruvelakappiyānaṃ manussānaṃ vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā, natthi me tesu chandarāgo”ti.

The people regarding whom this would not give rise to sorrow are those I don’t desire and love.”

“iminā tvaṃ, gāmaṇi, dhammena diṭṭhena viditena akālikena pattena pariyogāḷhena atītānāgate nayaṃ nehi:

“With this present phenomenon that is seen, known, immediate, attained, and fathomed, you may infer to the past and future:

‘yaṃ kho kiñci atītamaddhānaṃ dukkhaṃ uppajjamānaṃ uppajji sabbaṃ taṃ chandamūlakaṃ chandanidānaṃ.

All the suffering that arose in the past was rooted and sourced in desire.

chando hi mūlaṃ dukkhassa.

For desire is the root of suffering.

yampi hi kiñci anāgatamaddhānaṃ dukkhaṃ uppajjamānaṃ uppajjissati, sabbaṃ taṃ chandamūlakaṃ chandanidānaṃ.

All the suffering that will arise in the future will be rooted and sourced in desire.

chando hi mūlaṃ dukkhassā”’ti.

For desire is the root of suffering.’

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

yāva subhāsitañcidaṃ, bhante, bhagavatā:

How well said this was by the Buddha!

‘yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati, sabbaṃ taṃ chandaṃ mūlaṃ
chandanidānaṃ.

‘All the suffering that arises is rooted and sourced in desire.

chando hi mūlaṃ dukkhassā”’ti.

For desire is the root of suffering.’

atthi me, bhante, ciravāsī nāma kumāro bahi āvasathe paṭivasati.

I have a boy called Ciravāsī, who resides in a house away from here.

so khvāhaṃ, bhante, kālasseva vuṭṭhāya purisaṃ uyyojemi:

I rise early and send someone, saying:

‘gaccha, bhane, ciravāsīṃ kumāraṃ jānāhī”’ti.

‘Go, my man, and check on my boy Ciravāsī.’

yāvakiṭvañca, bhante, so puriso nāgacchati, tassa me hoteva aññathattaṃ:

Until they get back I worry:

‘mā heva ciravāsissa kumārassa kiñci ābādhayitthā”’ti.

‘I hope nothing’s wrong with Ciravāsī!’”

“taṃ kiṃ maññasi, gāmaṇi,

“What do you think, chief?

ciravāsissa kumārassa vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyumaṃ
sokaparideva dukkha domanassupāyāsā”’ti?

*If Ciravāsī was executed, imprisoned, fined, or condemned, would it cause you sorrow,
lamentation, pain, sadness, and distress?”*

“ciravāsissa me, bhante, kumārassa vadhena vā bandhena vā jāniyā vā garahāya vā
jīvitassapi siyā aññathattaṃ, kiṃ pana me nuppajjissanti

sokaparideva dukkha domanassupāyāsā”’ti.

“How could it not, sir?”

“imināpi kho etaṃ, gāmaṇi, pariyāyena veditabbaṃ:

“This too is a way to understand:

‘yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati, sabbaṃ taṃ chandaṃ mūlaṃ
chandanidānaṃ.

‘All the suffering that arises is rooted and sourced in desire.

chando hi mūlaṃ dukkhassā”’ti.

For desire is the root of suffering.’

taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

yadā te ciravāsīmātā aditṭhā ahoṣi, assutā ahoṣi, te ciravāsīmātuyā chando vā rāgo vā
pemaṃ vā”’ti?

*Before you’d seen or heard of Ciravāsī’s mother, did you have any desire or love or fondness
for her?”*

“no hetamaṃ, bhante”.

“No, sir.”

“dassanaṃ vā te, gāmaṇi, āgamma savanaṃ vā evaṃ te ahoṣi:

“Then was it because you saw or heard of her that you had

‘ciravāsimātuyā chando vā rāgo vā pemaṃ vā’”ti?
desire or love or fondness for her?”

“evaṃ, bhante”.
“Yes, sir.”

“taṃ kiṃ maññasi, gāmaṇi,
“What do you think, chief?”

ciravāsimātuyā te vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyūṃ
sokaparidevadukkhadomanassupāyāsā”ti?
*If Ciravāsi’s mother was executed, imprisoned, fined, or condemned, would it cause you
sorrow, lamentation, pain, sadness, and distress?”*

“ciravāsimātuyā me, bhante, vadhena vā bandhena vā jāniyā vā garahāya vā
jīvitassapi siyā aññathattaṃ, kiṃ pana me nuppajjissanti
sokaparidevadukkhadomanassupāyāsā”ti.
“How could it not, sir?”

“imināpi kho etaṃ, gāmaṇi, pariyāyena veditabbaṃ:
“This too is a way to understand:

‘yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati, sabbaṃ taṃ chandamūlakam
chandanidānaṃ.
‘All the suffering that arises is rooted and sourced in desire.

chando hi mūlam dukkhassā””ti.
For desire is the root of suffering.’”

ekādasamaṃ.

samyutta nikāya 42
Linked Discourses 42

1. gāmaṇivagga
1. Chiefs

12. rāsiyasutta
12. With Rāsiya

atha kho rāsiyo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rāsiyo gāmaṇi bhagavantaṃ
etadavoca:
Then Rāsiya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṃ metā, bhante, ‘samaṇo gotamo sabbaṃ tapaṃ garahati, sabbaṃ tapassim
lūkhajīviṃ ekaṃsena upavādati upakkosati”ti.
*“Sir, I have heard this: ‘The ascetic Gotama criticizes all forms of mortification. He
categorically condemns and denounces those self-mortifiers who live rough.’*

ye te, bhante, evamāhaṃsu: ‘samaṇo gotamo sabbaṃ tapaṃ garahati, sabbaṃ
tapassim lūkhajīviṃ ekaṃsena upavādati upakkosati”ti, kacci te, bhante, bhagavato
vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa
cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ
thānaṃ āgacchatī”ti?
*Do those who say this repeat what the Buddha has said, and not misrepresent him with an
untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for
rebuke and criticism?”*

“ye te, gāmaṇi, evamāhaṃsu: ‘samaṇo gotamo sabbaṃ tapaṃ garahati, sabbaṃ
tapassim lūkhajīviṃ ekaṃsena upavādati upakkosati”ti, na me te vuttavādino,
abbhācikkhanti ca pana maṃ te asatā tucchā abhūtena.
*“Chief, those who say this do not repeat what I have said. They misrepresent me with what is
false, hollow, and untrue.*

dveme, gāmaṇi, antā pabbajitena na sevitaḃbā—
These two extremes should not be cultivated by one who has gone forth.

yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothuḷḷaniko anariyo
anattasamphito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamphito.

Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

ete te, gāmaṇi, 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.

katamā ca sā, gāmaṇi, majjhimā paṭipadā tathāgatena
abhisambuddhā—cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati?

And what is that middle way?

ayaṃveva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It 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.

ayaṃ kho sā, gāmaṇi, majjhimā paṭipadā tathāgatena
abhisambuddhā—cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati.

