

Majjhima Nikāya 21

Middle Discourses 21

Kakacūpamasutta

The Simile of the Saw

Evam me sutam—

So I have heard.

ekam samayam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena āyasmā molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ samsaṭṭho viharati.

Now at that time, Venerable Phagguna of the Top-Knot was mixing too closely together with the nuns.

Evam samsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati—

So much so that

sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tasmaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti.

if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings.

Sace pana koci bhikkhu tasmaṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings.

Evam samsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati.

That's how much Phagguna of the Top-Knot was mixing too closely together with the nuns.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

“āyasmā, bhante, molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ samsaṭṭho viharati.

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Evam samsaṭṭho, bhante, āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati—

sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tasmaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti.

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Sace pana koci bhikkhu tasmaṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

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Evam samsaṭṭho, bhante, āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati”ti.

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Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena molīyaphaggunaṃ bhikkhuṃ āmantehi:

“Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that

‘satthā taṃ, āvuso phagguṇa, āmanteti’”ti.
the teacher summons him.

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā moliyaphagguṇo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ moliyaphagguṇaṃ etadavoca:
“Yes, sir,” that monk replied. He went to Phagguṇa of the Top-Knot and said to him,

“satthā taṃ, āvuso phagguṇa, āmanteti’”ti.
“Reverend Phagguṇa, the teacher summons you.”

“Evaṃāvuso”ti kho āyasmā moliyaphagguṇo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ moliyaphagguṇaṃ bhagavā etadavoca:
“Yes, reverend,” Phagguṇa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Saccaṃ kira tvāṃ, phagguṇa, bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharasi?”
“Is it really true, Phagguṇa, that you’ve been mixing overly closely together with the nuns?”

Evaṃ saṃsaṭṭho kira tvāṃ, phagguṇa, bhikkhunīhi saddhiṃ viharasi—
So much so that

sace koci bhikkhu tuyhaṃ sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tena tvāṃ kupito anattamaṇo adhikaraṇampi karosi.
if any mendicant criticizes those nuns in your presence, you get angry and upset, and even instigate disciplinary proceedings?

Sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā tuyhaṃ avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamaṇā adhikaraṇampi karonti.
And if any mendicant criticizes you in those nuns’ presence, they get angry and upset, and even instigate disciplinary proceedings?

Evaṃ saṃsaṭṭho kira tvāṃ, phagguṇa, bhikkhunīhi saddhiṃ viharasī”ti?
Is that how much you’re mixing overly closely together with the nuns?”

“Evaṃ, bhante”ti.
“Yes, sir.”

“Nanu tvāṃ, phagguṇa, kulaputto saddhā agārasmā anagāriyaṃ pabbajito”ti?
“Phagguṇa, are you not a gentleman who has gone forth from the lay life to homelessness?”

“Evaṃ, bhante”ti.
“Yes, sir.”

“Na kho te etaṃ, phagguṇa, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ pabbajitassa, yaṃ tvāṃ bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho vihareyyāsi.
“As such, it’s not appropriate for you to mix so closely with the nuns.

Tasmātiha, phagguṇa, tava cepi koci sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāseyya, tatrāpi tvāṃ, phagguṇa, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.
So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phagguṇa, evaṃ sikkhitabbaṃ:
If that happens, you should train like this:

‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.
‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phagguṇa, sikkhitabbaṃ.
That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci sammukhā tāsāṃ bhikkhunīnaṃ pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya. Tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbāṃ

If that happens, you should train like this:

‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbāṃ.

That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci sammukhā avaṇṇaṃ bhāseyya, tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So if anyone criticizes you in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbāṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbāṃ.

That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya, tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So Phaggunā, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbāṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbāṃ”ti.

That’s how you should train.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“ārādhayimṣu vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ.

“Mendicants, I used to be satisfied with the mendicants.

Idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ—

Once, I addressed them:

ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi.

‘I eat my food in one sitting per day.

Ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābhādhatañca sañjānāmi appātaṇkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably.

Etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha.

You too should eat your food in one sitting per day.

Ekāsanabhojanam kho, bhikkhave, tumhepi bhuñjamānā appābādhaṭṭaṇa sañjānissatha appātaṇkataṇa lahuṭṭhāṇa balaṇa phāsuvihāraṇcāti.

Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.'

Na me, bhikkhave, tesu bhikkhūsu anusāsani karaṇīyā ahoṣi;

I didn't have to keep on instructing those mendicants;

satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

I just had to prompt their mindfulness.

Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapato.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

Tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā, vāmena hatthena rasmiyo gahetvā, dakkhiṇena hatthena patodaṃ gahetvā, yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi.

Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

Evameva kho, bhikkhave, na me tesu bhikkhūsu anusāsani karaṇīyā ahoṣi,

In the same way, I didn't have to keep on instructing those mendicants;

satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

I just had to prompt their mindfulness.

Tasmātiha, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.

So, mendicants, give up what's unskillful and devote yourselves to skillful qualities.

Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatha.

In this way you'll achieve growth, improvement, and maturity in this teaching and training.

Seyyathāpi, bhikkhave, gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ.

Suppose that not far from a town or village there was a large grove of sal trees

Taṇcassa eḷaṇdehi sañchannaṃ.

that was choked with castor-oil weeds.

Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo.

Then along comes a person who wants to help protect and nurture that grove.

So yā tā sālalaṭṭhiyo kuṭilā oḷapaharaṇiyo tā chetvā bahiddhā nīhareyya, antovanaṃ suvisodhitaṃ visodheyya.

They'd cut down the crooked sal saplings that were robbing the sap, and throw them out.

They'd clean up the interior of the grove,

Yā pana tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya.

and properly care for the straight, well-formed sal saplings.

Evañhetam, bhikkhave, sālavanaṃ aparena samayena vuddhiṃ virūlhiṃ vepullaṃ āpajjeyya.

In this way, in due course, that sal grove would grow, increase, and mature.

Evameva kho, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.

In the same way, mendicants, give up what's unskillful and devote yourselves to skillful qualities.

Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatha.

In this way you'll achieve growth, improvement, and maturity in this teaching and training.

Bhūtapubbaṃ, bhikkhave, imissāyeva sāvattiyā vedehikā nāma gahapatāni ahoṣi.

Once upon a time, mendicants, right here in Sāvattī there was a housewife named Vedehikā.

Vedehikāya, bhikkhave, gahapatāniyā evaṃ kalyāṇo kittisaddo abbhuggato:
She had this good reputation:

‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’ti.

‘The housewife Vedehikā is sweet, even-tempered, and calm.’

Vedehikāya kho pana, bhikkhave, gahapatāniyā kālī nāma dāsī ahosi dakkhā analasā susaṃvihitakammantā.

Now, Vedehikā had a bonded maid named Kālī who was skilled, tireless, and well-organized in her work.

Atha kho, bhikkhave, kāliyā dāsiyā etadahosi:
Then Kālī thought,

‘mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato:
‘My mistress has a good reputation as being

“soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī”ti.
sweet, even-tempered, and calm.

Kim nu kho me ayyā santaṃyeva nu kho ajjhataṃ kopam na pātukaroti udāhu asantaṃ
But does she actually have anger in her and just not show it? Or does she have no anger?

udāhu mayhamevete kammantā susaṃvihitā yena me ayyā santaṃyeva ajjhataṃ kopam na pātukaroti, no asantaṃ?
Or is it just because my work is well-organized that she doesn’t show anger, even though she still has it inside?

Yannūnāhaṃ ayyaṃ vīmaṃseyyaṇ’ti.
Why don’t I test my mistress?’

Atha kho, bhikkhave, kālī dāsī divā utṭhāsī.
So Kālī got up during the day.

Atha kho, bhikkhave, vedehikā gahapatānī kāliṃ dāsiṃ etadavoca:
Vedehikā said to her,

‘he je kālī’ti.
‘What the hell, Kālī!’

‘Kim, ayye’ti?
‘What is it, madam?’

‘Kim, je, divā utṭhāsī’ti?
‘You’re getting up in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.
‘Nothing, madam.’

‘No vata re kiñci, pāpi dāsi, divā utṭhāsī’ti kupitā anattamanā bhākuṭiṃ akāsi.
‘Nothing’s up, you bad girl, but you get up in the day!’ Angry and upset, she scowled.

Atha kho, bhikkhave, kāliyā dāsiyā etadahosi:
Then Kālī thought,

‘santaṃyeva kho me ayyā ajjhataṃ kopam na pātukaroti, no asantaṃ;
‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger.

mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhataṃ kopam na pātukaroti, no asantaṃ.
It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside.

Yannūnāhaṃ bhiyyoso mattāya ayyaṃ vīmaṃseyyaṇ’ti.
Why don’t I test my mistress further?’

Atha kho, bhikkhave, kālī dāsī divātaraṃyeva uṭṭhāsi.

So Kālī got up later in the day.

Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca:

Vedehikā said to her,

‘he je kālī’ti.

‘What the hell, Kālī!’

‘Kim, ayye’ti?

‘What is it, madam?’

‘Kim, je, divātaraṃ uṭṭhāsī’ti?

‘You’re getting up later in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.

‘Nothing, madam.’

‘No vata re kiñci, pāpi dāsi, divātaraṃ uṭṭhāsī’ti kupitā anattamanā
anattamanavācam nicchāresi.

‘Nothing’s up, you bad girl, but you get up later in the day!’ Angry and upset, she blurted out angry words.

Atha kho, bhikkhave, kālīyā dāsiyā etadahosi:

Then Kālī thought,

‘santaṃyeva kho me ayyā ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ.

‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger.

Mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhattaṃ kopaṃ
na pātukaroti, no asantaṃ.

It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside.

Yannūnāhaṃ bhiyyoso mattāya ayyaṃ vīmaṃseyyan’ti.

Why don’t I test my mistress further?’

Atha kho, bhikkhave, kālī dāsī divātaraṃyeva uṭṭhāsi.

So Kālī got up even later in the day.

Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca:

Vedehikā said to her,

‘he je kālī’ti.

‘What the hell, Kālī!’

‘Kim, ayye’ti?

‘What is it, madam?’

‘Kim, je, divā uṭṭhāsī’ti?

‘You’re getting up even later in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.

‘Nothing, madam.’

‘No vata re kiñci, pāpi dāsi, divā uṭṭhāsī’ti kupitā anattamanā aggaḷasūciṃ gahetvā
sīse pahāraṃ adāsī, sīsaṃ vobhindi.

‘Nothing’s up, you bad girl, but you get up even later in the day!’ Angry and upset, she grabbed a rolling-pin and hit Kālī on the head, cracking it open.

Atha kho, bhikkhave, kālī dāsī bhinnena sīsenā lohitenā galantena paṭivissakānaṃ
ujjhāpesi:

Then Kālī, with blood pouring from her cracked skull, denounced her mistress to the neighbors,

‘passathayye, soratāya kammaṃ;

‘See, ladies, what the sweet one did!’

passathayye, nivātāya kammaṃ, passathayye, upasantāya kammaṃ.

See what the even-tempered one did! See what the calm one did!’

Kathañhi nāma ekadāsikāya divā utthāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ vobhindissatī'ti.

How on earth can she grab a rolling-pin and hit her only maid on the head, cracking it open, just for getting up late?

Atha kho, bhikkhave, vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggacchi:

Then after some time the housewife Vedehikā got this bad reputation:

‘caṇḍī vedehikā gahapatānī, anivātā vedehikā gahapatānī, anupasantā vedehikā gahapatānī’ti.

‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

Evameva kho, bhikkhave, idhekacco bhikkhu tāvadeva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti.

In the same way, a mendicant may be the sweetest of the sweet, the most even-tempered of the even-tempered, the calmest of the calm, so long as they don’t encounter any disagreeable criticism.

Yato ca, bhikkhave, bhikkhuṃ amanāpā vacanapathā phusanti, atha bhikkhu ‘sorato’ti veditabbo, ‘nivāto’ti veditabbo, ‘upasanto’ti veditabbo.

But it’s when they encounter disagreeable criticism that you’ll know whether they’re really sweet, even-tempered, and calm.

Nāhaṃ taṃ, bhikkhave, bhikkhuṃ ‘suvaco’ti vadāmi yo cīvarapiṇḍapātasenāsanaḡilānappaccayabhesajjaparikkhārahetu suvaco hoti, sovacassataṃ āpajjati.

I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, alms-food, lodgings, and medicines and supplies for the sick.

Taṃ kissa hetu?

Why is that?

Tañhi so, bhikkhave, bhikkhu cīvarapiṇḍapātasenāsanaḡilānappaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti, na sovacassataṃ āpajjati.

Because when they don’t get robes, alms-food, lodgings, and medicines and supplies for the sick, they’re no longer easy to admonish.

Yo ca kho, bhikkhave, bhikkhu dhammaṃyeva sakkaronto, dhammaṃ garuṃ karonto, dhammaṃ mānento, dhammaṃ pūjento, dhammaṃ apacāyamāno suvaco hoti, sovacassataṃ āpajjati, tamahaṃ ‘suvaco’ti vadāmi.

But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they’re easy to admonish.

Tasmātiha, bhikkhave, ‘dhammaṃyeva sakkarontā, dhammaṃ garuṃ karontā, dhammaṃ mānontā, dhammaṃ pūjontā, dhammaṃ apacāyamānā suvacā bhavissāma, sovacassataṃ āpajjissāma’ti.

So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Pañcime, bhikkhave, vacanapathā yehi vo pare vadamānā vadeyyuṃ—

Mendicants, there are these five ways in which others might criticize you.

kālena vā akālena vā;

Their speech may be timely or untimely,

bhūtena vā abhūtena vā;

true or false,

saṇhena vā pharusena vā;

gentle or harsh,

atthasaṃhitena vā anatthasaṃhitena vā;
beneficial or harmful,

mettacittā vā dosantarā vā.
from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā;
When others criticize you, they may do so in any of these ways.

bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:
If that happens, you should train like this:

‘na ceva no cittaṃ viparinataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma,
hitānukampī ca viharissāma mettacittā, na dosantarā.
*‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of
compassion, with a heart of love and no secret hate.*

Taṃca puggalaṃ mettāsaṃhagatena cetasā pharitvā viharissāma, tadārammaṇaṃ
sabbāvaṇṇaṃ lokaṃ mettāsaṃhagatena cittaṃ vipulena mahaggatena appamāṇena
averena abyābajjhena pharitvā viharissāma’ti.
*We will meditate spreading a heart of love to that person. And with them as a basis, we will
meditate spreading a heart full of love to everyone in the world—abundant, expansive,
limitless, free of enmity and ill will.’*

Evañhi vo, bhikkhave, sikkhitabbaṃ.
That’s how you should train.

Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapitaṃ ādāya.
Suppose a person was to come along carrying a spade and basket

So evaṃ vadeyya:
and say,

‘ahaṃ imaṃ mahāpathaviṃ apathaviṃ karissāmi’ti.
‘I shall make this great earth be without earth!’

So tatra tatra vikkhaṇeyya, tatra tatra vikkireyya, tatra tatra oṭṭhubheyya, tatra tatra
omutteyya:
And they’d dig all over, scatter all over, spit all over, and urinate all over, saying,

‘apathavī bhavasī, apathavī bhavasī’ti.
‘Be without earth! Be without earth!’

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

api nu so puriso imaṃ mahāpathaviṃ apathaviṃ kareyyā’ti?
Could that person make this great earth be without earth?’

“No hetam, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Ayañhi, bhante, mahāpathavī gambhīrā appameyyā.
Because this great earth is deep and limitless.

Sā na sukarā apathavī kātum;
It's not easy to make it be without earth.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum—
“In the same way, there are these five ways in which others might criticize you.

kālena vā akālena vā;
Their speech may be timely or untimely,

bhūtena vā abhūtena vā;
true or false,

saṇhena vā pharusena vā;
gentle or harsh,

atthasaṃhitena vā anatthasaṃhitena vā;
beneficial or harmful,

mettacittā vā dosantarā vā.
from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā;
When others criticize you, they may do so in any of these ways.

bhūtena vā bhikkhave, pare vadamānā vadeyyum abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyum anatthasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:
If that happens, you should train like this:

‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.
‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃca sabbāvaṇṭaṃ lokaṃ pathavisamena cetasā vipulena mahaggaṭṭhena appamāṇena averena abyābajjhena pharitvā viharissāmā”ti.
We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.
That’s how you should train.

Seyyathāpi, bhikkhave, puriso āgaccheyya lākhaṃ vā haliddiṃ vā nīlaṃ vā mañjitthaṃ vā ādāya.
Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder,

So evaṃ vadeyya:
and say,

‘ahaṃ imasmiṃ ākāse rūpaṃ likhissāmi, rūpapatubhāvaṃ karissāmi”ti.
‘I shall draw pictures on the sky, making pictures appear there.’

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

api nu so puriso imasmiṃ ākāse rūpaṃ likheyya, rūpapātubhāvaṃ kareyyā”ti?
Could that person draw pictures on the sky?”

“No hetuṃ, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Ayañhi, bhante, ākāso arūpī anidassano.
Because the sky is formless and invisible.

Tattha na sukaraṃ rūpaṃ likhituṃ, rūpapātubhāvaṃ kātuṃ;
It's not easy to draw pictures there.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ
kālena vā akālena vā ... pe ...
“In the same way, there are these five ways in which others might criticize you ...

tadārammaṇaṃ sabbāvantam lokam ākāsasamena cetasā vipulena mahaggatena
appamāṇena averena abyābajjhena pharitvā viharissāmā”ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Seyyathāpi, bhikkhave, puriso āgaccheyya ādittam tiṇukkam ādāya.
Suppose a person was to come along carrying a blazing grass torch,

So evaṃ vadeyya:
and say,

‘ahaṃ imāya ādittāya tiṇukkāya gaṅgam nadim santāpessāmi samparitāpessāmī”ti.
‘I shall burn and scorch the river Ganges with this blazing grass torch.’

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

api nu so puriso ādittāya tiṇukkāya gaṅgam nadim santāpeyya samparitāpeyyā”ti?
Could that person burn and scorch the river Ganges with a blazing grass torch?”

“No hetuṃ, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Gaṅgā hi, bhante, nadī gambhīrā appameyyā.
Because the river Ganges is deep and limitless.

Sā na sukarā ādittāya tiṇukkāya santāpetuṃ samparitāpetuṃ;
It's not easy to burn and scorch it with a blazing grass torch.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ
kālena vā akālena vā ... pe ...
“In the same way, there are these five ways in which others might criticize you ...

tadārammaṇaṇca sabbāvantam lokam gaṅgāsamena cetasā vipulena mahaggaṭṭena
appamāṇena averena abyābajjhena pharitvā viharissāmā'ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Seyyathāpi, bhikkhave, bilārabhastā madditā sumadditā suparimadditā, mudukā
tūlinī chinnasassarā chinnabhabbhārā.

*Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky,
rid of rustling and crackling.*

Atha puriso āgaccheyya kaṭṭhaṃ vā kathalaṃ vā ādāya.

Then a person comes along carrying a stick or a stone,

So evaṃ vadeyya:

and says,

‘ahaṃ imaṃ bilārabhastam madditam sumadditam suparimadditam, mudukam
tulinim, chinnasassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram
karissāmi bharabharam karissāmī’ti.

‘I shall make this soft catskin bag rustle and crackle with this stick or stone.’