This, chief, is the middle way, woken up to by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

tayo kho me, gāmaṇi, kāmabhogino santo samvijjamānā lokasmiṃ.

There are these three kinds of pleasure seekers in the world.

katame tayo?

What three?

idha, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati, sāhasena
adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti na piṇeti na
samvibhajati na puññāni karoti.

Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti piṇeti, na samvibhajati na
puññāni karoti.

They make themselves happy and pleased, but don't share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti piṇeti samvibhajati
puññāni karoti. (1–3.)

They make themselves happy and pleased, and they share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī dhammādhhammena bhoge pariyesati
sāhasenapi asāhasenapi.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādhhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti,
na piṇeti, na samvibhajati, na puññāni karoti.

They don't make themselves happy and pleased, or share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī dhammādhhammena bhoge pariyesati sāhasenapi asāhasenapi.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādhhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti, na saṃvibhajati, na puññāni karoti.

They don't make themselves happy and pleased, or share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī dhammādhhammena bhoge pariyesati, sāhasenapi asāhasenapi.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādhhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti. (4–6.)

They make themselves happy and pleased, and they share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti, na pīṇeti, na saṃvibhajati, na puññāni karoti.

They don't make themselves happy and pleased, or share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti, na saṃvibhajati, na puññāni karoti.

They make themselves happy and pleased, but don't share it and make merit.

idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti.

They make themselves happy and pleased, and they share it and make merit.

te ca bhoge gadhito mucchito ajjhopanno anādinavadassāvī anissaraṇapaṇṇo paribhuñjati.

They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti.

They make themselves happy and pleased, and they share it and make merit.

te ca bhoge agadhito amucchito anajjhopanno ādinavadassāvī nissaraṇapaṇṇo paribhuñjati. (7–9.)

And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

tatra, gāmaṇi, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti, na pīṇeti, na saṃvibhajati, na puññāni karoti.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit.

ayaṃ, gāmaṇi, kāmabhogī tīhi ṭhānehi gārayho.

They may be criticized on three grounds.

katamehi tīhi ṭhānehi gārayho?

What three?

adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

na attānaṃ sukheti na piṇetūti, iminā dutiyena ṭhānena gārayho.
They don't make themselves happy and pleased. This is the second ground for criticism.

na saṃvibhajati, na puññāni karotīti, iminā tatiyena ṭhānena gārayho.
They don't share it and make merit. This is the third ground for criticism.

ayaṃ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi gārayho.
This pleasure seeker may be criticized on these three grounds.

tatra, gāmaṇi, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena,
adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti piṇeti, na saṃvibhajati, na
puññāni karoti.
*Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and
who makes themselves happy and pleased, but doesn't share it and make merit.*

ayaṃ, gāmaṇi, kāmabhogī dvīhi ṭhānehi gārayho, ekena ṭhānena pāsaṃso.
This pleasure seeker may be criticized on two grounds, and praised on one.

katamehi dvīhi ṭhānehi gārayho?
What are the two grounds for criticism?

adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

na saṃvibhajati, na puññāni karotīti, iminā dutiyena ṭhānena gārayho.
They don't share it and make merit. This is the second ground for criticism.

katamena ekena ṭhānena pāsaṃso?
What is the one ground for praise?

attānaṃ sukheti piṇetūti, iminā ekena ṭhānena pāsaṃso.
They make themselves happy and pleased. This is the one ground for praise.

ayaṃ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena
pāsaṃso. (2)
This pleasure seeker may be criticized on these two grounds, and praised on this one.

tatra, gāmaṇi, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena,
adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti piṇeti saṃvibhajati
puññāni karoti.
*Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and
who makes themselves happy and pleased, and shares it and makes merit.*

ayaṃ, gāmaṇi, kāmabhogī ekena ṭhānena gārayho, dvīhi ṭhānehi pāsaṃso.
This pleasure seeker may be criticized on one ground, and praised on two.

katamena ekena ṭhānena gārayho?
What is the one ground for criticism?

adhammena bhoge pariyesati sāhasenāti, iminā ekena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the one ground for criticism.

katamehi dvīhi ṭhānehi pāsaṃso?
What are the two grounds for praise?

attānaṃ sukheti piṇetūti, iminā paṭhamena ṭhānena pāsaṃso.
They make themselves happy and pleased. This is the first ground for praise.

saṃvibhajati puññāni karotīti, iminā dutiyena ṭhānena pāsaṃso.
They share it and make merit. This is the second ground for praise.

ayaṃ, gāmaṇi, kāmabhogī, iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi
pāsaṃso. (3)
This pleasure seeker may be criticized on this one ground, and praised on these two.

tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammādharmena bhoge pariyesati sāhasenapi asāhasenapi, dhammādharmena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti, na pīṇeti, na saṃvibhajati, na puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, or share it and make merit.

ayaṃ, gāmaṇi, kāmabhogī ekena ṭhānena pāsaṃso, tīhi ṭhānehi gārayho.

They may be praised on one ground, and criticized on three.

katamena ekena ṭhānena pāsaṃso?

What is the one ground for praise?

dhammena bhoge pariyesati asāhasenāti, iminā ekena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the one ground for praise.

katamehi tīhi ṭhānehi gārayho?

What are the three grounds for criticism?

adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

na attānaṃ sukheti, na pīṇetīti, iminā dutiyena ṭhānena gārayho.

They don't make themselves happy and pleased. This is the second ground for criticism.

na saṃvibhajati, na puñṇāni karotīti, iminā tatiyena ṭhānena gārayho.

They don't share it and make merit. This is the third ground for criticism.

ayaṃ, gāmaṇi, kāmabhogī iminā ekena ṭhānena pāsaṃso, imehi tīhi ṭhānehi gārayho. (4)

This pleasure seeker may be praised on this one ground, and criticized on these three.

tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammādharmena bhoge pariyesati sāhasenapi asāhasenapi, dhammādharmena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti, na saṃvibhajati, na puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn't share it and make merit.

ayaṃ, gāmaṇi, kāmabhogī dvīhi ṭhānehi pāsaṃso, dvīhi ṭhānehi gārayho.

They may be praised on two grounds, and criticized on two.

katamehi dvīhi ṭhānehi pāsaṃso?

What are the two grounds for praise?

dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

attānaṃ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

katamehi dvīhi ṭhānehi gārayho?

What are the two grounds for criticism?

adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

na saṃvibhajati, na puñṇāni karotīti, iminā dutiyena ṭhānena gārayho.

They don't share it and make merit. This is the second ground for criticism.

ayaṃ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi pāsaṃso, imehi dvīhi ṭhānehi gārayho. (5)

This pleasure seeker may be praised on these two grounds, and criticized on these two.

tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammādharmena bhoge pariyesati sāhasenapi asāhasenapi, dhammādharmena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīneti saṃvibhajati puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit.

ayaṃ, gāmaṇi, kāmabhogī tīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho.

They may be praised on three grounds, and criticized on one.

katamehi tīhi ṭhānehi pāsaṃso?

What are the three grounds for praise?

dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

attānaṃ sukheti pīnetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

saṃvibhajati puñṇāni karotīti, iminā tatiyena ṭhānena pāsaṃso.

They share it and make merit. This is the third ground for praise.

katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

adhammena bhoge pariyesati sāhasenāti, iminā ekena ṭhānena gārayho.

They seek wealth using illegitimate, coercive means. This is the one ground for criticism.

ayaṃ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi pāsaṃso, iminā ekena ṭhānena gārayho. (6)

This pleasure seeker may be praised on these three grounds, and criticized on this one.

tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena, na attānaṃ sukheti, na pīneti, na saṃvibhajati, na puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn't make themselves happy and pleased, or share it and make merit.

ayaṃ, gāmaṇi, kāmabhogī ekena ṭhānena pāsaṃso, dvīhi ṭhānehi gārayho.

They may be praised on one ground, and criticized on two.

katamena ekena ṭhānena pāsaṃso?

What is the one ground for praise?

dhammena bhoge pariyesati asāhasenāti, iminā ekena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the one ground for praise.

katamehi dvīhi ṭhānehi gārayho?

What are the two grounds for criticism?

na attānaṃ sukheti, na pīnetīti, iminā paṭhamena ṭhānena gārayho.

They don't make themselves happy and pleased. This is the first ground for criticism.

na saṃvibhajati, na puñṇāni karotīti, iminā dutiyena ṭhānena gārayho.

They don't share it and make merit. This is the second ground for criticism.

ayaṃ, gāmaṇi, kāmabhogī iminā ekena ṭhānena pāsaṃso, imehi dvīhi ṭhānehi gārayho. (7)

This pleasure seeker may be praised on this one ground, and criticized on these two.

tatra, gāmaṇi, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, na saṃvibhajati, na puñṇāni karoti.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit.

ayaṃ, gāmaṇi, kāmabhogī dvīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho.

This pleasure seeker may be praised on two grounds, and criticized on one.

katamehi dvīhi ṭhānehi pāsaṃso?

What are the two grounds for praise?

dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

attānaṃ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

na saṃvibhajati, na puññāni karotīti, iminā ekena ṭhānena gārayho.

They don't share it and make merit. This is the one ground for criticism.

ayaṃ, gāmaṇi, kāmaḥhogī imehi dvīhi ṭhānehi pāsaṃso, iminā ekena ṭhānena gārayho. (8)

This pleasure seeker may be praised on these two grounds, and criticized on this one.

tatra, gāmaṇi, yvāyaṃ kāmaḥhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, te ca bhoge gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapaṇṇo paribhuñjati.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

ayaṃ, gāmaṇi, kāmaḥhogī tīhi ṭhānehi pāsaṃso, ekena ṭhānena gārayho.

They may be praised on three grounds and criticized on one.

katamehi tīhi ṭhānehi pāsaṃso?

What are the three grounds for praise?

dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

attānaṃ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

saṃvibhajati puññāni karotīti, iminā tatiyena ṭhānena pāsaṃso.

They share it and make merit. This is the third ground for praise.

katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

te ca bhoge gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapaṇṇo paribhuñjati, iminā ekena ṭhānena gārayho.

They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism.

ayaṃ, gāmaṇi, kāmaḥhogī imehi tīhi ṭhānehi pāsaṃso, iminā ekena ṭhānena gārayho. (9)

This pleasure seeker may be praised on these three grounds, and criticized on this one.

tatra, gāmaṇi, yvāyaṃ kāmaḥhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit.

te ca bhoge agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati.

And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

ayaṃ, gāmaṇi, kāmaḥhogī catūhi ṭhānehi pāsaṃso.

This pleasure seeker may be praised on four grounds.

katamehi catūhi ṭhānehi pāsaṃso?

What are the four grounds for praise?

dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṃso.

They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

attānaṃ sukheti piṇetūti, iminā dutiyena ṭhānena pāsaṃso.

They make themselves happy and pleased. This is the second ground for praise.

saṃvibhajati puññāni karotīti, iminā tatiyena ṭhānena pāsaṃso.

They share it and make merit. This is the third ground for praise.

te ca bhoge agadhito amucchito anajjhopanno ādinavadassāvī nissaraṇapaṇṇo paribhuñjaṭṭi, iminā catutthena ṭhānena pāsaṃso.

They enjoy that wealth untied, uninfluenced, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise.

ayaṃ, gāmaṇi, kāmaḥhogī imehi catūhi ṭhānehi pāsaṃso. (10)

This pleasure seeker may be praised on these four grounds.

tayome, gāmaṇi, tapassino lūkhajīvino santo saṃvijjamānā lokasmiṃ.

These three self-mortifiers who live rough are found in the world.

katame tayo?

What three?

idha, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṃ pabbajito hoti:

Take a self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṃ dhammaṃ adhigaccheyyaṃ, appeva nāma uttari manussadhammā alamariyañānadassanavisesaṃ sacchikareyyaṃ’^{ti}.

‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

so attānaṃ ātāpeti paritāpeti, kusalañca dhammaṃ nādhigacchati, uttari ca manussadhammā alamariyañānadassanavisesaṃ na sacchikaroti.

They mortify and torment themselves. But they don’t achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the noble ones.

idha pana, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṃ pabbajito hoti:

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṃ dhammaṃ adhigaccheyyaṃ, appeva nāma uttari manussadhammā alamariyañānadassanavisesaṃ sacchikareyyaṃ’^{ti}.

‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

so attānaṃ ātāpeti paritāpeti, kusalañhi kho dhammaṃ adhigacchati, uttari manussadhammā alamariyañānadassanavisesaṃ na sacchikaroti. (2)

They mortify and torment themselves. And they achieve a skillful quality, but don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones.

idha pana, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṃ pabbajito hoti:

Take another self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṃ dhammaṃ adhigaccheyyaṃ, appeva nāma uttari manussadhammā alamariyañānadassanavisesaṃ sacchikareyyaṃ’^{ti}.

‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

so attānaṃ ātāpeti paritāpeti, kusalañca dhammaṃ adhigacchati, uttari ca manussadhammā alamariyañānadassanavisesaṃ sacchikaroti. (3)

They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

tatra, gāmaṇi, yvāyaṃ tapassī lūkhajīvī attānaṃ ātāpeti paritāpeti, kusalañca dhammaṃ nādhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikaroti. ayaṃ, gāmaṇi, tapassī lūkhajīvī tīhi ṭhānehi gārayho.

In this case, the first self-mortifier may be criticized on three grounds.

katamehi tīhi ṭhānehi gārayho?

What three?

attānaṃ ātāpeti paritāpetīti, iminā paṭhamena ṭhānena gārayho.

They mortify and torment themselves. This is the first ground for criticism.

kusalañca dhammaṃ nādhigacchatīti, iminā dutiyena ṭhānena gārayho.

They don't achieve a skillful quality. This is the second ground for criticism.

uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikarotīti, iminā tatiyena ṭhānena gārayho.