Tam kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso amuṃ bilārabhastam madditam sumadditam suparimadditam,
mudukam tulinim, chinnasassaram chinnabhabbharam kaṭṭhena vā kathalena vā
sarasaram kareyya, bharabharam kareyyā’ti?

Could that person make that soft catskin bag rustle and crackle with that stick or stone?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Amu hi, bhante, bilārabhastā madditā sumadditā suparimadditā, mudukā tūlinī,
chinnasassarā chinnabhabbhārā.

*Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling
and crackling.*

Sā na sukarā kaṭṭhena vā kathalena vā sarasaram kātuṃ bharabharam kātuṃ;

It’s not easy to make it rustle or crackle with a stick or stone.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti.

That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ

“In the same way, there are these five ways in which others might criticize you.

kālena vā akālena vā;

Their speech may be timely or untimely,

bhūtena vā abhūtena vā;

true or false,

saṇhena vā pharusena vā;

gentle or harsh,

atthasaṃhitena vā anatthasaṃhitena vā;

beneficial or harmful,

mettacittā vā dosantarā vā.

from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā;

When others criticize you, they may do so in any of these ways.

bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

‘na ceva no cittaṃ viparinataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā.

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃca sabbāvaṃtaṃ lokaṃ biḷārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti.

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya, na me so tena sāsanakaro.

Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

‘na ceva no cittaṃ viparinataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma tadārammaṇaṃca sabbāvaṃtaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti.

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Imaṃca tumhe, bhikkhave, kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasi kareyyātha.

If you frequently reflect on this advice—the simile of the saw—

Passatha no tumhe, bhikkhave, taṃ vacanapathaṃ, aṇuṃ vā thūlaṃ vā, yaṃ tumhe nādhivāseyyāthā’ti?

do you see any criticism, large or small, that you could not endure?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha.

“So, mendicants, you should frequently reflect on this advice, the simile of the saw.

Tam vo bhavissati dīgharattaṃ hitāya sukhāyā’ti.

This will be for your lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.

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

Kakacūpamasuttam niṭṭhitam paṭhamam.

Alagaddūpamasutta

The Simile of the Snake

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ hoti:

Now at that time a mendicant called Ariṭṭha, who had previously been a vulture trapper, had the following harmful misconception:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

“As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

Assosum kho sambahulā bhikkhū:

Several mendicants heard about this.

“ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

Atha kho te bhikkhū yena arittho bhikkhu gaddhabādhipubbo tenupasaṅkamimṣu; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocum:

They went up to Ariṭṭha and said to him,

“saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ:

“Is it really true, Reverend Ariṭṭha, that you have such a harmful misconception:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

“As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

“Evam byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

“Absolutely, reverends. As I understand the Buddha's teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

Atha kho tepi bhikkhū ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakaṃ dīṭṭhigatā vivacetukāmā samanuyuñjanti samanugāhanti samanubhāsanti:

Then, wishing to dissuade Ariṭṭha from his view, the mendicants pursued, pressed, and grilled him,

“mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evam vadeyya.

“Don't say that, Ariṭṭha! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā.

In many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

The Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ...

With the similes of a skeleton ...

maṃsapesūpamā kāmā vuttā bhagavatā ...

a lump of meat ...

tiṇukkūpamā kāmā vuttā bhagavatā ...

a grass torch ...

aṅgārakāsūpamā kāmā vuttā bhagavatā ...

a pit of glowing coals ...

supinakūpamā kāmā vuttā bhagavatā ...

a dream ...

yācitakūpamā kāmā vuttā bhagavatā ...

borrowed goods ...

rukkhaphalūpamā kāmā vuttā bhagavatā ...

fruit on a tree ...

asisūnūpamā kāmā vuttā bhagavatā ...

a butcher's knife and chopping block ...

sattisūlūpamā kāmā vuttā bhagavatā ...

a staking sword ...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti.

a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.”

Evampi kho ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

But even though the mendicants pursued, pressed, and grilled him in this way, Ariṭṭha obstinately stuck to his misconception and insisted on stating it.

“evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

Yato kho te bhikkhū nāsakkhiṃsu ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

When they weren't able to dissuade Ariṭṭha from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

“ariṭṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

Assumha kho mayaṃ, bhante:

‘ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

Atha kho mayaṃ, bhante, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocumha:

‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti?

Evam vutte, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhe etadavoca:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

Atha kho mayaṃ, bhante, ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha:

‘mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ... pe ...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti.

Evampi kho, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyuñjīyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

Yato kho mayaṃ, bhante, nāsakkhimha ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemā'ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ āmantehi:

“Please, monk, in my name tell the mendicant Ariṭṭha, formerly a vulture trapper, that

‘satthā taṃ, āvuso ariṭṭha, āmantetī’”ti.

the teacher summons him.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca:

“Yes, sir,” that monk replied. He went to Ariṭṭha and said to him,

“satthā taṃ, āvuso ariṭṭha, āmanteti”ti.

“Reverend Ariṭṭha, the teacher summons you.”

“Evaṃāvuso”ti kho ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekāmantam nisīdi. Ekamantaṃ nisinnaṃ kho ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ bhagavā etadavoca:

“Yes, reverend,” Ariṭṭha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Ariṭṭha, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti?

‘As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them’?”

“Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi: ‘yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

“Absolutely, sir. As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

“Kassa kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?

“Silly man, who on earth have you ever known me to teach in that way?”

Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alaṅca pana te paṭisevato antarāyāyā.

Haven’t I said in many ways that obstructive acts are obstructive, and that they really do obstruct the one who performs them?

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

I’ve said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā ...

With the similes of a skeleton ...

maṃsapesūpamā kāmā vuttā mayā ...

a lump of meat ...

tiṇukkūpamā kāmā vuttā mayā ...

a grass torch ...

aṅgārakāsūpamā kāmā vuttā mayā ...

a pit of glowing coals ...

supinakūpamā kāmā vuttā mayā ...

a dream ...

yācitakūpamā kāmā vuttā mayā ...

borrowed goods ...

rukkhaphalūpamā kāmā vuttā mayā ...

fruit on a tree ...

asisūnūpamā kāmā vuttā mayā ...

a butcher’s knife and chopping block ...

sattisūlūpamā kāmā vuttā mayā ...

a staking sword ...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
a snake's head, I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi,
attānañca khanasī, bahuñca apuññaṃ pasavasi.

But still you misrepresent me by your wrong grasp, harm yourself, and make much bad karma.

Taṃhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

api nāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo usmīkatopi imasmim
dhammavinayē”ti?

Has this mendicant Aṛiṭṭha kindled even a spark of wisdom in this teaching and training?”

“Kiṃhi siyā, bhante;

“How could that be, sir?

no hetam, bhante”ti.

No, sir.”

Evam vutte, ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto
pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi.

When this was said, Aṛiṭṭha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā aritthaṃ bhikkhum gaddhabādhipubbaṃ tuṇhībhūtaṃ
maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appatibhānaṃ viditvā
aritthaṃ bhikkhum gaddhabādhipubbaṃ etadavoca:

Knowing this, the Buddha said,

“paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena.

“Silly man, you will be known by your own harmful misconception.

Idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I'll question the mendicants about this.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ ariṭṭho
bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca
khanatī, bahuñca apuññaṃ pasavati”ti?

“Mendicants, do you understand my teachings as Aṛiṭṭha does, when he misrepresents me by his wrong grasp, harms himself, and makes much bad karma?”

“No hetam, bhante.

“No, sir.

Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā vuttā bhagavatā;

For in many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them.

alañca pana te paṭisevato antarāyāya.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

The Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ... pe ...

With the similes of a skeleton ...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti.

a snake's head, the Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.”

“Sādhu sādhu, bhikkhave, sādhu, kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

“Good, good, mendicants! It's good that you understand my teaching like this.

Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alaṅka pana te paṭisevato antarāyāya.

For in many ways I have said that obstructive acts are obstructive ...

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā ... pe ...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Atha ca panāyaṃ ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahitena amhe ceva abbhācikkhati, attānaṅca khanati, bahuṅca apuññaṃ pasavati.

But still this Ariṭṭha misrepresents me by his wrong grasp, harms himself, and makes much bad karma.

Taṅhi tassa moghapurisassa bhavissati dīgharattaṃ ahitāya dukkhāya.

This will be for his lasting harm and suffering.

So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti—netam ṭhānaṃ vijjati.

Truly, mendicants, it's not possible to perform sensual acts without sensual pleasures, sensual perceptions, and sensual thoughts.

Idha, bhikkhave, ekacce moghapurisā dhammaṃ pariyāpuṇanti—

Take a foolish person who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti.

But they don't examine the meaning of those teachings with wisdom,

Tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.

and so don't come to a reflective acceptance of them.

Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca.

They just memorize the teaching for the sake of finding fault and winning debates.

Yassa catthāya dhammaṃ pariyāpuṇanti taṅcassa atthaṃ nānubhonti.

They don't realize the goal for which they memorized them.

Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

Because they're wrongly grasped, those teachings lead to their lasting harm and suffering.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, dhammānaṃ.

Because of their wrong grasp of the teachings.

Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.

Suppose there was a person in need of a snake. And while wandering in search of a snake

So passeyya mahantaṃ alagaddaṃ.

they'd see a big snake,

Tamenaṃ bhoge vā naṅguṭṭhe vā gaṇheyya.

and grasp it by the coil or the tail.

Tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya.

But that snake would twist back and bite them on the hand or the arm or limb,

So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, alagaddassa.

Because of their wrong grasp of the snake.

Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti—

In the same way, a foolish person memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallaṃ.

Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti.

Tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.

Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca.

Yassa cattāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti.

Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

and those teachings lead to their lasting harm and suffering.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, dhammānaṃ.

Because of their wrong grasp of the teachings.

Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti—

Now, take a gentleman who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ upaparikkhanti.

And once they've memorized them, they examine their meaning with wisdom,

Tesam te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

and come to a reflective acceptance of them.

Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti na
itivādappamokkhānisamsā ca.

They don't memorize the teaching for the sake of finding fault and winning debates.

Yassa cattāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti.

They realize the goal for which they memorized them.

Tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti.

Because they're correctly grasped, those teachings lead to their lasting welfare and happiness.

Taṃ kissa hetu?

Why is that?

Suggahitattā bhikkhave dhammānaṃ.

Because of their correct grasp of the teachings.

Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ
caramāno.

Suppose there was a person in need of a snake. And while wandering in search of a snake

So passeyya mahantaṃ alagaddaṃ.

they'd see a big snake,

Tamenaṃ ajapadena daṇḍena suniggahitaṃ nigganheyya.

and hold it down carefully with a cleft stick.

Ajapadena daṇḍena suniggahitaṃ niggahitvā, gīvāya suggahitaṃ ganheyya.

Only then would they correctly grasp it by the neck.

Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā
aṅgapaccaṅgaṃ bhogehi palivetheyya, atha kho so neva tattonidānaṃ maraṇaṃ vā
nigaccheyya maraṇamattaṃ vā dukkhaṃ.

*And even though that snake might wrap its coils around that person's hand or arm or some
other limb, that wouldn't result in death or deadly pain.*

Taṃ kissa hetu?

Why is that?

Suggahitattā, bhikkhave, alagaddassa.

Because of their correct grasp of the snake.

Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti—

In the same way, a gentleman memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ,
abbhutadhammaṃ, vedallaṃ.

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ
upaparikkhanti.

Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti, na
itivādappamokkhānisamsā ca.

Yassa cattāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ anubhonti.

Tesaṃ te dhammā suggahitā dīgharattaṃ atthāya hitāya sukhāya saṃvattanti.
and those teachings lead to their lasting welfare and happiness.

Taṃ kissa hetu?

Why is that?

Suggahitattā, bhikkhave, dhammānaṃ.
Because of their correct grasp of the teachings.

Tasmātiha, bhikkhave, yassa me bhāsitaṃ atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha.
So, mendicants, when you understand what I've said, you should remember it accordingly.

Yassa ca pana me bhāsitaṃ atthaṃ na ājāneyyātha, ahaṃ vo tattha paṭipucchitabbo, ye vā paṇāsu viyattā bhikkhū.
But if I've said anything that you don't understand, you should ask me about it, or some competent mendicants.

Kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahaṇatthāya.
Mendicants, I will teach you how the Dhamma is similar to a raft: it's for crossing over, not for holding on.

Taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Seyyathāpi, bhikkhave, puriso addhānamaggappaṭipanno.
“Suppose there was a person traveling along the road.

So passeyya mahantaṃ udakaṇṇavaṃ, orimaṃ tīraṃ sāsakaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ;
They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril.

na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.
But there was no ferryboat or bridge for crossing over.

Tassa evamassa:
They'd think,

‘ayaṃ kho mahāudakaṇṇavo, orimaṃ tīraṃ sāsakaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ;

natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

Yannūnāhaṃ tinakatthasākhāpalāsaṃ saṅkaḍḍhitvā, kullaṃ bandhitvā, taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyyan'ti.
‘Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

Atha kho so, bhikkhave, puriso tinakatthasākhāpalāsaṃ saṅkaḍḍhitvā, kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya.
And so they'd do exactly that.

Tassa purisassa uttiṇṇassa pāraṇatassa evamassa:
And when they'd crossed over to the far shore, they'd think,

‘bahukāro kho me ayaṃ kullo;
‘This raft has been very helpful to me.

imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo.
Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore.

Yannūnāhaṃ imaṃ kullaṃ sīse vā āropetvā khandhe vā uccāretvā yena kāmaṃ
pakkameyyaṇ'ti.

Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?'

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

api nu so puriso evaṃkāṛī tasmaṃ kulle kiccakārī assā'ti?
Would that person be doing what should be done with that raft?"

“No hetam, bhante”.
“No, sir.”

“Kathamkāṛī ca so, bhikkhave, puriso tasmaṃ kulle kiccakārī assa?
“And what, mendicants, should that person do with the raft?”

Idha, bhikkhave, tassa purisassa uttiṇṇassa pāraṅgatassa evamassa:
When they'd crossed over they should think,

‘bahukāro kho me ayaṃ kullo;
‘This raft has been very helpful to me. ...

imaṃhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo.

Yannūnāhaṃ imaṃ kullaṃ thale vā ussādetvā udae vā opilāpetvā yena kāmaṃ
pakkameyyaṇ'ti.
Why don't I beach it on dry land or set it adrift on the water and go wherever I want?'

Evaṃkāṛī kho so, bhikkhave, puriso tasmaṃ kulle kiccakārī assa.
That's what that person should do with the raft.

Evameva kho, bhikkhave, kullūpamo mayā dhammo desito nittharaṇatthāya, no
gahaṇatthāya.
*In the same way, I have taught how the teaching is similar to a raft: it's for crossing over, not
for holding on.*

Kullūpamaṃ vo, bhikkhave, dhammaṃ desitaṃ, ājānantehi dhammāpi vo pahātabbā
pageva adhammā.
*By understanding the simile of the raft, you will even give up the teachings, let alone what is
against the teachings.*

Chayimāni, bhikkhave, ditṭhiṭṭhānāni.
Mendicants, there are these six grounds for views.

Katamāni cha?
What six?

Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido
ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido
sappurisadhamme avinīto,
*Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled
nor trained in the teaching of the noble ones. They've not seen good persons, and are neither
skilled nor trained in the teaching of the good persons.*

rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
They regard form like this: ‘This is mine, I am this, this is my self.’

vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
They also regard feeling ...

saññaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
perception ...

saṅkhāre ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
choices ...

yampi taṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesiṭṭaṃ, anuvicaritaṃ manasā tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;
whatever is seen, heard, thought, known, sought, and explored by the mind like this: ‘This is mine, I am this, this is my self.’

yampi taṃ diṭṭhiṭṭhānaṃ—
And the same for this ground for views:

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti—
‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.
They also regard this: ‘This is mine, I am this, this is my self.’

Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto,
But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
They regard form like this: ‘This is not mine, I am not this, this is not my self.’

vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
They also regard feeling ...

saññāṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
perception ...

saṅkhāre ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
choices ...

yampi taṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesiṭṭaṃ, anuvicaritaṃ manasā, tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati;
whatever is seen, heard, thought, known, sought, and explored by the mind like this: ‘This is not mine, I am not this, this is not my self.’

yampi taṃ diṭṭhiṭṭhānaṃ—
And the same for this ground for views:

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti—
‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
They also regard this: ‘This is not mine, I am not this, this is not my self.’

So evaṃ samanupassanto asati na paritassatī”ti.
Seeing in this way they’re not anxious about what doesn’t exist.”

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca:
When he said this, one of the mendicants asked the Buddha,

“siyā nu kho, bhante, bahiddhā asati paritassanā”ti?
“Sir, can there be anxiety about what doesn’t exist externally?”

“Siyā, bhikkhū”ti—bhagavā avoca.
“There can, mendicant,” said the Buddha.

“Idha bhikkhu ekaccassa evaṃ hoti:
“It’s when someone thinks,

‘ahu vata me, taṃ vata me natthi;
‘Oh, but it used to be mine, and it is mine no more.

siyā vata me, taṃ vatāhaṃ na labhāmī’ti.
Oh, but it could be mine, and I will get it no more.’

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

Evam kho, bhikkhu, bahiddhā asati paritassanā hotī’ti.
That’s how there is anxiety about what doesn’t exist externally.”

“Siyā pana, bhante, bahiddhā asati aparitassanā”ti?
“But can there be no anxiety about what doesn’t exist externally?”

“Siyā, bhikkhū”ti—bhagavā avoca.
“There can, mendicant,” said the Buddha.

“Idha bhikkhu ekaccassa na evaṃ hoti:
“It’s when someone doesn’t think,

‘ahu vata me, taṃ vata me natthi;
‘Oh, but it used to be mine, and it is mine no more.

siyā vata me, taṃ vatāhaṃ na labhāmī’ti.
Oh, but it could be mine, and I will get it no more.’

So na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati.
They don’t sorrow and pine and lament, beating their breast and falling into confusion.

Evam kho, bhikkhu, bahiddhā asati aparitassanā hotī’ti.
That’s how there is no anxiety about what doesn’t exist externally.”

“Siyā nu kho, bhante, ajjhataṃ asati paritassanā”ti?
“But can there be anxiety about what doesn’t exist internally?”

“Siyā, bhikkhū”ti—bhagavā avoca.
“There can, mendicant,” said the Buddha.

“Idha, bhikkhu, ekaccassa evaṃ dīṭṭhi hoti:
“It’s when someone has such a view:

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmi’ti.
‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesaṃ
dīṭṭhiṭṭhānādhīṭṭhānapariyutthānābhinivesānusayānaṃ samugghātāya
sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya
nirodhāya nibbānāya dhammaṃ desentassa.
They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Tassa evaṃ hoti:
They think,

‘ucchiṇṇissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmi’ti.
‘Whoa, I’m going to be annihilated and destroyed! I won’t exist any more!’

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

Evam kho, bhikkhu, ajjhataṃ asati paritassanā hotī’ti.
That’s how there is anxiety about what doesn’t exist internally.”

“Siyā pana, bhante, ajjhataṃ asati aparitassanā”ti?
“But can there be no anxiety about what doesn’t exist internally?”

“Siyā, bhikkhū”ti bhagavā avoca.
“There can,” said the Buddha.

“Idha, bhikkhu, ekaccassa na evaṃ dīṭṭhi hoti:
“It’s when someone doesn’t have such a view:

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī’ti.

‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

So suṇāti tathāgatassa vā tathāgatasāvakaṃ vā sabbesaṃ dīṭṭhiṭṭhānādhiṭṭhānapariyutthānābhini vesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa.

They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insinuations, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Tassa na evaṃ hoti:
It never occurs to them,

‘ucchiṇṇissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmi’ti.
‘Whoa, I’m going to be annihilated and destroyed! I won’t exist any more!’

So na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati.
They don’t sorrow and pine and lament, beating their breast and falling into confusion.

Evaṃ kho, bhikkhu, ajjhataṃ asati aparitassanā hoti.
That’s how there is no anxiety about what doesn’t exist internally.

Taṃ, bhikkhave, pariggahaṃ pariggaṇheyyātha, yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyya.
Mendicants, it would make sense to be possessive about something that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Passatha no tumhe, bhikkhave, taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyyā”ti?
But do you see any such possession?”

“No hetam, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Ahampi kho taṃ, bhikkhave, pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyya.
I also can’t see any such possession.

Taṃ, bhikkhave, attavādupādānaṃ upādiyetha, yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.
It would make sense to grasp at a doctrine of self that didn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Passatha no tumhe, bhikkhave, taṃ attavādupādānaṃ yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?
But do you see any such doctrine of self?”

“No hetam, bhante”.
“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Ahampi kho taṃ, bhikkhave, attavādupādānaṃ na samanupassāmi yaṃsa
attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.
I also can't see any such doctrine of self.

Taṃ, bhikkhave, diṭṭhinissayaṃ nissayetha yaṃsa diṭṭhinissayaṃ nissayato na
uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.

*It would make sense to rely on a view that didn't give rise to sorrow, lamentation, pain,
sadness, and distress.*

Passatha no tumhe, bhikkhave, taṃ diṭṭhinissayaṃ yaṃsa diṭṭhinissayaṃ nissayato
na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti?

But do you see any such view to rely on?”

“No hetuṃ, bhante”.

“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Ahampi kho taṃ, bhikkhave, diṭṭhinissayaṃ na samanupassāmi yaṃsa
diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”.
I also can't see any such view to rely on.

“Attani vā, bhikkhave, sati ‘attaniyaṃ me’ti assā”ti?

Mendicants, were a self to exist, would there be the thought, ‘Belonging to my self’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Attaniye vā, bhikkhave, sati ‘attā me’ti assā”ti?

‘Were what belongs to a self to exist, would there be the thought, ‘My self’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne, yampi taṃ
diṭṭhiṭṭhānaṃ:

*‘But self and what belongs to a self are not acknowledged as a genuine fact. This being so, is
not the following a totally foolish teaching:*

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo,
sassatisamaṃ tatheva ṭhassāmī”ti—

*‘The self and the cosmos are one and the same. After death I will be permanent, everlasting,
eternal, imperishable, and will last forever and ever’?”*

nañāyaṃ, bhikkhave, kevalo paripūro bāladhammo”ti?

“Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro bāladhammo”ti.

“What else could it be, sir? It's a totally foolish teaching.”

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum—

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

etaṃ mama, esohamasmi, eso me attā”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

vedanā ... pe ...

Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum—

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

etaṃ mama, esohamasmi, eso me attā”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbaṃ.

*“So, mendicants, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Yā kāci vedanā ... pe ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya dāṭṭhabbaṃ.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Evam passam, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati,
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbidā virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇam hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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

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

Ayaṃ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, samkiṇṇaparikkho itipi, abbūlhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro visamyutto itipi.
This is called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; who is unbarred, a noble one with banner and burden put down, detached.

Kathaṇca, bhikkhave, bhikkhu ukkhittapaligho hoti?
And how has a mendicant lifted the cross-bar?

Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṅkatā, āyatiṃ anuppādadhammā.
It's when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu ukkhittapaligho hoti.
That's how a mendicant has lifted the cross-bar.

Kathaṇca, bhikkhave, bhikkhu saṅkiṇṇaparikkho hoti?
And how has a mendicant filled in the trench?

Idha, bhikkhave, bhikkhuno ponobbhaviko jātisaṃsāro pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṅkato, āyatiṃ anuppādadhammo.
It's when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu saṅkiṇṇaparikkho hoti.
That's how a mendicant has filled in the trench.

Kathaṇca, bhikkhave, bhikkhu abbūlhesiko hoti?
And how has a mendicant pulled up the pillar?

Idha, bhikkhave, bhikkhuno tanhā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṅkatā, āyatiṃ anuppādadhammā.
It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu abbūlhesiko hoti.
That's how a mendicant has pulled up the pillar.

Kathaṇca, bhikkhave, bhikkhu niraggaḷo hoti?
And how is a mendicant unbarred?

Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni saṃyojanāni pahīnāni honti, ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni, āyatiṃ anuppādadhammā.
It's when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.

Evam kho, bhikkhave, bhikkhu niraggaḷo hoti.
That's how a mendicant is unbarred.

Kathaṇca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti?
And how is a mendicant a noble one with banner and burden put down, detached?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṅkato, āyatiṃ anuppādadhammo.

It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evam kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti.
That's how a mendicant is a noble one with banner and burden put down, detached.

Evam vimuttacittam kho, bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā anvesaṃ nādhigacchanti:

When a mendicant's mind is freed like this, the gods together with Indra, Brahṃā, and Pajāpati, search as they may, will not find

‘idaṃ nissitaṃ tathāgatassa viññāṇaṃ’ ti.

anything that such a Realized One's consciousness depends on.

Taṃ kissa hetu?

Why is that?

Diṭṭhevāhaṃ, bhikkhave, dhamme tathāgataṃ ananuvijjoti vadāmi.

Because even in the present life the Realized One is undiscoverable, I say.

Evamvādiṃ kho maṃ, bhikkhave, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ ti.

‘The ascetic Gotama is an exterminator. He advocates the annihilation, eradication, and obliteration of an existing being.’

Yathā cāhaṃ na, bhikkhave, yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

I have been falsely misrepresented as being what I am not, and saying what I do not say.

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ ti.

Pubbe cāhaṃ, bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṃ.

In the past, as today, what I describe is suffering and the cessation of suffering.

Tatra ce, bhikkhave, pare tathāgataṃ akkosanti paribhāsanti rosentī vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

This being so, if others abuse, attack, harass, and trouble the Realized One, he doesn't get resentful, bitter, and emotionally exasperated.

Tatra ce, bhikkhave, pare tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassaṃ na cetaso uppilāvitattaṃ.

Or if others honor, respect, revere, or venerate him, he doesn't get thrilled, elated, and emotionally excited.

Tatra ce, bhikkhave, pare vā tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evaṃ hoti:

He just thinks,

‘yaṃ kho idaṃ pubbe pariññātaṃ tattha me evarūpā kārā kariyanti’ ti.

‘They do such things for what has already been completely understood.’

Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viheseyyū, tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.

So, mendicants, if others abuse, attack, harass, and trouble you, don't make yourselves resentful, bitter, and emotionally exasperated.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇiyaṃ.

Or if others honor, respect, revere, or venerate you, don't make yourselves thrilled, elated, and emotionally excited.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, tatra tumhākaṃ evamassa:

Just think,

‘yaṃ kho idaṃ pubbe pariññātaṃ, tatthame evarūpā kārā karīyanti’ ti.

‘They do such things for what has already been completely understood.’

Tasmātiha, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;

So, mendicants, give up what isn't yours.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?

And what isn't yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

Form isn't yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Vedanā, bhikkhave, na tumhākaṃ, taṃ pajahatha;

Feeling ...

sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

Saññā, bhikkhave, na tumhākaṃ, taṃ pajahatha;

perception ...

sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

Saṅkhārā, bhikkhave, na tumhākaṃ, te pajahatha;

choices ...

te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti.

Viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

consciousness isn't yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

yaṃ imasmiṃ jetavane tiṇakatthasākhāpalāsaṃ, taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them.

Api nu tumhākaṃ evamassa:

Would you think,

‘amhe jano harati vā dahati vā yathāpaccayaṃ vā karoti’ ti?

‘This person is carrying us off, burning us, or doing what they want with us?’

“No hetuṃ, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Na hi no etaṃ, bhante, attā vā attaniyaṃ vā”ti.

Because that’s neither self nor belonging to self.”

“Evameva kho, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;

“In the same way, mendicants, give up what isn’t yours.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?

And what isn’t yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

Form ...

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Vedanā, bhikkhave ... pe ...

feeling ...

saññā, bhikkhave ...

perception ...

saṅkhārā, bhikkhave ... pe ...

choices ...

viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

consciousness isn’t yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, vaṭṭaṃ tesam natthi paññāpanāya.

In this teaching there are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. For them, there is no cycle of rebirths to be found. ...

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ pañcorambhāgiyāni samyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā.

In this teaching there are mendicants who have given up the five lower fetters. All of them are reborn spontaneously. They are extinguished there, and are not liable to return from that world. ...

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

In this teaching there are mendicants who, having given up three fetters, and weakened greed, hate, and delusion, are once-returns. All of them come back to this world once only, then make an end of suffering. ...

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā.

In this teaching there are mendicants who have ended three fetters. All of them are stream-enterers, not liable to be reborn in the underworld, bound for awakening. ...

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā.

In this teaching there are mendicants who are followers of principles, or followers by faith. All of them are bound for awakening.

Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ mayi saddhāmattaṃ pemamattaṃ sabbe te sagga-parāyanā”ti.

In this teaching there are those who have a degree of faith and love for me. All of them are bound for heaven.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Alagaddūpamasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 23

Middle Discourses 23

Vammikasutta

The Ant-Hill

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena āyasmā kumārakassapo andhavane viharati.

Now at that time Venerable Kassapa the Prince was staying in the Dark Forest.

Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāyasmā kumārakassapo tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ kumārakassapaṃ etadavoca:

Then, late at night, a glorious deity, lighting up the entire Dark Forest, went up to Kassapa the Prince, stood to one side, and said:

“Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati, divā pajjalati.

“Monk, monk! This ant-hill fumes by night and flames by day.

Brāhmaṇo evamāha:

The brahmin said,

‘abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgiṃ

Taking up the sword and digging, the sage saw a bar:

‘laṅgī, bhadante’ti.

‘A bar, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkhīpa laṅgiṃ;

‘Throw out the bar!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ.

Taking up the sword and digging, the sage saw a bullfrog:

‘Uddhumāyikā, bhadante’ti.

‘A bullfrog, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkhīpa uddhumāyikaṃ;

‘Throw out the bullfrog!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ.

Taking up the sword and digging, the sage saw a forked path:

‘Dvidhāpatho, bhadante’ti.

‘A forked path, sir!’

Brāhmaṇo evamāha:

The brāhmin said,

‘ukkhīpa dvidhāpathaṃ;

‘Throw out the forked path!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅgavāraṃ.

‘Taking up the sword and digging, the sage saw a box:’

‘Caṅgavāro, bhadante’ti.

‘A box, sir!’

Brāhmaṇo evamāha:

The brāhmin said,

‘ukkhīpa caṅgavāraṃ;

‘Throw out the box!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa kummaṃ.

‘Taking up the sword and digging, the sage saw a tortoise:’

‘Kummo, bhadante’ti.

‘A tortoise, sir!’

Brāhmaṇo evamāha:

The brāhmin said,

‘ukkhīpa kummaṃ;

‘Throw out the tortoise!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa asisūnaṃ.

‘Taking up the sword and digging, the sage saw an axe and block:’

‘Asisūnā, bhadante’ti.

‘An axe and block, sir!’

Brāhmaṇo evamāha:

The brāhmin said,

‘ukkhīpa asisūnaṃ;

‘Throw out the axe and block!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa maṃsapesiṃ.

‘Taking up the sword and digging, the sage saw a lump of meat:’

‘Maṃsapesi, bhadante’ti.

‘A lump of meat, sir!’

Brāhmaṇo evamāha:

The brāhmin said,

‘ukkhīpa maṃsapesiṃ;

‘Throw out the lump of meat!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa nāgaṃ.

Taking up the sword and digging, the sage saw a dragon:

‘Nāgo, bhadante’ti.

‘A dragon, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karohi nāgassā’ti.

‘Leave the dragon! Do not disturb the dragon! Worship the dragon!’

Ime kho tvam, bhikkhu, pañhe bhagavantam upasaṅkamitvā puccheyyāsi, yathā ca te bhagavā byākaroti tathā nam dhāreyyāsi.

Mendicant, go to the Buddha and ask him about this riddle. You should remember it in line with his answer.

Nāhaṃ taṃ, bhikkhu, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya, yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra tathāgatena vā, tathāgatasāvakena vā, ito vā pana sutvā”ti—

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

Idamavoca sā devatā.

That is what that deity said

Idaṃ vatvā tatthevantaradhāyi.

before vanishing right there.

Atha kho āyasmā kumārakassapo tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā kumārakassapo bhagavantam etadavoca:

Then, when the night had passed, Kassapa the Prince went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he asked:

“imaṃ, bhante, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhiṭṭha kho, bhante, sā devatā maṃ etadavoca:

‘bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmāyati, divā pajjalati.

Brāhmaṇo evamāha:

“abhikkhaṇa, sumedha, satthaṃ ādāya”ti.

Abhikkhaṇanto sumedho satthaṃ ādāya ... pe ...

ito vā pana sutvā”ti.

Idamavoca, bhante, sā devatā.

Idaṃ vatvā tatthevantaradhāyi.

Ko nu kho, bhante, vammiko, kā rattiṃ dhūmāyanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgī, kā uddhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā asisūnā, kā mamsapesi, ko nāgo”ti?

“Sir, what is the ant-hill? What is the fuming by night and flaming by day? Who is the brahmin, and who the sage? What are the sword, the digging, the bar, the bullfrog, the forked path, the box, the tortoise, the axe and block, and the lump of meat? And what is the dragon?”

“‘Vammiko’ti kho, bhikkhu, imassetam cātumahābhūtikassa kāyassa adhivacanam, mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhamṣanadhammassa. (1)

“Mendicant, ‘ant-hill’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Yaṃ kho, bhikkhu, divā kammante ārabba rattiṃ anuvitakketi anuvicāreti—
Thinking and considering all night about what you did during the day—

ayaṃ rattiṃ dhūmāyanā.
this is the fuming at night.

Yaṃ kho, bhikkhu, rattiṃ anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya ‘manasā’—
The work you apply yourself to during the day by body, speech, and mind after thinking about it all night—

ayaṃ divā pajjalanā. (2–3.)
this is the flaming by day.

‘Brāhmaṇo’ti kho, bhikkhu, tathāgatassetam adhivacanam arahato sammāsambuddhassa.
‘Brahmin’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

‘Sumedho’ti kho, bhikkhu, sekkhassetam bhikkhuno adhivacanam. (4–5.)
‘Sage’ is a term for the trainee mendicant.

‘Satthan’ti kho, bhikkhu, ariyāyetam paññāya adhivacanam.
‘Sword’ is a term for noble wisdom.

‘Abhikkhaṇa’ti kho, bhikkhu, vīriyārambhassetam adhivacanam. (6–7.)
‘Digging’ is a term for being energetic.

‘Laṅgī’ti kho, bhikkhu, avijjāyetam adhivacanam.
‘Bar’ is a term for ignorance.

Ukkhipa laṅgiṃ, pajaha avijjaṃ;
‘Throw out the bar’ means ‘give up ignorance,

abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho. (8)
take up the sword, sage, and dig.’

‘Uddhumāyikā’ti kho, bhikkhu, kodhūpāyāsassetam adhivacanam.
‘Bullfrog’ is a term for anger and distress.

Ukkhipa uddhumāyikaṃ, pajaha kodhūpāyāsaṃ;
‘Throw out the bullfrog’ means ‘give up anger and distress’ ...

abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho. (9)

‘Dvidhāpatho’ti kho, bhikkhu, vicikicchāyetam adhivacanam.
‘A forked path’ is a term for doubt.

Ukkhipa dvidhāpathaṃ, pajaha vicikicchaṃ;
‘Throw out the forked path’ means ‘give up doubt’ ...

abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho. (10)

‘Caṅgavāraṇ’ti kho, bhikkhu, pañcannetaṃ nīvaraṇānaṃ adhivacanam, seyyathidaṃ—
‘Box’ is a term for the five hindrances, that is:

kāmacchandānīvaraṇassa, byāpādanīvaraṇassa, thinamiddhanīvaraṇassa, uddhaccakukkuccānīvaraṇassa, vicikicchānīvaraṇassa.
the hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Ukkhipa caṅgavāraṃ, pajaha pañca nīvaraṇe;
'Throw out the box' means 'give up the five hindrances' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (11)

‘Kummo’ti kho, bhikkhu, pañcannetaṃ upādānakkhandhānaṃ adhivacanaṃ, seyyathidaṃ—

'Tortoise' is a term for the five grasping aggregates, that is:

rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa.

form, feeling, perception, choices, and consciousness.

Ukkhipa kummaṃ, pajaha pañcupādānakkhandhe;

'Throw out the tortoise' means 'give up the five grasping aggregates' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (12)

‘Asisūnā’ti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ—

'Axe and block' is a term for the five kinds of sensual stimulation.

cakkhuvīññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ,

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

sotaviññeyyānaṃ saddānaṃ ... pe ...

Sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ... pe ...

Smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ... pe ...

Tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.

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

Ukkhipa asisūnaṃ, pajaha pañca kāmaguṇe;

'Throw out the axe and block' means 'give up the five kinds of sensual stimulation' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (13)

‘Maṃsapesī’ti kho, bhikkhu, nandīrāgassettaṃ adhivacanaṃ.

'Lump of meat' is a term for desire with relishing.

Ukkhipa maṃsapesiṃ, pajaha nandīrāgaṃ;

'Throw out the lump of meat' means 'give up desire with relishing' ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (14)

‘Nāgo’ti kho, bhikkhu, khīṇāsavassettaṃ bhikkhuno adhivacanaṃ.

'Dragon' is a term for a mendicant who has ended the defilements.

Tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karoḥi nāgassāti ayametassa attho”ti. (15)

This is the meaning of: 'Leave the dragon! Do not disturb the dragon! Worship the dragon.'"

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā kumārakassapo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Kassapa the Prince was happy with what the Buddha said.

Vammikasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 24

Middle Discourses 24

Rathavināsaṭṭa

Prepared Chariots

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ vassaṃvutthā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisisimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

Then several mendicants who had completed the rainy season residence in their native land went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“Ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito:

“In your native land, mendicants, which of the native mendicants is esteemed in this way:

‘attanā ca appiccho appicchakathaṇa bhikkhūnaṃ kattā, attanā ca santuttho santutthikathaṇa bhikkhūnaṃ kattā, attanā ca pavivitto pavivekakathaṇa bhikkhūnaṃ kattā, attanā ca asaṃsaṭṭho asaṃsaggakathaṇa bhikkhūnaṃ kattā, attanā ca āradhaviṇṇa viṇṇārambhakathaṇa bhikkhūnaṃ kattā, attanā ca silasampanno silasampadākathaṇa bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathaṇa bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathaṇa bhikkhūnaṃ kattā, attanā ca vimuttisampanno vimuttisampadākathaṇa bhikkhūnaṃ kattā, attanā ca vimuttiñānadassanasampanno vimuttiñānadassanasampadākathaṇa bhikkhūnaṃ kattā, ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ’”ti?