They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism.

ayaṃ, gāmaṇi, tapassī lūkhajīvī, imehi tīhi ṭhānehi gārayho.

This self-mortifier may be criticized on these three grounds.

tatra, gāmaṇi, yvāyaṃ tapassī lūkhajīvī attānaṃ ātāpeti paritāpeti, kusalañhi kho dhammaṃ adhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikaroti.

In this case, the second self-mortifier

ayaṃ, gāmaṇi, tapassī lūkhajīvī dvīhi ṭhānehi gārayho, ekena ṭhānena pāsaṃso.

may be criticized on two grounds, and praised on one.

katamehi dvīhi ṭhānehi gārayho?

What are the two grounds for criticism?

attānaṃ ātāpeti paritāpetīti, iminā paṭhamena ṭhānena gārayho.

They mortify and torment themselves. This is the first ground for criticism.

uttari ca manussadhammā alamariyañāṇadassanavisesaṃ na sacchikarotīti, iminā dutiyena ṭhānena gārayho.

They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism.

katamena ekena ṭhānena pāsaṃso?

What is the one ground for praise?

kusalañhi kho dhammaṃ adhigacchatīti, iminā ekena ṭhānena pāsaṃso.

They achieve a skillful quality. This is the one ground for praise.

ayaṃ, gāmaṇi, tapassī lūkhajīvī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena pāsaṃso. (2)

This self-mortifier may be criticized on these two grounds, and praised on one.

tatra, gāmaṇi, yvāyaṃ tapassī lūkhajīvī attānaṃ ātāpeti paritāpeti, kusalañca dhammaṃ adhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. ayaṃ, gāmaṇi, tapassī lūkhajīvī ekena ṭhānena gārayho, dvīhi ṭhānehi pāsaṃso.

In this case, the third self-mortifier may be criticized on one ground, and praised on two.

katamena ekena ṭhānena gārayho?

What is the one ground for criticism?

attānaṃ ātāpeti paritāpetīti, iminā ekena ṭhānena gārayho.

They mortify and torment themselves. This is the one ground for criticism.

katamehi dvīhi ṭhānehi pāsaṃso?

What are the two grounds for praise?

kusalañca dhammaṃ adhigacchatīti, iminā paṭhamena ṭhānena pāsaṃso.

They achieve a skillful quality. This is the first ground for praise.

uttari ca manussadhammā alamariyañāṇadassanavisesaṃ sacchikarotīti, iminā duttiyena thānena pāsaṃso.

They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise.

ayaṃ, gāmaṇi, tapassī lūkhajīvī iminā ekena thānena gārayho, imehi dvīhi thānehi pāsaṃso. (3)

This self-mortifier may be criticized on this one ground, and praised on two.

tisso imā, gāmaṇi, sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

There are these three kinds of wearing away that are visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves.

katamā tisso?

What three?

yaṃ ratto rāgādhikaraṇaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

A greedy person, because of greed, intends to hurt themselves, hurt others, and hurt both.

rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti.

When they've given up greed they don't have such intentions.

sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

yaṃ dutṭho dosādhikaraṇaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

A hateful person, because of hate, intends to hurt themselves, hurt others, and hurt both.

dose pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti.

When they've given up hate they don't have such intentions.

sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

yaṃ mūlho mohādhikaraṇaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both.

mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti.

When they've given up delusion they don't have such intentions.

sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

imā kho, gāmaṇi, tisso sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhī'ti.

These are the three kinds of wearing away that are visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves."

evaṃ vutte, rāsiyo gāmaṇi bhagavantaṃ etadavoca:

When he said this, Rāsiya the chief said to the Buddha,

“abhikkantaṃ, bhante ... pe ...

"Excellent, sir! Excellent! ...

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."

dvādasamaṃ.

samyutta nikāya 42
Linked Discourses 42

1. gāmaṇivagga
1. Chiefs

13. pāṭaliyasutta
13. With Pāṭaliya

ekaṃ samayaṃ bhagavā koliyesu viharati uttaraṃ nāma koliyānaṃ nigamo.
At one time the Buddha was staying in the land of the Koliyans, where they have a town called Uttara.

atha kho pāṭaliyo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho pāṭaliyo gāmaṇi bhagavantam etadavoca:

Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṃ metaṃ, bhante:
“Sir, I have heard this:

‘samaṇo gotamo māyaṃ jānātī’ti.
‘The ascetic Gotama knows magic.’

ye te, bhante, evamāhaṃsu: ‘samaṇo gotamo māyaṃ jānātī’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati?

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?

anabbhācikkhitukāmā hi mayaṃ, bhante, bhagavantam”ti.
For we don’t want to misrepresent the Blessed One.”

“ye te, gāmaṇi, evamāhaṃsu: ‘samaṇo gotamo māyaṃ jānātī’ti, vuttavādino ceva me, te na ca maṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati”ti.

“Chief, those who say this repeat what I have said, and don’t misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuke and criticism.”

“saccaṃ yeva kira, bho, mayaṃ tesam samanabrāhmaṇānaṃ na saddahāma:
“Sir, we didn’t believe that what those ascetics and brahmins said was really true.

‘samaṇo gotamo māyaṃ jānātī’ti, samaṇo khalu bho gotamo māyāvī”ti.
But it seems the ascetic Gotama is a magician!”

“yo nu kho, gāmaṇi, evaṃ vadeti: ‘ahaṃ māyaṃ jānāmī’ti, so evaṃ vadeti: ‘ahaṃ māyāvī””ti.

“Chief, does someone who says ‘I know magic’ also say ‘I am a magician’?”

“tatheva taṃ bhagavā hoti, tatheva taṃ sugata hoti”ti.
“That’s right, Blessed One! That’s right, Holy One!”

“tena hi, gāmaṇi, taññevettha paṭipucchissāmi; yathā te khameyya, tathā taṃ byākareyyāsi—

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

taṃ kiṃ maññasi, gāmaṇi,
What do you think, chief?

jānāsi tvaṃ koliyānaṃ lambacūḷake bhaṭe”ti?
Do you know the Koliyan officers with drooping headdresses?”

“jānāmahaṃ, bhante, kolyānaṃ lambacūlake bhaṭe”ti.

“I know them, sir.”

“taṃ kiṃ maññasi, gāmaṇi, kimatthiyā kolyānaṃ lambacūlakā bhaṭā”ti?

“And what’s their job?”

“ye ca, bhante, kolyānaṃ corā te ca paṭisedhetuṃ, yāni ca kolyānaṃ dūteyyāni tāni ca vahātuṃ, etadatthiyā, bhante, kolyānaṃ lambacūlakā bhaṭā”ti.

“To put a stop to bandits and to deliver messages for the Koliyans.”

“taṃ kiṃ maññasi, gāmaṇi,

“What do you think, chief?”

jānāsi tvam kolyānaṃ lambacūlake bhaṭe sīlavante vā te dussīle vā”ti?

Are the Koliyan officers with drooping headdresses moral or immoral?”

“jānāmahaṃ, bhante, kolyānaṃ lambacūlake bhaṭe dussīle pāpadhamme; ye ca loke dussīlā pāpadhammā kolyānaṃ lambacūlakā bhaṭā tesam aññatarā”ti.

“I know that they’re immoral, of bad character, sir. They are among those in the world who are immoral and of bad character.”

“yo nu kho, gāmaṇi, evaṃ vadeyya:

“Would it be right to say that

‘pāṭaliyo gāmaṇi jānāti kolyānaṃ lambacūlake bhaṭe dussīle pāpadhamme, pāṭaliyopi gāmaṇi dussīlo pāpadhammo’ti, sammā nu kho so vadamāno vadeyyā”ti?

Pāṭaliya knows the Koliyan officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character.”

“no hetam, bhante.

“No, sir.

aññe, bhante, kolyānaṃ lambacūlakā bhaṭā, aññohamasmi. aññathādhammā kolyānaṃ lambacūlakā bhaṭā, aññathādhammohamasmi”ti.

I’m quite different from the Koliyan officers with drooping headdresses, we have quite different characters.”

“tvañhi nāma, gāmaṇi, lacchasi: ‘pāṭaliyo gāmaṇi jānāti kolyānaṃ lambacūlake bhaṭe dussīle pāpadhamme, na ca pāṭaliyo gāmaṇi dussīlo pāpadhammo’ti, kasmā tathāgato na lacchati: ‘tathāgato māyaṃ jānāti, na ca tathāgato māyāvī’ti?

“So if you can know those officers of bad character while you are not of bad character, why can’t the Realized One know magic, without being a magician?”

māyañcāhaṃ, gāmaṇi, pajānāmi, māyāya ca vipākaṃ, yathāpaṭipanno ca māyāvī kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

I understand magic and its result. And I understand how magicians practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

pānātipātāñcāhaṃ, gāmaṇi, pajānāmi, pānātipātassa ca vipākaṃ, yathāpaṭipanno ca pānātipātī kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

adinnādānañcāhaṃ, gāmaṇi, pajānāmi, adinnādānassa ca vipākaṃ, yathāpaṭipanno ca adinnādāyī kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

I understand stealing ...

kāmesumicchācārañcāhaṃ, gāmaṇi, pajānāmi, kāmesumicchācārassa ca vipākaṃ, yathāpaṭipanno ca kāmesumicchācārī kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

sexual misconduct ...

musāvādañcāhaṃ, gāmaṇi, pajānāmi, musāvādassa ca vipākaṃ, yathāpaṭipanno ca musāvādī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

lying ...

pisuṇavācañcāhaṃ, gāmaṇi, pajānāmi, pisuṇavācāya ca vipākaṃ, yathāpaṭipanno ca pisuṇavāco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

divisive speech ...

pharusavācañcāhaṃ, gāmaṇi, pajānāmi, pharusavācāya ca vipākaṃ, yathāpaṭipanno ca pharusavāco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

harsh speech ...

samphappalāpañcāhaṃ, gāmaṇi, pajānāmi, samphappalāpassa ca vipākaṃ, yathāpaṭipanno ca samphappalāpī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

talking nonsense ...

abhijjhāñcāhaṃ, gāmaṇi, pajānāmi, abhijjhāya ca vipākaṃ, yathāpaṭipanno ca abhijjhālu kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

covetousness ...

byāpādapadosañcāhaṃ, gāmaṇi, pajānāmi, byāpādapadosassa ca vipākaṃ, yathāpaṭipanno ca byāpannacitto kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

ill will ...

micchādittthiñcāhaṃ, gāmaṇi, pajānāmi, micchādittthiyā ca vipākaṃ, yathāpaṭipanno ca micchādittthiko kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

wrong view and its result. And I understand how those who have wrong view practice so that when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

santi hi, gāmaṇi, eke samaṇabrāhmaṇā evaṃvādinō evaṃdittthino:

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

‘yo koci pāṇamatipāteti, sabbo so ditttheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati.

‘Everyone who kills living creatures experiences pain and sadness in the present life.

yo koci adinnaṃ ādiyati, sabbo so ditttheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati.

Everyone who steals ...

yo koci kāmesu micchā carati, sabbo so ditttheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati.

commits sexual misconduct ...

yo koci musā bhaṇati, sabbo so ditttheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati’ ti.

lies experiences pain and sadness in the present life.’

dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricārento.

But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.

tameṇaṃ evamāhaṃsu:

You might ask someone:

‘ambho, ayaṃ puriso kiṃ akāsi māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāreti’ti?

‘Mister, what did that man do?’

tamenam evamāhaṃsu:

And they’d reply:

‘ambho, ayaṃ puriso rañño paccatthikam pasayha jīvita voropesi.

‘Mister, that man attacked the king’s enemy and killed them.

tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward.

tenāyaṃ puriso māli kuṇḍalī sunhāto suvilitto kappitakesamassu, itthikāmehi rājā maññe paricāreti’ti.

That’s why he’s garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.’

dissati kho, gāmaṇi, idhekacco dalhāya rajjuyā pacchābāham gālhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghātakena siṅghātakam parinetvā, dakkhiṇena dvārena nikkhāmetvā, dakkhiṇato nagarassa sīsam chijjamāno.

And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he’s marched from street to street and from square to square to the beating of a harsh drum. Then he’s taken out the south gate and there, to the south of the city, they chop off his head.

tamenam evamāhaṃsu:

You might ask someone:

‘ambho, ayaṃ puriso kiṃ akāsi, dalhāya rajjuyā pacchābāham gālhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsam chindati’ti?

‘Mister, what did that man do?’

tamenam evamāhaṃsu:

And they’d reply:

‘ambho, ayaṃ puriso rājaverī itthim vā purisaṃ vā jīvita voropesi,

‘Mister, that man is an enemy of the king who has murdered a man or a woman.

tena naṃ rājāno gahetvā evarūpaṃ kammakāraṇaṃ kārenti’ti.

That’s why the rulers arrested him and inflicted such punishment.’

taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu te evarūpaṃ diṭṭhaṃ vā sutam vā”ti?

Have you seen or heard of such a thing?”

“diṭṭhañca no, bhante, sutañca suyyissati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

“Since this is so, the ascetics and brahmins whose view is that

‘yo koci paṇamatipātetī, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati’ti, saccaṃ vā te āhaṃsu musā vā”ti?

everyone who kills living creatures experiences pain and sadness in the present life: are they right or wrong?”

“musā, bhante”.

“They’re wrong, sir.”

“ye pana te tucchaṃ musā vilapanti, sīlavanto vā te dussilā vā”ti?

“But those who speak hollow, false nonsense: are they moral or immoral?”

“dussilā, bhante”.

“Immoral, sir.”

“ye pana te dussilā pāpadhammā micchāpaṭipannā vā te sammāpaṭipannā vā”ti?

“And are those who are immoral, of bad character practicing wrongly or rightly?”

“micchāpaṭipannā, bhante”.

“They’re practicing wrongly, sir.”