‘Personally having few wishes, they speak to the mendicants on having few wishes. Personally having contentment, seclusion, aloofness, energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom, they speak to the mendicants on all these things. They’re an adviser and instructor, one who educates, encourages, fires up, and inspires their spiritual companions.’”

“Puṇṇo nāma, bhante, āyasmā mantāniputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito:

“Puṇṇa Mantāniputta, sir, is esteemed in this way in our native land.”

‘attanā ca appiccho appicchakathaṇa bhikkhūnaṃ kattā, attanā ca santuttho ... pe ... ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ’”ti.

Tena kho pana samayena āyasmā sārīputto bhagavato avidūre nisinno hoti.

Now at that time Venerable Sārīputta was meditating not far from the Buddha.

Atha kho āyasmato sārīputtassa etadahosi:

Then he thought:

“lābhā āyasmato puṇṇassa mantāniputtassa, suladdhalābhā āyasmato puṇṇassa mantāniputtassa,

“Puṇṇa Mantāniputta is fortunate, so very fortunate,

yassa viññū sabrahmacārī satthu sammukhā anumassa anumassa vaṇṇaṃ bhāsanti, taṇha satthā abbhānumodati.

in that his sensible spiritual companions praise him point by point in the presence of the Teacher, and that the Teacher seconds that appreciation.

Appeva nāma mayampi kadāci karahaci āyasmatā punṇena mantāṇiputtana saddhiṃ sammāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti.

Hopefully, some time or other I'll get to meet Venerable Puṇṇa, and we can have a discussion.”

Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi.

When the Buddha had stayed in Rājagaha as long as he wished, he set out for Sāvattihī.

Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari.

Traveling stage by stage, he arrived at Sāvattihī,

Tatra sudam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery.

Assosi kho āyasmā punṇo mantāṇiputto: “bhagavā kira sāvatthiṃ anuppatto; sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme”ti.

Puṇṇa heard that the Buddha had arrived at Sāvattihī.

Atha kho āyasmā punṇo mantāṇiputto senāsanam saṃsāmetvā pattacīvaramādāya yena sāvatthi tena cārikaṃ pakkāmi.

Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvattihī.

Anupubbena cārikaṃ caramāno yena sāvatthi jetavanam anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Eventually he came to Sāvattihī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ punṇam mantāṇiputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

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

Atha kho āyasmā punṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanam tenupasaṅkami divāvihārāya.

Then, having approved and agreed with what the Buddha said, Puṇṇa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to the Dark Forest for the day's meditation.

Atha kho aññataro bhikkhu yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca:

Then a certain mendicant went up to Venerable Sārīputta, and said to him,

“yassa kho tvam, āvuso sārīputta, punṇassa nāma bhikkhuno mantāṇiputtassa abhinham kittayamāno ahoṣi, so bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanam tena pakkanto divāvihārāya”ti.

“Reverend Sārīputta, the mendicant named Puṇṇa, of whom you have often spoken so highly, after being inspired by a talk of the Buddha's, left for the Dark Forest for the day's meditation.”

Atha kho āyasmā sārīputto taramānarūpo nisīdanam ādāya āyasmantaṃ punṇam mantāṇiputtaṃ piṭṭhito piṭṭhito anubandhi sīsānulokī.

Sārīputta quickly grabbed his sitting cloth and followed behind Puṇṇa, keeping sight of his head.

Atha kho āyasmā punṇo mantāṇiputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

Puṇṇa plunged deep into the Dark Forest and sat at the root of a tree for the day's meditation.

Āyasmāpi kho sārīputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

And Sārīputta did likewise.

Atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā puṇṇo mantāṇiputto tenupasaṅkami; upasaṅkamitvā āyasmatā puṇṇena mantāṇiputtena saddhiṃ sammodi.

Then in the late afternoon, Sārīputta came out of retreat, went to Puṇṇa, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ etadavoca:

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

“Bhagavati no, āvuso, brahmacariyaṃ vussatī”ti?

“Reverend, is our spiritual life lived under the Buddha?”

“Evaṃāvuso”ti.

“Yes, reverend.”

“Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of ethics?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification of mind?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, diṭṭhivisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of view?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification through overcoming doubt?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the variety of paths?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the practice?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, sīlavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

“When asked each of these questions, you answered, ‘Certainly not.’

‘Kiṃ panāvuso, cittavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ nu kho, āvuso, diṭṭhivisuddhattham ... pe ...

kaṅkhāvitaraṇavisuddhattham ... pe ...

maggāmaggañāṇadassanavisuddhattham ... pe ...

paṭipadāñāṇadassanavisuddhattham ... pe ...

kiṃ nu kho, āvuso, ñāṇadassanavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ āvuso’ti vadesi.

Kimattham carahāvuso, bhagavati brahmacariyaṃ vussatī’ti?

Then what exactly is the purpose of living the spiritual life under the Buddha?”

“Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyaṃ vussatī’ti.

“The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.”

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbānan”ti?

“Reverend, is purification of ethics extinguishment by not grasping?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, cittavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhi anupādāparinibbānan”ti?

“Is purification of knowledge and vision extinguishment by not grasping?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbānaṃ”ti?

“Then is extinguishment by not grasping something apart from these things?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbānaṃ”ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

“When asked each of these questions, you answered, ‘Certainly not.’

‘Kiṃ panāvuso, cittavisuddhi anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbānaṃ’ti ... pe ...

kaṅkhāvitaraṇavisuddhi ...

maggāmaggañānadassanavisuddhi ...

paṭipadāñānadassanavisuddhi ...

‘kiṃ nu kho, āvuso, ñānadassanavisuddhi anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

Yathākathaṃ panāvuso, imassa bhāsitaṃ attho daṭṭhabbo”ti?

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

“Sīlavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

“If the Buddha had declared purification of ethics to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping. ...

Cittavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Diṭṭhivisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Kaṅkhāvitaraṇavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Maggāmaggañānadassanavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Paṭipadāñānadassanavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

Ñānadassanavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya.

If the Buddha had declared purification of knowledge and vision to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping.

Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānaṃ abhavissa, puthujjano parinibbāyeyya.

But if extinguishment by not grasping was something apart from these things, an ordinary person would become extinguished.

Puthujjano hi, āvuso, aññatra imehi dhammehi.

For an ordinary person lacks these things.

Tena hāvuso, upamaṃ te karissāmi;

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

upamāyapidehekacce viññū purisā bhāsitaṃ atthaṃ ājānanti.

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

Seyyathāpi, āvuso, rañño pasenadissa kosalassa sāvatthiyaṃ paṭivasantassa sākete kiñcīdeva accāyikaṃ karaṇiyaṃ uppajjeyya.

Suppose that, while staying in Sāvattī, King Pasenadi of Kosala had some urgent business come up in Sāketa.

Tassa antarā ca sāvatthiṃ antarā ca sāketaṃ satta rathavinītāni upaṭṭhapeyyuṃ.

Now, between Sāvattī and Sāketa seven prepared chariots were stationed ready for him.

Atha kho, āvuso, rājā pasenadi kosalo sāvatthiyaṃ nikkhamitvā antepuradvārā paṭhamam rathavinītaṃ abhiruheyya, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇeyya, paṭhamam rathavinītaṃ vissajjeyya dutiyaṃ rathavinītaṃ abhiruheyya.

Then Pasenadi, having departed Sāvattī, mounted the first prepared chariot by the gate of the royal compound. The first prepared chariot would bring him to the second, where he'd dismount and mount the second chariot.

Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇeyya, dutiyaṃ rathavinītaṃ vissajjeyya, tatiyaṃ rathavinītaṃ abhiruheyya.

The second prepared chariot would bring him to the third ...

Tatiyena rathavinītena catuttham rathavinītaṃ pāpuṇeyya, tatiyaṃ rathavinītaṃ vissajjeyya, catuttham rathavinītaṃ abhiruheyya.

The third prepared chariot would bring him to the fourth ...

Catutthena rathavinītena pañcamam rathavinītaṃ pāpuṇeyya, catuttham rathavinītaṃ vissajjeyya, pañcamam rathavinītaṃ abhiruheyya.

The fourth prepared chariot would bring him to the fifth ...

Pañcamena rathavinītena chaṭṭham rathavinītaṃ pāpuṇeyya, pañcamam rathavinītaṃ vissajjeyya, chaṭṭham rathavinītaṃ abhiruheyya.

The fifth prepared chariot would bring him to the sixth ...

Chaṭṭhena rathavinītena sattamam rathavinītaṃ pāpuṇeyya, chaṭṭham rathavinītaṃ vissajjeyya, sattamam rathavinītaṃ abhiruheyya.

The sixth prepared chariot would bring him to the seventh, where he'd dismount and mount the seventh chariot.

Sattamena rathavinītena sāketaṃ anupāpuṇeyya antepuradvāraṃ.

The seventh prepared chariot would bring him to the gate of the royal compound of Sāketa.

Tamenam antepuradvāragataṃ samānaṃ mittāmaccā ñātisālohitā evaṃ puccheyyuṃ:

And when he was at the gate, friends and colleagues, relatives and kin would ask him:

‘iminā tvam, mahārāja, rathavinītena sāvatthiyaṃ sāketaṃ anupatto antepuradvāraṃ’ti?

‘Great king, did you come to Sāketa from Sāvattī by this prepared chariot?’

Katham byākaramāno nu kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā’ti?

If asked this, how should King Pasenadi rightly reply?’

“Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya:

“The king should reply:

‘idha me sāvatthiyaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyaṃ uppajji.

‘Well, while staying in Sāvathī, I had some urgent business come up in Sāketa.

Tassa me antarā ca sāvatthiṃ antarā ca sāketam satta rathavinītāni upaṭṭhapesuṃ.

Now, between Sāvathī and Sāketa seven prepared chariots were stationed ready for me.

Atha khvāhaṃ sāvatthiyā nikkhamitvā antepuradvārā paṭhamam rathavinītam abhiruhiṃ.

Then, having departed Sāvathī, I mounted the first prepared chariot by the gate of the royal compound.

Paṭhamena rathavinītena dutiyaṃ rathavinītam pāpuṇiṃ, paṭhamam rathavinītam vissajjiṃ dutiyaṃ rathavinītam abhiruhiṃ.

The first prepared chariot brought me to the second, where I dismounted and mounted the second chariot. ...

Dutiyena rathavinītena tatiyaṃ rathavinītam pāpuṇiṃ, dutiyaṃ rathavinītam vissajjiṃ, tatiyaṃ rathavinītam abhiruhiṃ.

Tatiyena rathavinītena catuttham rathavinītam pāpuṇiṃ, tatiyaṃ rathavinītam vissajjiṃ, catuttham rathavinītam abhiruhiṃ.

Catutthena rathavinītena pañcamam rathavinītam pāpuṇiṃ, catuttham rathavinītam vissajjiṃ, pañcamam rathavinītam abhiruhiṃ.

Pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇiṃ, pañcamam rathavinītam vissajjiṃ, chaṭṭham rathavinītam abhiruhiṃ.

Chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇiṃ, chaṭṭham rathavinītam vissajjiṃ, sattamam rathavinītam abhiruhiṃ.

The sixth prepared chariot brought me to the seventh, where I dismounted and mounted the seventh chariot.

Sattamena rathavinītena sāketam anuppatto antepuradvāraṇ’ti.

The seventh prepared chariot brought me to the gate of the royal compound of Sāketa.’

Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya”ti.

That’s how King Pasenadi should rightly reply.”

“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva dīṭṭhivisuddhatthā, dīṭṭhivisuddhi yāvadeva kaṅkhāvitaranavisuddhatthā, kaṅkhāvitaranavisuddhi yāvadeva maggāmaggañānadassanavisuddhatthā, maggāmaggañānadassanavisuddhi yāvadeva paṭipadāñānadassanavisuddhatthā, paṭipadāñānadassanavisuddhi yāvadeva ñānadassanavisuddhatthā, ñānadassanavisuddhi yāvadeva anupādāparinibbānatthā.

“In the same way, reverend, purification of ethics is only for the sake of purification of mind. Purification of mind is only for the sake of purification of view. Purification of view is only for the sake of purification through overcoming doubt. Purification through overcoming doubt is only for the sake of purification of knowledge and vision of the variety of paths. Purification of knowledge and vision of the variety of paths is only for the sake of purification of knowledge and vision of the practice. Purification of knowledge and vision of the practice is only for the sake of purification of knowledge and vision. Purification of knowledge and vision is only for the sake of extinguishment by not grasping.

Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyaṃ vussatī”ti.

The spiritual life is lived under the Buddha for the sake of extinguishment by not grasping.”

Evam vutte, āyasmā sārīputto āyasmantaṃ puṇṇaṃ mantāniputtaṃ etadavoca:
When he said this, Sāriputta said to Puṇṇa,

“konāmo āyasmā, kathaṇca panāyasmantaṃ sabrahmacārī jānanti”ti?
“What is the venerable’s name? And how are you known among your spiritual companions?”

“Punṇoti kho me, āvuso, nāmaṃ;
“Reverend, my name is Puṇṇa.

mantāniputtoti ca pana maṃ sabrahmacārī jānanti”ti.
And I am known as Mantāniputta among my spiritual companions.”

“Acchariyaṃ, āvuso, abbhutaṃ, āvuso.
“It’s incredible, reverend, it’s amazing!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsaṇaṃ ājānantena, evameva
āyasmatā puṇṇena mantāniputtena gambhīrā gambhīrapañhā anumassa anumassa
byākatā.

*Venerable Puṇṇa Mantāniputta has answered each deep question point by point, as a learned
disciple who rightly understands the teacher’s instructions.*

Lābhā sabrahmacārīnaṃ, suladdhalābhā sabrahmacārīnaṃ,
It is fortunate for his spiritual companions, so very fortunate,

ye āyasmantaṃ puṇṇaṃ mantāniputtaṃ labhanti dassanāya, labhanti
payirūpāsanāya.
that they get to see Venerable Puṇṇa Mantāniputta and pay homage to him.

Celaṇḍukena cepi sabrahmacārī āyasmantaṃ puṇṇaṃ mantāniputtaṃ muddhanā
pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanāya, tesampi lābhā
tesampi suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ
āyasmantaṃ puṇṇaṃ mantāniputtaṃ labhāma dassanāya, labhāma
payirūpāsanāya”ti.

*Even if they only got to see him and pay respects to him by carrying him around on their heads
on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very
fortunate, that I get to see the venerable and pay homage to him.”*

Evam vutte, āyasmā puṇṇo mantāniputto āyasmantaṃ sārīputtaṃ etadavoca:
When he said this, Puṇṇa said to Sāriputta,

“ko nāmo āyasmā, kathaṇca panāyasmantaṃ sabrahmacārī jānanti”ti?
“What is the venerable’s name? And how are you known among your spiritual companions?”

“Upatissoti kho me, āvuso, nāmaṃ;
“Reverend, my name is Upatissa.

sārīputtoti ca pana maṃ sabrahmacārī jānanti”ti.
And I am known as Sāriputta among my spiritual companions.”

“Satthukappena vata kira, bho, sāvakena saddhiṃ mantayamānā na jānimha:
*“Goodness! I had no idea I was consulting with *the* Venerable Sāriputta, the disciple who is
fit to be compared with the Teacher himself!*

‘āyasmā sārīputto’ti.

Sace hi mayaṃ jāneyyāma ‘āyasmā sārīputto’ti, ettakampi no nappatibhāseyya.
If I’d known, I wouldn’t have said so much.

Acchariyaṃ, āvuso, abbhutaṃ, āvuso.
It’s incredible, reverend, it’s amazing!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsaṇaṃ ājānantena, evameva
āyasmatā sārīputtana gambhīrā gambhīrapañhā anumassa anumassa pucchitā.
*Venerable Sāriputta has asked each deep question point by point, as a learned disciple who
rightly understands the teacher’s instructions.*

Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ,
It is fortunate for his spiritual companions, so very fortunate,

ye āyasmantaṃ sārīputtaṃ labhanti dassanāya, labhanti payirūpāsānāya.
that they get to see Venerable Sāriputta and pay homage to him.

Celaṇḍukena cepi sabrahmacārī āyasmantaṃ sārīputtaṃ muddhanā pariharantā
labheyyuṃ dassanāya, labheyyuṃ payirūpāsānāya, tesampi lābhā tesampi
suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayā āyasmantaṃ
sārīputtaṃ labhāma dassanāya, labhāma payirūpāsānāya”ti.
*Even if they only got to see him and pay respects to him by carrying him around on their heads
on a roll of cloth, it would still be very fortunate for them! And it's fortunate for me, so very
fortunate, that I get to see the venerable and pay homage to him.”*

Itiha te ubhopi mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsūti.
And so these two spiritual giants agreed with each others' fine words.

Rathavinītasuttaṃ niṭṭhitaṃ catutthaṃ.

Nivāpasutta

Fodder

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Na, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ:

“Mendicants, a trapper doesn't cast bait for deer thinking,

‘imaṃ me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dīghāyukā vaṇṇavanto ciraṃ dīghamaddhānaṃ yāpentū’ti.

‘May the deer, enjoying this bait, be healthy and in good condition. May they live long and prosper!’

Evañca kho, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ:

A trapper casts bait for deer thinking,

‘imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjissanti, mattā samānā pamādaṃ āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmim nivāpe’ti.

‘When these deer intrude on where I cast the bait, they'll recklessly enjoy eating it. They'll become indulgent, then they'll become negligent, and then they'll be vulnerable on account of this bait.’

Tatra, bhikkhave, paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu, te tatha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

And indeed, the first herd of deer intruded on where the trapper cast the bait and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then they were vulnerable to the trapper on account of that bait.

Evañhi te, bhikkhave, paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.

And that's how the first herd of deer failed to get free from the trapper's power.

Tatra, bhikkhave, dutiyā migajātā evaṃ samacintesum:

So then a second herd of deer thought up a plan,

‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṃsu.

‘The first herd of deer became indulgent ...

Te tatha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjiṃsu, mattā samānā pamādaṃ āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.
and failed to get free of the trapper's power.

Yannūna mayam sabbaso nivāpabhojanā paṭivrameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Why don't we avoid eating the bait altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.

Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharim̐su.

And that's just what they did.

Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti.

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin,

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi.

and they lost their strength and energy.

Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su.

So they went back to that same place where the trapper had cast bait.

Te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su.

Invading on that place, they recklessly enjoyed eating it ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjim̐su, mattā samānā paṇādaṃ āpajjim̐su, paṇattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim̐ nivāpe.

Evañhi te, bhikkhave, dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

And that's how the second herd failed to get free from the trapper's power.

Tatra, bhikkhave, tatiyā migajātā evaṃ samacintesuṃ:

So then a third herd of deer thought up a plan,

‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ... pe ...

‘The first ...

evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te dutiyā migajātā evaṃ samacintesuṃ:

and second herds of deer ...

“ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ... pe ...

evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayam sabbaso nivāpabhojanā paṭivrameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharim̐su.

Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti.

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi.

Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su.

Te tattha anupakhajja mucchitā bhojanāni bhuñjiṃsu.

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṃsu, mattā samānā pamādam āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Evañhi te dutiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.
failed to get free of the trapper's power.

Yannūna mayam amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam kappeyyāma.

Why don't we set up our lair close by the place where the trapper has cast the bait?

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti.

Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.'

Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam kappayīṃsu.