“ye pana te micchāpaṭipannā micchādiṭṭhikā vā te sammādiṭṭhikā vā”ti?

“And do those who are practicing wrongly have wrong view or right view?”

“micchādiṭṭhikā, bhante”.

“They have wrong view, sir.”

“ye pana te micchādiṭṭhikā kallaṃ nu tesu pasīdituṃ”ti?

“But is it appropriate to have confidence in those of wrong view?”

“no hetuṃ, bhante”.

“No, sir.”

“dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī ... pe ... itthikāmehi rājā maññe paricārento.

“You can see someone, garlanded and adorned ...

tameṇaṃ evamaḥamsu:

‘ambho, ayaṃ puriso kiṃ akāsi mālī kuṇḍalī ... pe ... itthikāmehi rājā maññe paricāreti’ti?

tameṇaṃ evamaḥamsu:

‘ambho, ayaṃ puriso rañño paccatthikassa pasayha ratanaṃ ahāsi.

‘Mister, that man attacked the king’s enemy and took their valuables.

tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward. ...’ ...

tenāyaṃ puriso mālī kuṇḍalī ... pe ... itthikāmehi rājā maññe paricāreti’ti.

dissati kho, gāmaṇi, idhekacco dalhāya rajjuyā ... pe ... dakkhiṇato nagarassa sīsaṃ chijjamāno tameṇaṃ evamaḥamsu:

And you can see someone else, his arms tied tightly behind his back ...

‘ambho, ayaṃ puriso kiṃ akāsi dalhāya rajjuyā ... pe ... dakkhiṇato nagarassa sīsaṃ chindati’ti?

tameṇaṃ evamaḥamsu:

‘ambho, ayaṃ puriso gāmā vā araṇṇā vā adinnaṃ theyyasaṅkhātāṃ ādiyi.

‘Mister, that man took something from a village or wilderness, with the intention to commit theft.

tena naṃ rājāno gahetvā evarūpaṃ kammakāraṇaṃ kārentī’ti.

That’s why the rulers arrested him and inflicted such punishment.’

taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu te evarūpaṃ diṭṭhaṃ vā sutāṃ vā”ti?

Have you seen or heard of such a thing?”

“diṭṭhaṃ no, bhante, sutāṃ suyyissati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Since this is so, the ascetics and brahmins whose view is that

‘yo koci adinnaṃ ādiyati, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati’ ti, saccaṃ vā te āhaṃsu musā vāti ... pe ...

everyone who steals experiences pain and sadness in the present life: are they right or wrong?

...

kallaṃ nu tesu pasādituṃ” ti?

Is it appropriate to have confidence in them?”

“no hetuṃ, bhante”. (2)

“No, sir.”

“dissati kho pana, gāmaṇi, idhekacco māli kuṇḍalī ... pe ... itthikāmehi rājā maññe paricārento.

“You can see someone, garlanded and adorned ...

tameṇaṃ evamāhaṃsu:

-

‘ambho, ayaṃ puriso kiṃ akāsi māli kuṇḍalī ... pe ... itthikāmehi rājā maññe paricāreti’ ti?

-

tameṇaṃ evamāhaṃsu:

-

‘ambho, ayaṃ puriso rañño paccatthikassa dāresu cārittaṃ āpajji.

‘Mister, that man had sexual relations with the wives of an enemy king.

tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward. ...’ ...

tenēyaṃ puriso māli kuṇḍalī ... pe ... itthikāmehi rājā maññe paricāreti’ ti.

-

dissati kho, gāmaṇi, idhekacco daḥhāya rajjuyā ... pe ... dakkhiṇato nagarassa sīsaṃ chijjamaṇo.

And you can see someone else, his arms tied tightly behind his back ...

tameṇaṃ evamāhaṃsu:

-

‘ambho, ayaṃ puriso kiṃ akāsi daḥhāya rajjuyā ... pe ... dakkhiṇato nagarassa sīsaṃ chindati’ ti?

-

tameṇaṃ evamāhaṃsu:

-

‘ambho, ayaṃ puriso kulitthīsu kulakumārīsu cārittaṃ āpajji,

‘Mister, that man had sexual relations with the women and maidens of good families.

tena naṃ rājāno gahetvā evarūpaṃ kammakāraṇaṃ kārentī’ ti.

That’s why the rulers arrested him and inflicted such punishment.’

taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu te evarūpaṃ diṭṭhaṃ vā sutuṃ vā” ti?

Have you seen or heard of such a thing?”

“diṭṭhaṃ no, bhante, sutuṃ suyyissati cā” ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Since this is so, the ascetics and brahmins whose view is that

‘yo koci kāmesu micchā carati, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayati’ti, saccaṃ vā te āhaṃsu musā vāti ... pe ...

everyone who commits sexual misconduct experiences pain and sadness in the present life: are they right or wrong? ...

kallaṃ nu tesu pasādituṃ”ti?

Is it appropriate to have confidence in them?”

“no hetam, bhante”. (3)

“No, sir.”

“dissati kho pana, gāmaṇi, idhekacco māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricārento.

“And you can see someone, garlanded and adorned ...

tameṇaṃ evamaḥaṃsu:

‘ambho, ayaṃ puriso kiṃ akāsi māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāreti’ti?

tameṇaṃ evamaḥaṃsu:

‘ambho, ayaṃ puriso rājānaṃ musāvādena hāsesi.

‘Mister, that man amused the king with lies.

tassa rājā attamano abhihāramadāsi.

The king was delighted and gave him this reward. ...’ ...

tenāyaṃ puriso māli kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāreti’ti.

dissati kho, gāmaṇi, idhekacco dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chijjamāno.

And you can see someone else, his arms tied tightly behind his back ...

tameṇaṃ evamaḥaṃsu:

‘ambho, ayaṃ puriso kiṃ akāsi dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā, dakkhiṇena dvārena nikkhāmetvā, dakkhiṇato nagarassa sīsaṃ chindati’ti?

tameṇaṃ evamaḥaṃsu:

‘ambho, ayaṃ puriso gahapatissa vā gahapatiputtassa vā musāvādena atthaṃ bhañji,

‘Mister, that man has ruined a householder or householder’s child by lying.

tena naṃ rājāno gahetvā evarūpaṃ kammakāraṇaṃ kārenti’ti.

That’s why the rulers arrested him and inflicted such punishment.’

taṃ kiṃ maññasi, gāmaṇi,

What do you think, chief?

api nu te evarūpaṃ diṭṭhaṃ vā sutam vā”ti?

Have you seen or heard of such a thing?”

“ditthañca no, bhante, sutañca suyyissati cā”ti.

“Sir, we have seen it and heard of it, and we will hear of it again.”

“tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Since this is so, the ascetics and brahmins whose view is that

‘yo koci musā bhaṇati, sabbo so diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedayaṭi’ ti, saccaṃ vā te āhaṃsu musā vā” ti?

everyone who lies experiences pain and sadness in the present life: are they right or wrong?”

“musā, bhante”.

“They’re wrong, sir.”

“ye pana te tucchaṃ musā vilapanti sīlavanto vā te dussilā vā” ti?

“But those who speak hollow, false nonsense: are they moral or immoral?”

“dussilā, bhante”.

“Immoral, sir.”

“ye pana te dussilā pāpadhammā micchāpaṭiṭṭhā vā te sammāpaṭiṭṭhā vā” ti?

“And are those who are immoral, of bad character practicing wrongly or rightly?”

“micchāpaṭiṭṭhā, bhante”.

“They’re practicing wrongly, sir.”

“ye pana te micchāpaṭiṭṭhā micchādiṭṭhikā vā te sammādiṭṭhikā vā” ti?

“And do those who are practicing wrongly have wrong view or right view?”

“micchādiṭṭhikā, bhante”.

“They have wrong view, sir.”

“ye pana te micchādiṭṭhikā kallaṃ nu tesu pasādituṃ” ti?

“But is it appropriate to have confidence in those of wrong view?”

“no hetuṃ, bhante”. (4)

“No, sir.”

“acchariyaṃ, bhante, abbhutaṃ, bhante.

It’s incredible, sir, it’s amazing!

atthi me, bhante, āvasathāgāraṃ.

I have a guest house,

tattha atthi mañcakāni, atthi āsanāni, atthi udakamaṇiko, atthi telappadīpo.

where there are cots, seats, water pots, and oil lamps.

tattha yo samaṇo vā brāhmaṇo vā vasaṃ upeti, tenāhaṃ yathāsatti yathābalaṃ saṃvibhajāmi.

Whenever an ascetic or brahmin comes to stay, I share what I have as best I can.

bhūtapubbam, bhante, cattāro satthāro nānādiṭṭhikā nānākhantikā nānārucikā, tasmim āvasathāgāre vasaṃ upagacchum.

Once it so happened, sir, that four teachers of different views and opinions came to stay at my guest house.

eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had this doctrine and view:

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭānam kammānam phalaṃ vipāko. natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭiṭṭhā ye imaṇca lokaṃ paraṇca lokaṃ 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.’

eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had this doctrine and view:

‘atthi dinnaṃ, atthi yiṭṭhaṃ, atthi huttaṃ, atthi sukataḍḍakkaṭṭhaṃ kammaṇaṃ phalaṃ vipāka, atthi āyaṃ loka, atthi paro loka, atthi mātā, atthi pitā, atthi satta opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpatipannā, ye imaṇa lokam paraṇa 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.’

eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had 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.

‘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.

khurapariyantaṇa cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuññaṃ 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 pācāpento, 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 puññaṇsa 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 merit.

dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṇsa āgamo’ ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

eko satthā evaṃvādī evaṃdiṭṭhi:

One teacher had 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 karīyati pāpaṃ.

‘A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

khurapariyantaṇa 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 pācāpento, 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 puññaṇsa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit.

dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo’ti.
In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.’

tassa mayhaṃ, bhante, ahudeva kaṅkhā, ahu vicikicchā:
I had doubt and uncertainty about that:

‘kosu nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccam āha, ko musā’”ti?
‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’”

“alañhi te, gāmaṇi, kaṅkhituṃ, alaṃ vicikicchituṃ.
“Chief, no wonder you’re doubting and uncertain.

kaṅkhaṇīye ca pana te thāne vicikicchā uppannā”ti.
Doubt has come up in you about an uncertain matter.”

“evaṃ pasannoḥaṃ, bhante, bhagavati. pahoti me bhagavā tathā dhammaṃ desetuṃ yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan”ti.
“I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

“atthi, gāmaṇi, dhammasamādhī.
“Chief, there is immersion based on understanding of principle.

tatra ce tvaṃ cittasamādhim paṭilabheyyāsi. evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.
If you gain such mental immersion, you can give up that cause of uncertainty.

katamo ca, gāmaṇi, dhammasamādhī?
And what is immersion based on understanding of principle?

idha, gāmaṇi, ariyasāvako pānātipātā pahāya pānātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, piṣuṇaṃ vācam pahāya piṣuṇāya vācāya paṭivirato hoti, pharusam vācam pahāya pharusāya vācāya paṭivirato hoti, samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, abhijjhaṃ pahāya anabhijjhālu hoti, byāpādapadosaṃ pahāya abyāpannacitto hoti, micchādittṭhiṃ pahāya sammādittṭhiko hoti.

It’s when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, talking nonsense, covetousness, ill will, and wrong view.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno paṭissato 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 abyāpajjena pharitvā viharati.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

so iti paṭisañcikkhati:
They reflect thus:

‘yvyāyaṃ satthā evaṃvādi evaṃdittṭhi:
‘That teacher who had this doctrine and view:

“natthi dinnam, natthi yitthaṃ, natthi hutam, natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā, sammaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ 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.”

sace tassa bhoto satthuno saccam vacanam, apannakatāya mayham, yvāham na kiñci byābādhemi tasam vā thāvaram vā?

If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail.

ubhayamettha kataggāho, yam camhi kāyena samvuto vācāya samvuto manasā samvuto, yañca kāyassa bhedā param maraṇā sugatim saggaṃ lokam upapajjissāmi^{ti}.

I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

tassa pāmojjam jāyati.

Joy springs up in them.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukham vedayati.

When the body is tranquil, they feel bliss.

sukhino cittam samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

ayaṃ kho, gāmaṇi, dhammasamādhī.

This is that immersion based on understanding of principle.

tatra ce tvam cittasamādhim paṭilabheyyāsi, evaṃ tvam imaṃ kaṅkhādhammaṃ pajaheyyāsi.

If you gain such mental immersion, you can give up that state of uncertainty.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

so iti paṭisañcikkhati:

They reflect thus:

‘yvāyam satthā evaṃvādī evaṃdiṭṭhi:

‘That teacher who had this doctrine and view:

“atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkatāṇam 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.”

sace tassa bhoto satthuno saccam vacanam, apannakatāya mayham, yvāham na kiñci byābādhemi tasam vā thāvaram vā?

If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail.

ubhayamettha kataggāho, yam camhi kāyena samvuto vācāya samvuto manasā samvuto, yañca kāyassa bhedā param maraṇā sugatim saggaṃ lokam upapajjissāmi^{ti}.

I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

tassa pāmojjaṃ jāyati.

Joy springs up in them.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pīṭimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

ayaṃ kho, gāmaṇi, dhammasamādhī.

This is that immersion based on understanding of principle.

tatra ce tvaṃ cittasamādhim paṭilabheyyāsi, evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

If you gain such mental immersion, you can give up that state of uncertainty.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tīriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

so iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃditthi:

That teacher who had 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, paradāraṃ gacchato, musā bhaṇato, karoto na karīyati pāpaṃ.

“Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

khurapariyantena 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.

dakkhinaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, 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.”

sace tassa bhoto satthuno saccaṃ vacanaṃ, apanṇakatāya mayhaṃ, yvāhaṃ na kiñci byābādhemi tasaṃ vā thāvaraṃ vā?

If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail.

ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto, yañca kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmi'ti.