And that's just what they did.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjiṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjiṃsu, amattā samānā na pamādam āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparissāya ca etadahosi:

So the trapper and his companions thought,

‘sathāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parajānā;

'Wow, this third herd of deer is so sneaky and devious, they must be some kind of unnatural spirits with psychic power!

imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam jānāma āgatiṃ vā gatiṃ vā.

For they eat the bait we've cast without us knowing how they come and go.

Yannūna mayam imam nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesam anuparivāreyyāma, appeva nāma tatiyānaṃ migajātānaṃ āsayam passeyyāma, yattha te gāhaṃ gaccheyyun'ti.

Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.'

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesam anuparivāresuṃ.

And that's just what they did.

Addasamsu kho, bhikkhave, nevāpiko ca nevāpikaparissā ca tatiyānaṃ migajātānaṃ āsayam, yattha te gāhaṃ agamasu.

And they saw where the third herd of deer had their lair, where they went to hide out.

Evañhi te, bhikkhave, tatiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.

And that's how the third herd failed to get free from the trapper's power.

Tatra, bhikkhave, catutthā migajātā evaṃ samacintesuṃ:

So then a fourth herd of deer thought up a plan,

‘ye kho te paṭhamā migajātā ... pe ...

'The first ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te dutiyā migajātā evaṃ samacintesum̐:

second ...

“ye kho te paṭhamā migajātā ... pe ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su ... pe ...

evaṇhi te dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te tatiyā migajātā evaṃ samacintesum̐:

and third herds of deer ...

“ye kho te paṭhamā migajātā ... pe ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te dutiyā migajātā evaṃ samacintesum̐:

‘ye kho te paṭhamā migajātā ... pe ...

evaṇhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su ... pe ...

evaṇhi te dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam̐ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmim̐ nivāpe”ti.

Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam̐ kappayim̐su, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjim̐su, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjim̐su, amattā samānā na pamādaṃ āpajjim̐su, appamattā samānā na yathākāmakaraṇīyā ahesum̐ nevāpikassa amusmim̐ nivāpe.

Tatra nevāpikassa ca nevāpikaparissāya ca etadahosi:

“saṭhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parājanā, imaṇca nāma nivāpaṃ nivuttaṃ paribhuñjanti.

Na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā.

Yannūna mayam imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāreyyāma, appeva nāma tatiyānaṃ migajātānaṃ āsayam passeyyāma, yattha te gāhaṃ gaccheyyūn'ti.

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāresuṃ.

Addasaṃsu kho nevāpiko ca nevāpikaparisa ca tatiyānaṃ migajātānaṃ āsayam, yattha te gāhaṃ agamaṃsu.

Evañhi te tatiyāpi migajāta na parimuccimṣu nevāpikassa iddhānubhāvā.
failed to get free of the trapper's power.

Yannūna mayam yattha agati nevāpikassa ca nevāpikaparisa ca tatrāsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti.

Why don't we set up our lair somewhere the trapper and his companions can't go? Then we can intrude on where the trapper has cast the bait and enjoy eating it without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.'

Te yattha agati nevāpikassa ca nevāpikaparisa ca tatrāsayaṃ kappayimṣu.
And that's just what they did.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na pamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparisa ca etadahosi:
So the trapper and his companions thought,

‘sathāssunāmime catutthā migajāta ketabino, iddhimantāssunāmime catutthā migajāta parajānā.

Wow, this fourth herd of deer is so sneaky and devious, they must be some kind of unnatural spirits with psychic power!

Imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā.
For they eat the bait we've cast without us knowing how they come and go.

Yannūna mayam imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāreyyāma, appeva nāma catutthānaṃ migajātānaṃ āsayam passeyyāma yattha te gāhaṃ gaccheyyūn'ti.

Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.'

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākaraḥi samantā sappadesaṃ anuparivāresuṃ.

And that's just what they did.

Neva kho, bhikkhave, addasaṃsu nevāpiko ca nevāpikaparisa ca catutthānaṃ migajātānaṃ āsayam, yattha te gāhaṃ gaccheyyūn'ti.

But they couldn't see where the fourth herd of deer had their lair, where they went to hide out.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparisa ca etadahosi:
So the trapper and his companions thought,

‘sace kho mayam catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti.

‘If we disturb this fourth herd of deer, they’ll disturb others, who in turn will disturb even more.

Evam imam nivāpam nivuttaṃ sabbaso migajātā parimuñcissanti.

Then all of the deer will be free from this bait we’ve cast.

Yannūna mayam catutthe migajāte ajjuhekkheyyamā’ti.

Why don’t we just keep an eye on that fourth herd?’

Ajjuhekkhimsu kho, bhikkhave, nevāpiko ca nevāpikaparīsā ca catutthe migajāte.

And that’s just what they did.

Evañhi te, bhikkhave, catutthā migajātā parimuccimsu nevāpikassa iddhānubhāvā.

And that’s how the fourth herd of deer got free from the trapper’s power.

Upamā kho me ayam, bhikkhave, katā atthassa viññāpanāya.

I’ve made up this simile to make a point.

Amam cevetha attho—

And this is what it means.

nivāpoti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

‘Bait’ is a term for the five kinds of sensual stimulation.

Nevāpikoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.

‘Trapper’ is a term for Māra the Wicked.

Nevāpikaparīsāti kho, bhikkhave, māraparīsāyetaṃ adhivacanaṃ.

‘Trapper’s companions’ is a term for Māra’s assembly.

Migajātāti kho, bhikkhave, samaṇabrāhmaṇānametaṃ adhivacanaṃ.

‘Deer’ is a term for ascetics and brahmins.

Tatra, bhikkhave, paṭhamā samaṇabrāhmaṇā amuṃ nivāpam nivuttaṃ māraṣṣa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu.

Now, the first group of ascetics and brahmins intruded on where the bait and the material delights of the world were cast by Māra and recklessly enjoyed eating it.

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise.

They became indulgent, then they became negligent, and then they were vulnerable to Māra on account of that bait and the material delights of the world.

Evañhi te, bhikkhave, paṭhamā samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

And that’s how the first group of ascetics and brahmins failed to get free from Māra’s power.

Seyyathāpi te, bhikkhave, paṭhamā migajātā tathūpame aham ime paṭhame samaṇabrāhmaṇe vadāmi.

This first group of ascetics and brahmins is just like the first herd of deer, I say.

Tatra, bhikkhave, dutiyā samaṇabrāhmaṇā evam samacintesuṃ:

So then a second group of ascetics and brahmins thought up a plan,

‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpam nivuttaṃ māraṣṣa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu.

‘The first group of ascetics and brahmins became indulgent ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

and failed to get free of Māra’s power.

Yannūna mayam sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti.

Why don't we avoid eating the bait and the world's material delights altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharimsu.

And that's just what they did.

Te tattha sākabhakkhāpi ahesum, sāmābhakkhāpi ahesum, nīvārabhakkhāpi ahesum, daddulabhakkhāpi ahesum, haṭabhakkhāpi ahesum, kaṇabhakkhāpi ahesum, ācāmabhakkhāpi ahesum, piṇṇākabhakkhāpi ahesum, tiṇabhakkhāpi ahesum, gomayabhakkhāpi ahesum, vanamūlaphalāhārā yāpesum pavattaphalabhojī.

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

Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti.

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin,

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi.

and they lost their strength and energy.

Balavīriye parihīne cetovimutti parihāyi.

Because of this, they lost their heart's release,

Cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ māraṣṣa paccāgamiṃsu tāni ca lokāmisāni.

so they went back to that same place where Māra had cast the bait and the material delights of the world.

Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu.

Intruding on that place, they recklessly enjoyed eating them ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā paṇādaṃ āpajjimsu, paṇādaṃ samānā yathākāmakaraṇīyā ahesum māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te, bhikkhave, dutiyāpi samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

And that's how the second group of ascetics and brahmins failed to get free from Māra's power.

Seyyathāpi te, bhikkhave, dutiyā migajātā tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

This second group of ascetics and brahmins is just like the second herd of deer, I say.

Tatra, bhikkhave, tatiyā samaṇabrāhmaṇā evaṃ samacintesum:

So then a third group of ascetics and brahmins thought up a plan,

'ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ... pe

'The first ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesum:

and second groups of ascetics and brahmins ...

'ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ... pe

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivrameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma”ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramim̐su.

Bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharim̐su.

Te tattha sākabhakkhāpi ahesuṃ ... pe ... pavattaphalabhojī.

Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti.

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi, balavīriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa paccagamim̐su tāni ca lokāmisāni.

Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu.

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā paṇādaṃ āpajjimsu, paṇādaṃ samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.
failed to get free of Māra's power.

Yannūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayam kappeyyāma, tatrāsayam kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na paṇādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṃca lokāmise”ti.

Why don't we set up our lair close by the place where Māra has cast the bait and those material delights of the world? Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

Te amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayam kappayimsu.

And that's just what they did.

Tatrāsayam kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu.

Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na paṇādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise.

Api ca kho evaṃditthikā ahesuṃ—

Still, they had such views as these:

sassato loko itipi, asassato loko itipi;

'The world is eternal' or 'The world is not eternal';

antavā loko itipi, anantavā loko itipi;

'The world is finite' or 'The world is infinite';

taṃ jīvaṃ taṃ sarīraṃ itipi, aññaṃ jīvaṃ aññaṃ sarīraṃ itipi;
'The soul and the body are the same thing' or 'The soul and the body are different things';

hoti tathāgato paraṃ maraṇā itipi, na hoti tathāgato paraṃ maraṇā itipi, hoti ca na ca
hoti tathāgato paraṃ maraṇā itipi, neva hoti na na hoti tathāgato paraṃ maraṇā itipi.
*or that after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or
neither exists nor doesn't exist.*

Evañhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa
iddhānubhāvā.
And that's how the third group of ascetics and brahmins failed to get free from Māra's power.

Seyyathāpi te, bhikkhave, tatiyā migajātā tathūpame ahaṃ ime tatiye
samaṇabrāhmaṇe vadāmi.
This third group of ascetics and brahmins is just like the third herd of deer, I say.

Tatra, bhikkhave, catutthā samaṇabrāhmaṇā evaṃ samacintesuṃ:
So then a fourth group of ascetics and brahmins thought up a plan,

'ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa ... pe
'The first ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ:
second ...

'ye kho te paṭhamā samaṇabrāhmaṇā ... pe

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma bhayabhogā
paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma'ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu ... pe

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yepi te tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā
samaṇabrāhmaṇā ... pe
and third groups of ascetics and brahmins ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā
samaṇabrāhmaṇā ... pe

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā
paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma'ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu ... pe

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā.

Yannūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya
āsayam kappeyyāma.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhaviṣṣāma māraṣṣa amusmiṃ nivāpe amusmiṇca lokāmiseti.

Te amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni upanissāya āsayaṃ kappayimsu.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu.

Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu.

Amattā samānā na pamādaṃ āpajjimsu.

Appamattā samānā na yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṇca lokāmise.

Api ca kho evaṃdiṭṭhikā ahesuṃ sassato loko itipi ... pe ...

neva hoti na na hoti tathāgato paraṃ maraṇā itipi.

Evañhi te tatiyāpi samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.
failed to get free of Māra's power.

Yannūna mayaṃ yattha agati māraṣṣa ca māraparisāya ca tatrāsayaṃ kappeyyāma.
Why don't we set up our lair somewhere Māra and his assembly can't go?

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhaviṣṣāma māraṣṣa amusmiṃ nivāpe amusmiṇca lokāmiseti.

Then we can intrude on where Māra has cast the bait and those material delights of the world, and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

Te yattha agati māraṣṣa ca māraparisāya ca tatrāsayaṃ kappayimsu.

And that's just what they did.

Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na pamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ māraṣṣa amusmiṃ nivāpe amusmiṇca lokāmise.

Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccimsu māraṣṣa iddhānubhāvā.

And that's how the fourth group of ascetics and brahmins got free from Māra's power.

Seyyathāpi te, bhikkhave, catutthā migajāta tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

This fourth group of ascetics and brahmins is just like the fourth herd of deer, I say.

Kathaṇca, bhikkhave, agati māraṣṣa ca māraparisāya ca?

And where is it that Māra and his assembly can't go?

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

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

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitivā māracakkhuṃ adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

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

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satimaṃ sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassaṇaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṭrisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañācāyatanam samatikkamma 'anantaṃ viññānaṃ'ti viññāñācāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāñācāyatanam samatikkamma 'natthi kiñci'ti ākiñcaññāyatanam upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhivā mārācakkhum adassanaṃ gato pāpimato tiṇṇo loke visattikaṃ”ti.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Nivāpasuttaṃ niṭṭhitaṃ pañcamam.

Pāsarāsisutta

The Noble Search

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

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

Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamimṣu; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavocuṃ:

Then several mendicants went up to Venerable Ānanda and said to him,

“cīrassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā.

“Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha.

Sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā”ti.

It would be good if we got to hear a Dhamma talk from the Buddha.”

“Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha;

“Well then, reverends, go to the brahmin Rammaka's hermitage.

appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathaṃ savanāyā”ti.

Hopefully you'll get to hear a Dhamma talk from the Buddha.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.

“Yes, reverend,” they replied.

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:

Then, after the meal, on his return from alms-round, the Buddha addressed Ānanda,

“āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti.

“Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation.”

“Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya.

So the Buddha went with Ānanda to the Eastern Monastery.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi:

In the late afternoon the Buddha came out of retreat and addressed Ānanda,

“āyāmānanda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcitun”ti.

“Come, Ānanda, let's go to the eastern gate to bathe.”

“Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakoṭṭhako tenupasaṅkami gattāni parisiñcitun.

So the Buddha went with Ānanda to the eastern gate to bathe.

Pubbakoṭṭhake gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni
pubbāpayamāno.

When he had bathed and emerged from the water he stood in one robe drying himself.

Atha kho āyasmā ānando bhagavantam etadavoca:

Then Ānanda said to the Buddha,

“ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre.

“Sir, the hermitage of the brahmin Rammaka is nearby.

Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo;

It's so delightful,

pāsādiko, bhante, rammakassa brāhmaṇassa assamo.

so lovely.

Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatu
anukampaṃ upādāyā”ti.

Please visit it out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami.

He went to the brahmin Rammaka's hermitage.

Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame
dhammiyā kathāya sannisinnā honti.

Now at that time several mendicants were sitting together in the hermitage talking about the teaching.

Atha kho bhagavā bahidvāraṇaṃ aṭṭhāsi kathāpariyosānaṃ āgamayamāno.

The Buddha stood outside the door waiting for the talk to end.

Atha kho bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭesi.

When he knew the talk had ended he cleared his throat and knocked with the latch.

Vivariṃsu kho te bhikkhū bhagavato dvāraṃ.

The mendicants opened the door for the Buddha,

Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane
nisīdi.

and he entered the hermitage, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā?

“Mendicants, what were you sitting talking about just now?

Kā ca pana vo antarākathā vippakatā”ti?

What conversation was unfinished?”

“Bhagavantameva kho no, bhante, ārabha dhammī kathā vippakatā, atha bhagavā
anupatto”ti.

“Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived.”

“Sādhu, bhikkhave.

“Good, mendicants!

Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā
anaḡariyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha.

It's appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together and talk about the teaching.

Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ—

When you're sitting together you should do one of two things:

dhammī vā kathā, ariyo vā tunhībhāvo.
discuss the teachings or keep noble silence.

Dvemā, bhikkhave, pariyesanā—
Mendicants, there are these two searches:

ariyā ca pariyesanā, anariyā ca pariyesanā.
the noble search and the ignoble search.

Katamā ca, bhikkhave, anariyā pariyesanā?
And what is the ignoble search?

Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃyeva pariyesati, attanā jarādhhammo samāno jarādhhammaṃyeva pariyesati, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo samāno sokadhammaṃyeva pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.
It's when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

Kiñca, bhikkhave, jātidhammaṃ vadetha?
And what should be described as liable to be reborn?

Puttabhāriyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssaṃ aḷavaṃ jātidhammaṃ, jātārūparajataṃ jātidhammaṃ.
Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to be reborn.

Jātidhammā hete, bhikkhave, upadhayo.
These attachments are liable to be reborn.

Ettāyaṃ gathito mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃyeva pariyesati.
Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

Kiñca, bhikkhave, jarādhhammaṃ vadetha?
And what should be described as liable to grow old?

Puttabhāriyaṃ, bhikkhave, jarādhhammaṃ, dāsīdāsaṃ jarādhhammaṃ, ajeḷakaṃ jarādhhammaṃ, kukkuṭasūkaraṃ jarādhhammaṃ, hatthigavāssaṃ aḷavaṃ jarādhhammaṃ, jātārūparajataṃ jarādhhammaṃ.
Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to grow old.

Jarādhammā hete, bhikkhave, upadhayo.
These attachments are liable to grow old.

Ettāyaṃ gathito mucchito ajjhāpanno attanā jarādhhammo samāno jarādhhammaṃyeva pariyesati.
Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

Kiñca, bhikkhave, byādhidhammaṃ vadetha?
And what should be described as liable to fall sick?

Puttabhāriyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssaṃ aḷavaṃ byādhidhammaṃ.
Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick.

Byādhidhammā hete, bhikkhave, upadhayo.
These attachments are liable to fall sick.

Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno
byādhidhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick,
seeks what is also liable to fall sick.*

Kiñca, bhikkhave, maraṇadhammaṃ vadetha?

And what should be described as liable to die?

Puttabhāriyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ,
ajelakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ,
hatthigavāssaṃ maraṇadhammaṃ.

*Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and
elephants and cattle are liable to die.*

Maraṇadhammā hete, bhikkhave, upadhayo.

These attachments are liable to die.

Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno
maraṇadhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks
what is also liable to die.*

Kiñca, bhikkhave, sokadhammaṃ vadetha?

And what should be described as liable to sorrow?

Puttabhāriyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajelakaṃ
sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssaṃ sokadhammaṃ.

*Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and
elephants and cattle are liable to sorrow.*

Sokadhammā hete, bhikkhave, upadhayo.

These attachments are liable to sorrow.

Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno
sokadhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks
what is also liable to sorrow.*

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha?

And what should be described as liable to corruption?

Puttabhāriyaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ,
ajelakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ,
hatthigavāssaṃ saṅkilesadhammaṃ, jātārūparajataṃ saṅkilesadhammaṃ.

*Partners and children, male and female bondservants, goats and sheep, chickens and pigs,
elephants and cattle, and gold and money are liable to corruption.*

Saṅkilesadhammā hete, bhikkhave, upadhayo.

These attachments are liable to corruption.

Etthāyaṃ gathito mucchito ajjhāpanno attanā saṅkilesadhammo samāno
saṅkilesadhammaṃyeva pariyesati.

*Someone who is tied, infatuated, and attached to such things, themselves liable to corruption,
seeks what is also liable to corruption.*

Ayaṃ, bhikkhave, anariyā pariyesanā.

This is the ignoble search.

Katamā ca, bhikkhave, ariyā pariyesanā?

And what is the noble search?

Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati.

It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks the unborn supreme sanctuary, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment.

Ayaṃ, bhikkhave, ariyā pariyesanā.

This is the noble search.

Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi.

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘kim nu kho ahaṃ attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhammo samāno ... pe ... byādhidhammo samāno ... maraṇadhammo samāno ... sokadhammo samāno ... attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi?’

‘Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature?’

Yannūnaṃ attanā jātidhammo samāno jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ’ti.

Why don’t I seek the unborn, unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment?’

So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukālakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno kiṃkusalaḡaveṣī anuttaraṃ santivarapadaṃ
pariyesamāno yena ālāro kālāmo tenupasaṅkamim. upasaṅkamitvā ālāraṃ kālāmaṃ
etadavocaṃ:

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

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

Evaṃ vutte, bhikkhave, ālāro kālāmo maṃ etadavoca:

Ālāra Kālāma replied,

‘viharatāyasmā;
‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva saḡaṃ ācariyakaṃ sayam
abhiññā sacchikatvā upasampajja vihareyyā’ti.

*This teaching is such that a sensible person can soon realize their own tradition with their own
insight and live having achieved it.’*

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.
I quickly memorized that teaching.

So kho ahaṃ, bhikkhave, tāvatakena eva oṭṭhapahatamattena lapitalāpanamattena
ñāṇavādaṇca vadāmi theravādaṇca, ‘jānāmi passāmi’ti ca paṭijānāmi ahaṇceva aññe
ca.

*So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the
authority of the elders. I claimed to know and see, and so did others.*

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayam abhiññā
sacchikatvā upasampajja viharāmīti pavedeti;

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

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.
Surely he meditates knowing and seeing this teaching.’

Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā
ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him,

‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā
upasampajja viharāmīti pavedesī’ti?

*‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own
insight?’*

Evaṃ vutte, bhikkhave, ālāro kālāmo ākiṇcaññāyatanam pavedesi.
When I said this, he declared the dimension of nothingness.

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;
‘It’s not just Ālāra Kālāma who has faith,

na kho ālārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;
energy,

na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati;
mindfulness,

na kho ālārasseva kālāmassa atthi samādhi, mayhampatthi samādhi;
immersion,

na kho ālārasseva kālāmassa atthi paññā, mayhampatthi paññā.
and wisdom; I too have these things.

Yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedeti, tassa dhammassa sacchikiriyāya padaheyyaṃ'ti.
Why don't I make an effort to realize the same teaching that Ālāra Kālāma says he has realized with his own insight?'

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

Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtvā ālāraṃ kālāmaṃ etadavocaṃ:
So I approached Ālāra Kālāma and said to him,

'Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesi'ti?
'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi'ti.
'I have, reverend.'

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti.
'I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.'

'Lābhā no, āvuso, suladdhaṃ no, āvuso,
'We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!'

Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvāṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi.
So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and live having achieved it.

Yaṃ tvāṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.
The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvāṃ dhammaṃ jānāsi, yaṃ tvāṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.
So the teaching that I know, you know, and the teaching that you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.
I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāma'ti.
Come now, reverend! We should both lead this community together.'

Iti kho, bhikkhave, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ tṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.
And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiya’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhikkhave, kiṃ kusalaḡavesī anuttaraṃ santivarapaḡaḡaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmaḡaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evam vutte, bhikkhave, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā;

‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

I quickly memorized that teaching.

So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñānavāḡaṇca vadāmi theravāḡaṇca, ‘jānāmi passāmi’ti ca paṭijānāmi ahaṇceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāṃattakena sayam abhiññā sacchikatvā upasampajja viharāṃṡi pavesesi;

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

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi’ti.

Surely he meditated knowing and seeing this teaching.’

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

‘kittavātā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāṃṡi pavesesi’ti?

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

Evam vutte, bhikkhave, udako rāmaputto nevaññānāsaññāyatanam pavesesi.

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ;
energy,

na kho rāmasseva ahosi sati, mayhampatthi sati;
mindfulness,

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi,
immersion,

na kho rāmasseva ahosi paññā, mayhampatthi paññā.
and wisdom; I too have these things.

Yannūnāhaṃ yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi, tassa dhammassa sacchikiriyāya padaheyyaṃ'ti.

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?'

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

'Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesi'ti?

'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesi'ti.

'He had, reverend.'

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi'ti.

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'Lābhā no, āvuso, suladdhaṃ no, āvuso,
'We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!

Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi.

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and live having achieved it.

Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi.

The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi.

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Iti yādiso rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso rāmo ahosi.
Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tvaṃ imaṃ gaṇaṃ pariharā'ti.
Come now, reverend! You should lead this community.'

Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya’^{ti}.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’

So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamaṃ.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhikkhave, kiṃ kusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇiyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘ramaṇiyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇiyā, samantā ca gocaragāmo.

‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’^{ti}.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, bhikkhave, tattheva nisīdim—

So I sat down right there, thinking,

alamidaṃ padhānāyāti.

‘This is good enough for meditation.’

So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhhammo samāno jarādhhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought the unborn supreme sanctuary, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and I found it.

Ñānañca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

But people like attachment, they love it and enjoy it.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ—idappaccayatā paṭiccasamuppādo.

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

Idampi kho thānaṃ duddasaṃ yadidaṃ—sabbasaṅkhārasamatho

sabbūpadhipaṭinissaggo tanhākkhayo virāgo nirodho nibbānaṃ.

It’s also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyumuṃ, so mamassa kilamatho, sā mamassa vihesā’ti.

And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.’

Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

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

‘Kicchena me adhigataṃ,

‘I’ve struggled hard to realize this,

halaṃ dāni pakāsituṃ;

enough with trying to explain it!

Rāgadosaparetehi,

This teaching is not easily understood

nāyaṃ dhammo susambudho.

by those mired in greed and hate.

Paṭisotagāmiṃ nipuṇaṃ,

Those caught up in greed can’t see

gambhīraṃ duddasaṃ aṇuṃ;

what’s subtle, going against the stream,

Rāgarattā na dakkhanti,

deep, hard to see, and very fine,

tamokhandhena āvuṭṭā’ti.

for they’re shrouded in a mass of darkness.’

Iti ha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi:

Then Brahmā Sahampati, knowing what I was thinking, thought,

‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyā’ti.

‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Atha kho, bhikkhave, brahmā sahampati—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—brahmaloke antarāhito mama purato pāturahosi.

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca:

He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said,

‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.

‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!’

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.

There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

Bhavissanti dhammassa aññātāro’ti.

There will be those who understand the teaching!’

Idamavoca, bhikkhave, brahmā sahampati.

That’s what Brahmā Sahampati said.

Idaṃ vatvā athāparaṃ etadavoca:

Then he went on to say:

‘Pāturahosi magadhesu pubbe,

‘Among the Magadhans there appeared in the past

Dhammo asuddho samalehi cintito;

an impure teaching thought up by those still stained.

Apāpuretaṃ amatassa dvāraṃ,

Fling open the door to the deathless!

Suṇantu dhammaṃ vimalenānubuddhaṃ.

Let them hear the teaching the immaculate one discovered.

Sele yathā pabbatamuddhaniṭṭhito,

Standing high on a rocky mountain,

Yathāpi passe janataṃ samantato;

you can see the people all around.

Tathūpamaṃ dhammamayaṃ sumedha,

In just the same way, all-seer, wise one,

Pāsādamārūyha samantacakkhu;

ascend the palace built of Dhamma!

Sokāvatinnaṃ janatamāpetasoko,

You’re free of sorrow; but look at these people

Avekkhassu jātijarābhībhūtaṃ.

overwhelmed with sorrow, oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasāṅgāma,

Rise, hero! Victor in battle, leader of the caravan,

Sathavāha aṇaṇa vicara loka;

wander the world without obligation.

Desassu bhagavā dhammam,
Let the Blessed One teach the Dhamma!

Aññātāro bhavissanti'ti.
There will be those who understand!'

Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇātaṃ paṭicca buddhacakkhunā lokam volokesiṃ.

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings.

Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante.

And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni uḍakānuggatāni antonimuggapōsīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni uḍakānuggatāni samodakam thitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni uḍakam accuggamma thitāni anupalittāni uḍakena;

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokam volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante.

In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ:
Then I replied in verse to Brahmā Sahampati:

‘Apārutā tesam amatassa dvārā,
‘Flung open are the doors to the deathless!

Ye sotavanto pamuñcantu saddham;
Let those with ears to hear decide their faith.

Vihimsasaññī paguṇaṃ na bhāsiṃ,
Thinking it would be troublesome, Brahmā, I did not teach

Dhammaṃ pañītaṃ manujesu brahme'ti.
the sophisticated, sublime Dhamma among humans.'

Atha kho, bhikkhave, brahmā sahampati ‘katāvākāso khomhi bhagavatā dhammadesanāyā'ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.
Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Tassa mayhaṃ, bhikkhave, etadahosi:
Then I thought,

‘kassa nu kho ahaṃ paṭthamaṃ dhammaṃ deseyyaṃ;
‘Who should I teach first of all?

ko imaṃ dhammaṃ khippameva ājānissatī'ti?

Who will quickly understand this teaching?'

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘ayaṃ kho ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.

‘That Ālāra Kālāma is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ ālārassa kālāmassa paṭhamam dhammaṃ deseyyaṃ.

Why don't I teach him first of all?

So imaṃ dhammaṃ khippameva ājānissatī'ti.

He'll quickly understand the teaching.'

Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:

But a deity came to me and said,

‘sattāhakālāṅkato, bhante, ālāro kālāmo'ti.

‘Sir, Ālāra Kālāma passed away seven days ago.’

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

‘sattāhakālāṅkato ālāro kālāmo'ti.

‘Ālāra Kālāma passed away seven days ago.’

Tassa mayhaṃ, bhikkhave, etadahosi:

I thought,

‘mahājāniyo kho ālāro kālāmo.

‘This is a great loss for Ālāra Kālāma.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.

If he had heard the teaching, he would have understood it quickly.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then I thought,

‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ;

‘Who should I teach first of all?

ko imaṃ dhammaṃ khippameva ājānissatī'ti?

Who will quickly understand this teaching?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.

‘That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ udakassa rāmaputtassa paṭhamam dhammaṃ deseyyaṃ.

Why don't I teach him first of all?

So imaṃ dhammaṃ khippameva ājānissatī'ti.

He'll quickly understand the teaching.'

Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:

But a deity came to me and said,

‘abhidosakālāṅkato, bhante, udako rāmaputto'ti.

‘Sir, Uddaka, son of Rāma, passed away just last night.’

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

‘abhidosaḱālāṅkato udako rāmaputto’ti.
‘Uddaka, son of Rāma, passed away just last night.’

Tassa mayhaṃ, bhikkhave, etadahosi:
I thought,

‘mahājāṇiyo kho udako rāmaputto.
‘This is a great loss for Uddaka.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.
‘If he had heard the teaching, he would have understood it quickly.’

Tassa mayhaṃ, bhikkhave, etadahosi:
Then I thought,

‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ;
‘Who should I teach first of all?

ko imaṃ dhammaṃ khippameva ājāṇissatī’ti?
Who will quickly understand this teaching?’

Tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me,

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

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

Tassa mayhaṃ, bhikkhave, etadahosi:
Then I thought,

‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti?
‘Where are the group of five mendicants staying these days?’

Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena
atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane
migadāye.
With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer park at Isipatana.

Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena
cārikāṃ pakkamim.
So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

Addasā kho maṃ, bhikkhave, upako ājīvako antarā ca gayaṃ antarā ca bodhiṃ
addhānamaggaṇṇaṃ.
While I was traveling along the road between Gaya and Bodhgaya, the <i>Ājīvaka</i> ascetic Upaka saw me

Disvāna maṃ etadavoca:
and said,

‘vipassannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyaḍāto.
‘Reverend, your faculties are so very clear, and your complexion is pure and bright.

Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ
rocesī’ti?
In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

Evam vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsim:
I replied to Upaka in verse:

‘Sabbābhibhū sabbavidūhamasmi,
‘I am the champion, the knower of all,

Sabbesu dhammesu anūpalitto;
unsullied in the midst of all things.

Sabbañjaho taṇhākkhaye vimutto,
I've given up all, freed through the ending of craving.

Sayaṃ abhiññāya kamuddiseyyaṃ.
When I know for myself, who should I follow?

Na me ācariyo atthi,
I have no teacher.

sadiso me na vijjati;
There is no-one like me.

Sadevakasmiṃ lokasmiṃ,
In the world with its gods,

natthi me paṭipuggalo.
I have no counterpart.

Ahañhi arahā loke,
For in this world, I am the perfected one;

ahaṃ satthā anuttaro;
I am the supreme Teacher.

Ekomhi sammāsambuddho,
I alone am fully awakened,

sītibhūtosmi nibbuto.
cooled, extinguished.

Dhammacakkaṃ pavattetuṃ,
I am going to the city of Kāśi

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

Andhībhūtasmiṃ lokasmiṃ,
In this world that is so blind,

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

‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino’ti.
‘According to what you claim, reverend, you ought to be the Infinite Victor.’

‘Mādisā ve jinā honti,
‘The victors are those who, like me,

ye pattā āsavakkhayaṃ;
have reached the ending of defilements.

Jitā me pāpakā dhammā,
I have conquered bad qualities, Upaka—

tasmāhamupaka jino’ti.
that's why I'm a victor.’

Evaṃ vutte, bhikkhave, upako ājivako ‘hupeyyapāvuso’ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.
When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking his head, he took a wrong turn and left.

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamiṃ.
Traveling stage by stage, I arrived at Benares, and went to see the group of five mendicants in the deer park at Isipatana.

Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantaṃ.

The group of five mendicants saw me coming off in the distance

Disvāna aññaṃaññaṃ saṇṭhapesuṃ:

and stopped each other, saying,

‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya.

‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from the struggle and returned to indulgence.

So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ paṭiggahetabbaṃ.

We shouldn’t bow to him or rise for him or receive his bowl and robe.

Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatī’ti.

But we can set out a seat; he can sit if he likes.’

Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamaṃ tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṇṭhātum.

Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed.

Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ.

Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet.

Api ca kho maṃ nāmena ca āvuso vādena ca samudācaranti.

But they still addressed me by name and as ‘reverend’.

Evam vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘mā, bhikkhave, tathāgataṃ nāmena ca āvuso vādena ca samudācaratha.

‘Mendicants, don’t address me by name and as ‘reverend’.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

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

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Evam vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ:

But they said to me,

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

‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

Evam vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya.
‘The Realized One has not become indulgent, strayed from the struggle and returned to indulgence.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.
The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.
Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā ānagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.
By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life.’

Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ:
But for a second time they said to me,

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

Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:
So for a second time I said to them,

‘na, bhikkhave, tathāgato bāhulliko ... pe ...
‘The Realized One has not become indulgent ...’

upasampajja viharissathā’ti.

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

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañānadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesan’ti?
‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:
So I said to them,

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

‘No hetuṃ, bhante’.
‘No sir, we have not.’

‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho.
The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.
Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā ānagāriyaṃ paḍḍajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ.

I was able to persuade the group of five mendicants.

Dvepi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti.

Then sometimes I advised two mendicants, while the other three went for alms.

Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Then those three would feed all six of us with what they brought back.

Tayopi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti.

Sometimes I advised three mendicants, while the other two went for alms.

Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Then those two would feed all six of us with what they brought back.

Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamamsu, attanā jarādhammā samānā jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamamsu, attanā byādhidhammā samānā ... pe ... attanā maraṇadhammā samānā ... attanā sokadhammā samānā ... attanā saṃkilesadhammā samānā saṃkilesadhamme ādinavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamamsu.

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought the unborn supreme sanctuary, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and they found it.

Ñāṇaṃ pana nesam dassanaṃ udapādi:

Knowledge and vision arose in them:

‘akuppā no vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

‘Our freedom is unshakable; this is our last rebirth; now there are no more future lives.’

Pañcime, bhikkhave, kāmaguṇā.

Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

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

sotaviññeyyā saddā ... pe ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā photṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

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

Ime kho, bhikkhave, pañca kāmagonā.

These are the five kinds of sensual stimulation.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagonu gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they

‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

have met with calamity and disaster, and are vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, ārañṇako mago baddho pāsaraṣiṃ adhisayeyya.

Suppose a deer in the wilderness was lying caught on a pile of snares.

So evamassa veditabbo:

You’d know that it

‘anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa.

has met with calamity and disaster, and is vulnerable to the hunter.

Āgacchante ca pana ludde yena kāmaṃ na pakkamissatī’ti.

And when the hunter comes, it cannot flee where it wants.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagonu gathitā mucchitā ajjhopannā anādinavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they

‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

have met with calamity and disaster, and are vulnerable to the Wicked One.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagonu agathitā amucchitā anajjhopannā ādinavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they

‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, ārañṇako mago abaddho pāsaraṣiṃ adhisayeyya.

Suppose a deer in the wilderness was lying on a pile of snares without being caught.

So evamassa veditabbo:

You’d know that it

‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa.

hasn’t met with calamity and disaster, and isn’t vulnerable to the hunter.

Āgacchante ca pana ludde yena kāmaṃ pakkamissatī’ti.

And when the hunter comes, it can flee where it wants.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagonu agathitā amucchitā anajjhopannā ādinavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they

‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, āraññaiko mago araññe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti.

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence.

Taṃ kissa hetu?

Why is that?

Anāpāthagato, bhikkhave, luddassa.

Because it's out of the hunter's range.

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

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

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitivā māraccakkaṃ adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

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

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satipaṃ sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañcāyatanam samatikkamma
'anantaṃ viññāṇan'ti viññāṇañcāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma
'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

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

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam
samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā
āsavaṃ parikkhīṇaṃ honti.

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitivā
māracakkhum adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati,
vissattho seyyaṃ kappeti.

They've crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence.

Taṃ kissa hetu?

Why is that?

Anāpāthagato, bhikkhave, pāpimato'ti.

Because they're out of the Wicked One's range."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Pāsārāsīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Cūlahatthipadopamasutta

The Shorter Elephant's Footprint Simile

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhiraṭṭhena sāvatthiyaṃ niyyāti divādivassa.

Now at that time the brahmin Jāṇussoṇi drove out from Sāvattihī in the middle of the day in an all-white chariot drawn by mares.

Addasā kho jāṇussoṇi brāhmaṇo pilotikaṃ paribbājakaṃ dūratova āgacchantaṃ.

He saw the wanderer Pilotika coming off in the distance,

Disvāna pilotikaṃ paribbājakaṃ etadavoca:

and said to him,

“Handa kuto nu bhavaṃ vacchāyano āgacchati divādivassā”ti?

“So, Master Vacchāyana, where are you coming from in the middle of the day?”

“Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.

“Just now, good sir, I've come from the presence of the ascetic Gotama.”

“Taṃ kiṃ maññati bhavaṃ vacchāyano samaṇassa gotamassa paññāveyyattiyaṃ paṇḍito maññe”ti.

“What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?”

“Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi.

“My good man, who am I to judge the ascetic Gotama's lucidity of wisdom?”

Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā”ti.

You'd really have to be on the same level to judge his lucidity of wisdom.”

“Ulārāya khalu bhavaṃ vacchāyano samaṇaṃ gotamaṃ paṣaṃsāya paṣaṃsatī”ti.

“Master Vacchāyana praises the ascetic Gotama with lofty praise indeed.”

“Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ paṣaṃsissāmi,

“Who am I to praise the ascetic Gotama?”

pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ”ti.

He is praised by the praised as the best of gods and humans.”

“Kaṃ pana bhavaṃ vacchāyano atthavasam sampassamāno samaṇe gotame evaṃ abhippasanno”ti?

“But for what reason are you so devoted to the ascetic Gotama?”