I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

tassa pāmojjaṃ jāyati.

Joy springs up in them.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

ayaṃ kho, gāmaṇi, dhammasamādhī

This is that immersion based on understanding of principle.

tatra ce tvaṃ cittasamādhim paṭilabheyyāsi, evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

If you gain such mental immersion, you can give up that state of uncertainty.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

so iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

‘That teacher who had 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, paraḍāraṃ gacchato, musā bhanato, karoto karīyati pāpaṃ.

‘A bad deed is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed 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 pāne ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, 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.

uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṣa 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 puññaṣa āgamo”ti.

In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.”

sace tassa bhoto satthuno saccam vacanaṃ, apanṇakatāya mayhaṃ, yvāhaṃ na kiñci byābādhemi tasmaṃ vā thāvaram vā?

If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail.

ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto, yañca kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmi”ti.

I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.’

tassa pāmojjaṃ jāyati.

Joy springs up in them.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

ayaṃ kho, gāmaṇi, dhammasamādhī.

This is that immersion based on understanding of principle.

tatra ce tvam cittasamādhim paṭilabheyyāsi, evaṃ tvam imaṃ kaṅkhādhammaṃ pajaheyyāsi.

If you gain such mental immersion, you can give up that state of uncertainty.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno patissato karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati ... pe ...

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati ... pe

rejoicing ...

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno patissato upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

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 iti paṭisañcikkhati:

‘yvyāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

“natthi dinnam, natthi yittham, natthi hutam natthi sukata dukkaṭānaṃ kammānaṃ phalam vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpatipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedenti”ti.

sace tassa bhoto satthuno saccam vacanam, apannakatāya mayham, yvāham na kiñci
byābādhemi tasam vā thāvaram vā?

ubhayamettha kaṭaggāho, yaṃ camhi kāyena samvuto vācāya samvuto manasā
samvuto, yañca kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokam
upāpajjissāmī'ti.

tassa pāmojjaṃ jāyati.

pamuditassa pīti jāyati.

pīṭimanassa kāyo passambhati.

passaddhakāyo sukham vedayati.

sukhino cittaṃ samādhīyati.

ayaṃ kho, gāmaṇi, dhammasamādhī.

tatra ce tvam cittasamādhim paṭilabheyyāsi, evaṃ tvam imaṃ kaṅkhādhammaṃ
pajaheyyāsi.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho
sampajāno patissato upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharāti, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi
sabbattatāya sabbāvaṇṇaṃ lokam upekkhāsahagatena cetasā vipulena mahaggatena
appamaṇena averena abyāpajjena pharitvā viharāti.

so iti paṭisañcikkhati:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

“atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukatadukkatānaṃ kammānaṃ
phalam vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā atthi sattā
opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca
lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedenti’ti.

sace tassa bhoto satthuno saccam vacanam, apannakatāya mayham, yvāham na kiñci
byābādhemi tasam vā thāvaram vā?

ubhayamettha kaṭaggāho, yaṃ camhi kāyena samvuto vācāya samvuto manasā
samvuto, yañca kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokam
upāpajjissāmī'ti.

tassa pāmojjaṃ jāyati.

pamuditassa pīti jāyati.

pīṭimanassa kāyo passambhati.

passaddhakāyo sukham vedayati.

sukhino cittaṃ samādhīyati.

ayaṃ kho, gāmaṇi, dhammasamādhī.

tatra ce tvaṃ cittasamādhim paṭilabheyyāsi, evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno paṭissato upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

so iti paṭisañcikkhati:

‘yvāyaṃ satthā evaṃvādī evaṃdiṭṭhi:

“karoto kārāyato, chedato 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 paṇaṃ.

khurapariyantena cepi cakkena yo imissā pathaviyā paṇe ekaṃ maṃsakhalāṃ ekaṃ maṃsapuññaṃ kareyya, natthi tattonidānaṃ pāpaṃ, natthi pāpassa āgamo.

dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tattonidānaṃ pāpaṃ, natthi pāpassa āgamo.

uttaraṇcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, natthi tattonidānaṃ puññaṃ, natthi puññaṃssa āgamo.

dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo”ti.

sace tassa bhoto satthuno saccaṃ vacanaṃ, apanṇakatāya mayhaṃ, yvāhaṃ na kiñci byābādhemi tasmaṃ vā thāvaraṃ vā?

ubhayamettha kaṭaggāho, yaṃ camhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissāmi”ti.

tassa pāmojjaṃ jāyati.

pamuditassa pīti jāyati.

pītimanassa kāyo passambhati.

passaddhakāyo sukhaṃ vedayati.

sukhino cittaṃ samādhīyati.

ayaṃ kho, gāmaṇi, dhammasamādhī.

tatra ce tvam cittasamādhim paṭilabheyyāsi, evaṃ tvam imaṃ kaṅkhādhammaṃ pajaheyyāsi.

sa kho so, gāmaṇi, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno paṭissato upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamañena averena abyāpajjena pharitvā viharati.

so iti paṭisañcikkhati:

They reflect thus:

‘yvāyaṃ satthā evaṃvādī evaṃditthi:

“karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ ādiyato, sandhim chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto karīyati pāpaṃ.

khurapariyantena cepi cakkena yo imissā pathaviyā paṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuññaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

dakkhinañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññassa āgamo.

dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo”ti.

sace tassa bhoto satthuno saccam vacanaṃ, apanṇakatāya mayhaṃ, yvāhaṃ na kiñci byābādhehi tasam vā thāvaraṃ vā?

‘If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

ubhayamettha kataggāho, yaṃ camhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto, yañca kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokam upapajjissāmī”ti.

I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

tassa pāmojjaṃ jāyati.

Joy springs up in them.

pamuditassa pīti jāyati.

Being joyful, rapture springs up.

pītimanassa kāyo passambhati.

When the mind is full of rapture, the body becomes tranquil.

passaddhakāyo sukhaṃ vedayati.

When the body is tranquil, they feel bliss.

sukhino cittaṃ samādhīyati.

And when blissful, the mind becomes immersed in samādhi.

ayaṃ kho, gāmaṇi, dhammasamādhi.

This is that immersion based on understanding of principle.

tatra ce tvam cittasamādhim paṭilabheyyāsi, evaṃ tvam imaṃ kaṅkhādhammaṃ pajaheyyāsi”ti.

If you gain such mental immersion, you can give up that state of uncertainty.”

evaṃ vutte, pāṭaliyo gāmaṇi bhagavantam etadavoca:

When he said this, Pāṭaliya the chief said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ...

“Excellent, sir! Excellent! ...

ajjatangge pāṇupetaṃ saraṇaṃ gatan”ti.

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

terasamaṃ.

gāmaṇivaggo paṭhamo.

caṇḍo puṭo yodhājīvo,

hatthasso asibandhako;

desanā saṅkhakulaṃ maṇicūḷaṃ,

bhadrarāsiyapāṭalīti.

gāmaṇisaṃyuttaṃ samattaṃ.

The Linked Discourses on chiefs are complete.