“Seyyathāpi, bho, kusalo nāgavaniko nāgavanaṃ paviseyya.

“Suppose that a skilled elephant tracker were to enter an elephant wood.

So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyaṇca vitthataṃ.

There he'd see a large elephant's footprint, long and broad.

So niṭṭhaṃ gaccheyya:

He'd draw the conclusion,

‘mahā vata bho nāgo’ti.

‘This must be a big bull elephant.’

Evameva kho ahaṃ, bho, yato addasaṃ samaṇe gotame cattāri padāni athāhaṃ
niṭṭhamagamaṃ:

In the same way, because I saw four footprints of the ascetic Gotama I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno
bhagavato sāvakasaṅgho’ti.

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

Katamāni cattāri?

What four?

Idhāhaṃ, bho, passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde
vālavedhirūpe, te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

Firstly, I see some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

Te suṇanti:

They hear,

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti.

‘So, gentlemen, that ascetic Gotama will come down to such and such village or town.’

Te pañhaṃ abhisankharonti:

They formulate a question, thinking,

‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

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

Evañce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma.

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

Evañcepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti.

and if he answers like that, we’ll refute him like this.’

Te suṇanti:

When they hear that

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti.

he has come down

Te yena samaṇo gotamo tenupasaṅkamanti.

they approach him.

Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti
sampahaṃseti.

The ascetic Gotama educates, encourages, fires up, and inspires them with a Dhamma talk.

Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā
sampaṇḥsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ
āropessanti?

They don’t even get around to asking their question to the ascetic Gotama, so how could they refute his answer?

Aññadatthu samaṇasseva gotamassa sāvakā sampajjanti.

Invariably, they become his disciples.

Yadāhaṃ, bho, samaṇe gotame imaṃ paṭhamaṃ padaṃ addasaṃ athāhaṃ
niṭṭhamagamaṃ:

When I saw this first footprint of the ascetic Gotama, I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno
bhagavato sāvakasaṅgho’ti. (1)

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

Puna caparāhaṃ, bho, passāmi idhekacce brāhmaṇapaṇḍite ... pe ... (2)

Furthermore, I see some clever brahmins ...

gahapatipaṇḍite ...

some clever householders ...

pe ... (3)

they become his disciples.

samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

Furthermore, I see some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. ...

Te suṇanti:

‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ ti.

Te pañhaṃ abhisankharonti ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

Evañce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma.

Evañcepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ ti.

Te sunanti ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ ti.

Te yena samaṇo gotamo tenupasaṅkamanti.

Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ āropessanti?

They don’t even get around to asking their question to the ascetic Gotama, so how could they refute his answer?

Aññadatthu samaṇaṃyeva gotamaṃ okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya.

Invariably, they ask the ascetic Gotama for the chance to go forth.

Te samaṇo gotamo pabbājeti.

And he gives them the going-forth.

Te tattha pabbajitā samānā vūpakatthā appamattā ātāpino pahitattā viharantā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Te evamāhaṃsu:

They say,

‘manam vata, bho, anassāma, manam vata, bho, panassāma;

‘We were almost lost! We almost perished!

mayañhi pubbe assamañāva samānā samaṇamhāti paṭijānimha, abrahmañāva samānā brahmaṇamhāti paṭijānimha, anarahantova samānā arahantamhāti paṭijānimha.

For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things.

Idāni khomha samañā, idāni khomha brāhmaṇā, idāni khomha arahanto'ti.

But now we really are ascetics, brahmins, and perfected ones!

Yadāhaṃ, bho, samaṇe gotame imaṃ catutthaṃ padaṃ addasaṃ athāhaṃ niṭṭhamagamaṃ:

When I saw this fourth footprint of the ascetic Gotama, I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṃgho’ti. (4)

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

Yato kho ahaṃ, bho, samaṇe gotame imāni cattāri padāni addasaṃ athāhaṃ niṭṭhamagamaṃ:

It’s because I saw these four footprints of the ascetic Gotama that I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṃgho’ti.

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

Evam vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhiraṭṭhā orohitvā ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānesi:

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and was inspired to exclaim three times:

“Namo tassa bhagavato arahato sammāsambuddhassa;

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa;

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassāti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Appeva nāma mayampi kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti.

Hopefully, some time or other I’ll get to meet Master Gotama, and we can have a discussion.”

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

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

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo yāvatako ahosi pilotikena paribbājakena saddhiṃ kathāsallāpo taṃ sabbam bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evam vutte, bhagavā jāṇussoṇiṃ brāhmaṇaṃ etadavoca:

When he had spoken, the Buddha said to him,

“na kho, brāhmaṇa, ettāvata hatthipadopamo vitthārena paripūro hoti.

“Brahmin, the simile of the elephant’s footprint is not yet completed in detail.

Api ca, brāhmaṇa, yathā hatthipadopamo vitthārena paripūro hoti

As to how it is completed in detail,

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.
listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.
“Yes sir,” Jāṇussoṇi replied.

Bhagavā etadavoca:
The Buddha said this:

“Seyyathāpi, brāhmaṇa, nāgavaniko nāgavanam paviseyya.
“Suppose that an elephant tracker were to enter an elephant wood.

So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ.
There they'd see a large elephant's footprint, long and broad.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:
A skilled elephant tracker wouldn't yet come to the conclusion,

‘mahā vata bho nāgo’ti.
‘This must be a big bull elephant.’

Taṃ kissa hetu?
Why not?

Santi hi, brāhmaṇa, nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam petaṃ padaṃ assāti.
Because in an elephant wood there are dwarf she-elephants with big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ.
They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:
A skilled elephant tracker wouldn't yet come to the conclusion,

‘mahā vata bho nāgo’ti.
‘This must be a big bull elephant.’

Taṃ kissa hetu?
Why not?

Santi hi, brāhmaṇa, nāgavane uccā kāḷārikā nāma hatthiniyo mahāpadā, tāsam petaṃ padaṃ assāti.
Because in an elephant wood there are tall she-elephants with long trunks and big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni.
They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage and tusk-marks.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:
A skilled elephant tracker wouldn't yet come to the conclusion,

‘mahā vata bho nāgo’ti.
‘This must be a big bull elephant.’

Taṃ kissa hetu?
Why not?

Santi hi, brāhmaṇa, nāgavane uccā kaṇerukā nāma hatthiniyo mahāpadā, tāsam petam padam assāti.

Because in an elephant wood there are tall and fully-grown she-elephants with big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadam, dīghato ca āyataṃ, tiriyaṇca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni, uccā ca sākhābhaṅgam.

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage, tusk-marks, and broken branches.

Taṇca nāgam passati rukkhamaṃlagataṃ vā abbhokāsagataṃ vā gacchantaṃ vā tiṭṭhantaṃ vā nisinnaṃ vā nipannaṃ vā.

And they see that bull elephant walking, standing, sitting, or lying down at the root of a tree or in the open.

So niṭṭhaṃ gacchati:

Then they'd come to the conclusion,

‘ayameva so mahānāgo’ti.

‘This is that big bull elephant.’

Evameva kho, brāhmaṇa, idha tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

In the same way, brahmin, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakam sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikātvā pavedeti.

He realizes with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

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

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely complete and pure.

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some good family.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect,

‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'ti.

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

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā
bhogakkhandhaṃ pahāya appaṃ vā nātīparivaṭṭaṃ pahāya mahantaṃ vā
nātīparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātāṃ
pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno
sabbapaṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhi.
Athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto
paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

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

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

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā
kannasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā
tathārūpiṃ vācaṃ bhāsītā hoti.

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

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī
atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācaṃ bhāsītā kālena sāpadesaṃ
pariyantavatiṃ atthasamhitam.

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

So bījagāmabhūtagāmasamārambhā paṭivirato hoti,

They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato, virato vikālabhojanā,

They eat in one part of the day, abstaining from eating at night and at the wrong time.

naccagītavādītavisūkadassanā paṭivirato hoti,

They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti,

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti,

They avoid high and luxurious beds.

jātarūparajatapaṭiggahanā paṭivirato hoti,

They avoid receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato hoti,
raw grains,

āmakaṃsaṃsaṃpaṭiggahaṇā paṭivirato hoti,
raw meat,

itthikumārīkaṃsaṃpaṭiggahaṇā paṭivirato hoti,
women and girls,

dāsīdāsaṃsaṃpaṭiggahaṇā paṭivirato hoti,
male and female bondservants,

ajelakaṃsaṃpaṭiggahaṇā paṭivirato hoti,
goats and sheep,

kukkutaṃsaṃpaṭiggahaṇā paṭivirato hoti,
chickens and pigs,

haṭṭhigavāssaṃsaṃpaṭiggahaṇā paṭivirato hoti,
elephants, cows, horses, and mares,

khettavattṭhapaṭiggahaṇā paṭivirato hoti,
and fields and land.

dūṭṭeyyapaṇiṇaḡamanānuyogā paṭivirato hoti,
They avoid running errands and messages;

kāyavikkayā paṭivirato hoti,
buying and selling;

tuḷākūṭakaṃsaṃkūṭamānakūṭā paṭivirato hoti,
falsifying weights, metals, or measures;

ukkotaṇavañcaṇanīkatisāciyogā paṭivirato hoti,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāṃsaṃsaṃlopaṇasahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādayeva pakkamati.
They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādayeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhantaṃ anavajjasukhaṃ paṭisaṃvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇameva cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaṃvayyaṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā papākā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokitē vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhārane sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigaṭābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādapadosā cittaṃ parisodheti.

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno,
thinamiddhā cittaṃ parisodheti.

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto
uddhaccakukkuccā cittaṃ parisodheti.

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchāṃ pahāya tinnavicikiccho viharati akathaṃkathī kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,
They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi,
tathāgatārañjitaṃ itipi.

This, brahmin, is called 'a footprint of the Realized One' and also 'used by the Realized One' and also 'marked by the Realized One'.

Na tveva tāva ariyasāvako nitṭhaṃ gacchati:

But a noble disciple wouldn't yet come to the conclusion,

'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno
bhagavato sāvakasaṅgho'ti.

'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Idampi vuccati, brāhmaṇa ... pe ...

This too is called 'a footprint of the Realized One' ...

suppaṭipanno bhagavato sāvakasaṅgho'ti.

Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca
sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako
satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Idampi vuccati, brāhmaṇa ... pe ...

This too is called 'a footprint of the Realized One' ...

suppaṭipanno bhagavato sāvakasaṅgho'ti.

Puna caparaṃ, brāhmaṇa, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatiṭṭhāpārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This too is called 'a footprint of the Realized One' ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This too is called 'a footprint of the Realized One' ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena ... pe ... yathākammūpage satte pajānāti.

With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This too is called 'a footprint of the Realized One' ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ ti.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

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

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

‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaṇsamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

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

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This, brahmin, is called ‘a footprint of the Realized One’ and also ‘used by the Realized One’ and also ‘marked by the Realized One’.

Na tveva tāva ariyasāvako niṭṭhaṃ gato hoti, api ca kho niṭṭhaṃ gacchati:

At this point a noble disciple has not yet come to a conclusion, but they are coming to the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

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

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, aviñjāsavāpi cittaṃ vimuccati.

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

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

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

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

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This, brahmin, is called ‘a footprint of the Realized One’ and also ‘used by the Realized One’ and also ‘marked by the Realized One’.

Ettāvatā kho, brāhmaṇa, ariyasāvako niṭṭhaṃ gato hoti:

At this point a noble disciple has come to the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

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

Ettāvatā kho, brāhmaṇa, hatthipadopamo vitthārena paripūro hoti”ti.

And it is at this point that the simile of the elephant’s footprint has been completed in detail.”

Evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantam etadavoca:

When he had spoken, the brahmin Jāṇussoṇi said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotam dhāreyya:
'cakkhumanto rūpāni dakkhanti'ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.

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

Esāhaṃ bhavantam gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan'ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Cūḷahatthipadopamasuttaṃ niṭṭhitam sattamaṃ.

Mahāhatthipadopamasutta

The Longer Simile of the Elephant's Footprint

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho āyasmā sārīputto bhikkhū āmantesi:

There Sārīputta addressed the mendicants,

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sārīputta said this:

“Seyyathāpi, āvuso, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggamakkhāyati yadidaṃ mahantattena;

“The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all.

evameva kho, āvuso, ye keci kusalā dhammā sabbete catūsu ariyasaccesu saṅgahaṃ gacchanti.

In the same way, all skillful qualities can be included in the four noble truths.

Katamesu catūsu?

What four?

Dukkhe ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṅkhittena, pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katame cāvuso, pañcupādānakkhandhā?

And what are the five grasping aggregates?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārurupādānakkhandho, viññāṇupādānakkhandho.

They are as follows: the grasping aggregates of form, feeling, perception, choices, and consciousness.

Katamo cāvuso, rūpupādānakkhandho?

And what is the grasping aggregate of form?

Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

The four primary elements, and form derived from the four primary elements.

Katamā cāvuso, cattāro mahābhūtā?

And what are the four primary elements?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

The elements of earth, water, fire, and air.

Katamā cāvuso, pathavīdhātu?

And what is the earth element?

Pathavīdhātu siyā ajjhakkā, siyā bāhirā.

The earth element may be interior or exterior.

Katamā cāvuso, ajjhakkā pathavīdhātu?

And what is the interior earth element?

Yaṃ ajjhataṃ paccataṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ—

Anything hard, solid, and organic that's internal, pertaining to an individual. This includes:

kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiññaṃ vakkāṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññaṃpi kiñci ajjhataṃ paccataṃ kakkhaḷaṃ kharigataṃ upādinnaṃ.

head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual.

Ayaṃ vuccatāvuso, ajjhakkā pathavīdhātu.

This is called the interior earth element.

Yā ceva kho pana ajjhakkā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhātūveśā.

The interior earth element and the exterior earth element are just the earth element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evameva yathābhūtaṃ sammappaññāya cittaṃ virājeti.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evameva yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati.

There comes a time when the exterior water element flares up.

Antarahitā tasmaṃ samaye bāhirā pathavīdhātu hoti.

At that time the exterior earth element vanishes.

Tassā hi nāma, āvuso, bāhirāya pathavīdhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the earth element will be revealed as impermanent, liable to end, vanish, and perish.

Kim paṇimassa mattatṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā asmi’ti vā? Atha khvāssa notevettha hoti.

What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’ or ‘I am’, they still just consider it to be none of these things.

Taṃce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti:

If others abuse, attack, harass, and trouble that mendicant, they understand:

‘uppannā kho me ayaṃ sotasaṃphassaṃ dukkhavedanā.

This painful feeling born of ear contact has arisen in me.

Sā ca kho paṭicca, no apaṭicca.

That's dependent, not independent.

Kiṃ paṭicca?

Dependent on what?

Phassaṃ paṭicca'.

Dependent on contact.'

So phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati.

They see that contact, feeling, perception, choices, and consciousness are impermanent.

Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Based on that element alone, their mind becomes eager, confident, settled, and decided.

Taṅce, āvuso, bhikkhūṃ pare anitṭhehi akantehi amanāpehi samudācaranti—

Others might treat that mendicant with disliking, loathing, and detestation,

pāṇisamphassenapi leḍḍusamphassenapi daṇḍasamphassenapi satthasamphassenapi.

striking them with fists, stones, sticks, and swords.

So evaṃ pajānāti:

They understand:

‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti, daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti.

‘This body is such that fists, stones, sticks, and swords strike it.

Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde:

But the Buddha has said in the Simile of the Saw:

“ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā āgamaṅgāni okanteyyūṃ, tatrāpi yo mano padūseyya na me so tena sāsanakaro”ti.

“Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions.”

Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammutṭhā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggam.

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

Kāmaṃ dāni imasmiṃ kāye pāṇisamphassāpi kamantu, leḍḍusamphassāpi kamantu, daṇḍasamphassāpi kamantu, satthasamphassāpi kamantu, karīyati hidaṃ buddhānaṃ sāsanā”ti.

Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhāti.

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them.

So tena saṃvījjati saṃvegaṃ āpajjati:

In that case they stir up a sense of urgency:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ,

‘It’s my loss, my misfortune,

yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī”ti.

that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’

Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati;
They're like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law.

evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhātī’ti.

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṅṭhāti, so tena attamano hoti.

But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Katamā cāvuso, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhattikā, siyā bāhirā.

The water element may be interior or exterior.

Katamā cāvuso, ajjhattikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's water, watery, and organic that's internal, pertaining to an individual. This includes:

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ—
bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual.

ayaṃ vuccatāvuso, ajjhattikā āpodhātu.

This is called the interior water element.

Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhātūrevesā.

The interior water element and the exterior water element are just the water element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya dātṭhabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati.

There comes a time when the exterior water element flares up.

Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati.

It sweeps away villages, towns, cities, countries, and regions.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde yojanasatikānipi udakāni ogacchanti, dviyojanasatikānipi udakāni ogacchanti, tiyojanasatikānipi udakāni ogacchanti, catuyojanasatikānipi udakāni ogacchanti, pañcayojanasatikānipi udakāni ogacchanti, chayojanasatikānipi udakāni ogacchanti, sattayojanasatikānipi udakāni ogacchanti.

There comes a time when the water in the ocean sinks down a hundred leagues, or two, three, four, five, six, up to seven hundred leagues.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattatālampi udakaṃ saṇṭhāti, chattālampi udakaṃ saṇṭhāti, pañcatālampi udakaṃ saṇṭhāti, catuttālampi udakaṃ saṇṭhāti, titālampi udakaṃ saṇṭhāti, dvitālampi udakaṃ saṇṭhāti, tālamattampi udakaṃ saṇṭhāti.

There comes a time when the water in the ocean stands just seven palm trees deep, or six, five, four, three, two, or even just one palm tree deep.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattaporisampi udakaṃ saṇṭhāti, chapporisampi udakaṃ saṇṭhāti, pañcaporisampi udakaṃ saṇṭhāti, catupporisampi udakaṃ saṇṭhāti, tiporisampi udakaṃ saṇṭhāti, dviporisampi udakaṃ saṇṭhāti, porisamattampi udakaṃ saṇṭhāti.

There comes a time when the water in the ocean stands just seven fathoms deep, or six, five, four, three, two, or even just one fathom deep.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde addhaporisampi udakaṃ saṇṭhāti, kaṭimattampi udakaṃ saṇṭhāti, jānukamattampi udakaṃ saṇṭhāti, goppakamattampi udakaṃ saṇṭhāti.

There comes a time when the water in the ocean stands just half a fathom deep, or waist deep, or knee deep, or even just ankle deep.

Hoti kho so, āvuso, samayo, yaṃ mahāsamudde aṅgulipabbatemanamattampi udakaṃ na hoti.

There comes a time when there isn't enough water in the ocean even to wet the tip of your finger.

Tassā hi nāma, āvuso, bāhirāya āpodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the water element will be revealed as impermanent, liable to end, vanish, and perish.

Kim panimassa mattatṭhakassa kāyassa taṇhupādinnaṃ 'ahanti vā mamanti vā asmī'ti vā? Atha khvāssa notevettha hoti ... pe ...

What then of this short-lived body produced by craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things. ...

tassa ce, āvuso, bhikkhuṇo evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṃghaṃ anussarato upekkhā kusalaniissitā saṇṭhāti. So tena attamano hoti.

If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Ettāvātāpi kho, āvuso, bhikkhuṇo bahukatam hoti.

At this point, much has been done by that mendicant.

Katamā cāvuso, tejodhātu?

And what is the fire element?

Tejodhātu siyā ajjhattikā, siyā bāhirā.

The fire element may be interior or exterior.

Katamā cāvuso, ajjhattikā tejodhātu?

And what is the interior fire element?

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes:

yena ca santappati, yena ca jīriyati, yena ca paridayhati, yena ca
asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci
ajjhataṃ paccattaṃ tejo tejogataṃ upādinnaṃ—
*that which warms, that which ages, that which heats you up when feverish, that which properly
digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining
to an individual.*

ayaṃ vuccatāvuso, ajjhattikā tejodhātu.
This is called the interior fire element.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhāturevesā.
The interior fire element and the exterior fire element are just the fire element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtaṃ
sammappaññāya datthabbaṃ.
*This should be truly seen with right understanding like this: ‘This is not mine, I am not this,
this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā
cittaṃ virājeti.
*When you truly see with right understanding, you grow disillusioned with the fire element,
detaching the mind from the fire element.*

Hoti kho so, āvuso, samayo yaṃ bāhirā tejodhātu pakuppati.
There comes a time when the exterior fire element flares up.

Sā gāmampi dahati, nigamampi dahati, nagarampi dahati, janapadampi dahati,
janapadapadesampi dahati.
It burns up villages, towns, cities, countries, and regions until

Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā ramaṇīyaṃ vā
bhūmibhāgaṃ āgama anāhārā nibbāyati.
*it reaches a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where
it's extinguished for lack of fuel.*

Hoti kho so, āvuso, samayo yaṃ kukkuṭapattenapi nhārudaddulenapi aggim
gavesanti.
*There comes a time when they go looking for a fire, taking just chicken feathers and strips of
sinew as kindling.*

Tassā hi nāma, āvuso, bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati,
khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā
paññāyissati.
*So for all its great age, the fire element will be revealed as impermanent, liable to end, vanish,
and perish.*

Kim panimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā
asmī’ ti vā?
*What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’
or ‘I am’, they still just consider it to be none of these things. ...*

Atha khvāssa notevettha hoti ... pe ... tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ
anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā
kusalanissitā saṇṭhāti, so tena attamano hoti.
*If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based
on the skillful does become stabilized in them, they're happy with that.*

Ettāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.
At this point, much has been done by that mendicant.

Katamā cāvuso, vāyodhātu?
And what is the air element?

Vāyodhātu siyā ajjhattikā, siyā bāhirā.
The air element may be interior or exterior.

Katamā cāvuso, ajjhakkā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhataṃ paccataṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's wind, windy, and organic that's internal, pertaining to an individual. This includes:

uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya vātā,
aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā panaññaṃ pi kiñci ajjhataṃ
paccataṃ vāyo vāyogataṃ upādinnaṃ—

*winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs,
in-breaths and out-breaths, or anything else that's wind, windy, and organic that's internal,
pertaining to an individual.*

ayaṃ vuccatāvuso, ajjhakkā vāyodhātu.

This is called the interior air element.

Yā ceva kho pana ajjhakkā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhāturevā.

The interior air element and the exterior air element are just the air element.

‘Taṃ netam mama nesohamasmi na meso attā’ ti evametam yathābhūtaṃ
sammappaññāya dātthabbaṃ.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this,
this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā
cittaṃ virājeti.

*When you truly see with right understanding, you reject the air element, detaching the mind
from the air element.*

Hoti kho so, āvuso, samayo yaṃ bāhirā vāyodhātu pakuppati.

There comes a time when the exterior air element flares up.

Sā gāmaṃpi vahaṭi, nigamaṃpi vahaṭi, nagaraṃpi vahaṭi, janapadampi vahaṭi,
janapadapadesampi vahaṭi.

It sweeps away villages, towns, cities, countries, and regions.

Hoti kho so, āvuso, samayo yaṃ gimhānaṃ pacchime māse tālavaṇṇenapi
vidhūpanenapi vātāṃ pariyesanti, ossavanepi tiṇāni na icchanti.

*There comes a time, in the last month of summer, when they look for wind by using a palm-leaf
or fan, and even the grasses in the drip-fringe of a thatch roof don't stir.*

Tassā hi nāma, āvuso, bāhirāya vāyodhātuyā tāva mahallikāya aniccataṃ paññāyissati,
khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā
paññāyissati.

*So for all its great age, the air element will be revealed as impermanent, liable to end, vanish,
and perish.*

Kim paṇimassa mattatṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā
asmī’ ti vā? Atha khvāssa notevettha hoti.

*What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’
or ‘I am’, they still just consider it to be none of these things. ...*

Taṃce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti.

If others abuse, attack, harass, and trouble that mendicant, they understand:

So evaṃ pajānāti, uppannā kho me ayaṃ sotasaṃphassaajā dukkhā vedanā.

‘This painful feeling born of ear contact has arisen in me.

Sā ca kho paṭicca, no apaṭicca.

That's dependent, not independent.

Kim paṭicca?

Dependent on what?

Phassaṃ paṭicca.

Dependent on contact.

Sopi phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati.

They see that contact, feeling, perception, choices, and consciousness are impermanent.

Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santitṭhati adhimuccati.

Based on that element alone, their mind becomes eager, confident, settled, and decided.

Tañce, āvuso, bhikkhūṃ pare anitṭhehi akantehi amanāpehi samudācaranti, paṇisaṃphassenapi leḍḍusaṃphassenapi daṇḍasaṃphassenapi satthasaṃphassenapi.

Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords.

So evaṃ pajānāti ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye paṇisaṃphassāpi kamanti, leḍḍusaṃphassāpi kamanti, daṇḍasaṃphassāpi kamanti, satthasaṃphassāpi kamanti.

They understand: ‘This body is such that fists, stones, sticks, and swords strike it.

Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde “ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ. Tatrāpi yo mano padūseyya, na me so tena sāsanakaro”ti.

But the Buddha has said in the Simile of the Saw: “Even if low-down bandits were to sever you limb from limb, anyone who had a thought of hate on that account would not be following my instructions.”

Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammutṭhā, passaddho kāyo asāradḍho, samāhitaṃ cittaṃ ekaggam.

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

Kāmaṃ dāni imasmiṃ kāye paṇisaṃphassāpi kamantu, leḍḍusaṃphassāpi kamantu, daṇḍasaṃphassāpi kamantu, satthasaṃphassāpi kamantu. Kārīyati hidaṃ buddhānaṃ sāsanā’ti.

Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅṭhāti.

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them.

So tena saṃvījjati saṃvegaṃ āpajjati:

In that case they stir up a sense of urgency:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ.

‘It’s my loss, my misfortune,

Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅṭhāti’ti.

that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’

Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvījjati saṃvegaṃ āpajjati;

They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law.

evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti.

So tena saṃvījjati saṃvegaṃ āpajjati:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ.

Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṇṭhātī'ti.

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti.

But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Etāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Seyyathāpi, āvuso, katthaṇca paṭicca valliṇca paṭicca tiṇaṇca paṭicca mattikaṇca paṭicca ākāso parivārīto agārantveva saṅkhaṃ gacchati;

When a space is enclosed by sticks, creepers, grass, and mud it becomes known as a 'building'.

evameva kho, āvuso, atthiṇca paṭicca nhāruṇca paṭicca maṃsaṇca paṭicca cammaṇca paṭicca ākāso parivārīto rūpantveva saṅkhaṃ gacchati.

In the same way, when a space is enclosed by bones, sinews, flesh, and skin it becomes known as a 'form'.

Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Reverends, though the eye is intact internally, so long as exterior sights don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Though the eye is intact internally and exterior sights come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Yato ca kho, āvuso, ajjhattikañceva cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti. Evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti.

But when the eye is intact internally and exterior sights come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññānupādānakkhandhe saṅgahaṃ gacchati.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

So evaṃ pajānāti:

They understand:

‘evaṇhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti.

'So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has said:

“yo paṭiccasamuppādaṃ passati so dhammaṃ passati;

“One who sees dependent origination sees the teaching.

yo dhammaṃ passati so paṭiccasamuppādaṃ passatī”ti.

One who sees the teaching sees dependent origination.”

Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā.

And these five grasping aggregates are indeed dependently originated.

Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering.

Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ, so dukkhanirodho”ti.

Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’

Ettāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Ajjhattikañceva, āvuso, sotamaṃ aparibhinnaṃ hoti ... pe ...

Though the ear ...

ghānaṃ aparibhinnaṃ hoti ...

nose ...

jivhā aparibhinnā hoti ...

tongue ...

kāyo aparibhinno hoti ...

body ...

mano aparibhinno hoti, bāhirā ca dhammā na āpāthaṃ āgacchanti no ca tājjo samannāhāro hoti, neva tāva tājassa viññāṇabhāgassa pātubhāvo hoti.

mind is intact internally, so long as exterior thoughts don’t come into range and there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness.

Ajjhattiko ceva, āvuso, mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, no ca tājjo samannāhāro hoti, neva tāva tājassa viññāṇabhāgassa pātubhāvo hoti.

Though the mind is intact internally and exterior thoughts come into range, so long as there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness.

Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, tājjo ca samannāhāro hoti, evaṃ tājassa viññāṇabhāgassa pātubhāvo hoti.

But when the mind is intact internally and exterior thoughts come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññānaṃ taṃ viññānupādānakkhandhe saṅgahaṃ gacchati.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

So evaṃ pajānāti:

They understand:

‘evañhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti.

‘So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has also said:

“yo paṭiccasamuppādaṃ passati so dhammaṃ passati;

“One who sees dependent origination sees the teaching.

yo dhammaṃ passati so paṭiccasamuppādaṃ passatī”ti.

One who sees the teaching sees dependent origination.”

Paṭiccasamuppānā kho panime yadidaṃ pañcupādānakkhandhā.

And these five grasping aggregates are indeed dependently originated.

Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering.

Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ so dukkhanirodho”ti.

Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hotī”ti.

At this point, much has been done by that mendicant.”

Idamavoca āyasmā sārīputto.

That’s what Venerable Sārīputta said.

Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sārīputta said.

Mahāhatthipadopamasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

Mahāsāropamasutta

The Longer Simile of the Heartwood

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Tatra kho bhagavā devadattaṃ ārabbha bhikkhū āmantesi:

There the Buddha spoke to the mendicants about Devadatta:

“Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

“Mendicants, take the case of a gentleman who has gone forth from the lay life to homelessness, thinking,

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinno dukkhapareto,

I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā'ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they've gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

They're happy with that, and they've got all they wished for.

So tena lābhasakkārasilokena attānukkamseti paraṃ vambheti:

And they glorify themselves and put others down because of that:

‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā'ti.

I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’

So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

And so they become indulgent and fall into negligence regarding those possessions, honor, and popularity. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattthiko sāragavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭthato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkameyya ‘sāran’ti maññaṃāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayam bhavam puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma taccaṃ atikkamma papaṭikaṃ, sākāpālāsaṃ chetvā ādāya pakkanto “sāraṃ”ti maññaṃamāno.

That's why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī'ti.

Whatever he needs to make from heartwood, he won't succeed.' ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otīṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena attānukkamseti, paraṃ vambheti ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaṇṇātā appesakkhā'ti.

So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu sākāpālāsaṃ aggahesi brahmacariyassa;

This is called a mendicant who has grabbed the branches and leaves of the spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otīṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they've gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

They're not happy with that, and haven't got all they wished for.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity.

Appamatto samāno sīlasampadaṃ ārādheti.

Being diligent, they become accomplished in ethics.

So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo.

They're happy with that, and they've got all they wished for.

So tāya sīlasampadāya attānukkamseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā’ti.

‘I’m the one who is ethical, of good character. These other mendicants are unethical, of bad character.’

So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

And so they become indulgent and fall into negligence regarding their accomplishment in ethics. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva saraṃ atikkamma phegguṃ atikkamma tacamaṃ, pāpaṭikaṃ chetvā ādāya pakkameyya ‘sāraṇ’ti maññaṃāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, and bark, he’d cut off the shoots and depart imagining they were heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi saraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi pāpaṭikaṃ, na aññāsi sākhāpalāsaṃ.

‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva saraṃ atikkamma phegguṃ atikkamma tacamaṃ, pāpaṭikaṃ chetvā ādāya pakkanto “sāraṇ”ti maññaṃāno;

That’s why he passed them over, cut off the shoots, and departed imagining they were heartwood.

yañcassa sārena sarakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won’t succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo.

So tāya sīlasampadāya attānukkamseti, paraṃ vambheti:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā’ti.

So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu papaṭikaṃ aggaheṣi brahmacariyassa;
This is called a mendicant who has grabbed the shoots of the spiritual life

tena ca vosānaṃ āpādi.
and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.
When they’ve gone forth they generate possessions, honor, and popularity. ...

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno samādhisampadaṃ ārādheti.
Being diligent, they achieve immersion.

So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo.
They’re happy with that, and they’ve got all they wished for.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:
And they glorify themselves and put others down on account of that:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asaṃhita vibbhantacittā’ti.
‘I’m the one with immersion and unified mind. These other mendicants lack immersion, they have straying minds.’

So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.
And so they become indulgent and fall into negligence regarding that accomplishment in immersion. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhaṣṣa tiṭṭhato sāravato atikkammaṃ sāraṃ atikkamma phegguṃ taccaṃ chetvā ādāya pakkameyya ‘sāraṃ’ti maññaṃāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood and softwood, he’d cut off the bark and depart imagining it was heartwood.

Tamenam cakkhumā puriso disvā evam vadeyya ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacam, na aññāsi papaṭikaṃ, na aññāsi sākāpālāsaṃ.

If a person with good eyesight saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacam chetvā ādāya pakkanto “sāraṃ”ti maññamāno.

That's why he passed them over, cut off the bark, and departed imagining it was heartwood.

Yañcassa sarena sarakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won't succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti.

So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu tacam aggahesi brahmacariyassa;

This is called a mendicant who has grabbed the bark of the spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi, dukkhotiṇṇo dukkhaṇapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity. ...

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto
samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati appamatto
samāno ñānadassanaṃ ārādheti.

Being diligent, they achieve knowledge and vision.

So tena ñānadassanena attamano hoti paripuṇṇasaṅkappo.

They’re happy with that, and they’ve got all they wished for.

So tena ñānadassanena attānukkaṃseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that,

‘ahamasmi jānaṃ passaṃ viharāmi.

‘I’m the one who meditates knowing and seeing.

Ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti.

These other mendicants meditate without knowing and seeing.’

So tena ñānadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno
dukkhaṃ viharati.

*And so they become indulgent and fall into negligence regarding that knowledge and vision.
And being negligent they live in suffering.*

Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno
mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya
pakkameyya ‘sāra’ṭi maññamāno.

*Suppose there was a person in need of heartwood. And while wandering in search of
heartwood he’d come across a large tree standing with heartwood. But, passing over the
heartwood, he’d cut out the softwood and depart imagining it was heartwood.*

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākhāpalāsaṃ.

‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārathhiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya pakkanto “sāraṃ”ti maññamāno.

That’s why he passed them over, cut out the softwood, and departed imagining it was heartwood.

Yañcassa sarena sarakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won’t succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti.

So tena nāṇadassanena attamano hoti paripuṇṇasaṅkappo.

So tena nāṇadassanena attānukkaṃseti, paraṃ vambheti:

‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ appassaṃ viharantī’ti.

So tena nāṇadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu pheggum aggahesi brahmacariyassa;
This is called a mendicant who has grabbed the softwood of the spiritual life

tena ca vosāṇaṃ āpādi.
and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness, thinking,

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,
I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.
Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.
When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.
They’re not happy with that, and haven’t got all they wished for.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity. Being diligent, they become accomplished in ethics.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding that accomplishment in ethics. Being diligent, they achieve immersion.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding that accomplishment in immersion. Being diligent, they achieve knowledge and vision.

So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tena nāṇadassanena na attānukkamseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

So tena nāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asaṃvayavimokkhaṃ ārādheti.
Nor do they become indulgent and fall into negligence regarding that knowledge and vision. Being diligent, they achieve permanent liberation.

Atthānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asaṃvayavimuttiyaṃ parihāyetha.
And it’s impossible for that mendicant to fall away from that irreversible liberation.

Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāran’ti jānamāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi pheggum, aññāsi tacam, aññāsi papatīkam, aññāsi sākḥāpalāsaṃ.

‘This gentleman knows what heartwood, softwood, bark, shoots, and branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto “sāran”ti jānamāno.

That’s why he cut out just the heartwood and departed knowing it was heartwood.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissati’ti.

Whatever he needs to make from heartwood, he will succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

‘otiṇnomhi jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti.

So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tena nāṇadassanena na attānukkamseti, na paraṃ vambheti.

So tena ñāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti.

Atthānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

It's impossible for that mendicant to fall away from that irreversible liberation.

Iti kho, bhikkhave, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ, na sīlasampadānisaṃsaṃ, na samādhisampadānisaṃsaṃ, na ñāṇadassanānisaṃsaṃ.

And so, mendicants, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision.

Yā ca kho ayaṃ, bhikkhave, akuppā cetovimutti—

Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart.”

etadatthamidaṃ, bhikkhave, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosānaṃ”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Mahāsāropamasuttaṃ niṭṭhitaṃ navamaṃ.

Cūlasāropamasutta

The Shorter Simile of the Heartwood

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho piṅgalakoccho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi.

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

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca:

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

“yeme, bho gotama, samanabrāhmaṇā saṃghino gaṇino gaṇācariyā nātā yasassino tiṭṭhakarā sādhusammatā, bahujanassa,

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people.

seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belatṭhaputto, nigaṇṭho nātaputto,

Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nātaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsū”ti?

According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Alaṃ, brāhmaṇa, tiṭṭhatetaṃ—

“Enough, brahmin, let this be:

sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsūti.

‘According to their own claims, did all of them have direct knowledge, or none of them, or only some?’

Dhammaṃ te, brāhmaṇa, desessāmi,

I will teach you the Dhamma.

taṃ suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho piṅgalakoccho brāhmaṇo bhagavato paccassosi.

“Yes sir,” Piṅgalakoccha replied.

Bhagavā etadavoca:

The Buddha said this:

“Seyyathāpi, brāhmaṇa, puriso sārattiko sāragavesī sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma taccaṃ atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkameyya ‘sāra’ti maññaṃāno.

“Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkanto “sāran”ti maññamāno.

That's why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won't succeed.’

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkameyya ‘sāran’ti maññamāno.

Suppose there was another person in need of heartwood ... he'd cut off the shoots and depart imagining they were heartwood ...

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ papaṭikaṃ chetvā ādāya pakkanto “sāran”ti maññamāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkameyya ‘sāran’ti maññamāno.

Suppose there was another person in need of heartwood ... he'd cut off the bark and depart imagining it was heartwood ...

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkanto “sāran”ti maññamāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkameyya ‘sāran’ti maññamāno.

Suppose there was another person in need of heartwood ... he'd cut out the softwood and depart imagining it was heartwood ...

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākhāpalāsaṃ.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto “sāraṃ”ti maññamāno.

Yañcassa sarena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāraṃ’ti jānamāno.

Suppose there was another person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

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

‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi phegguṃ, aññāsi tacamaṃ, aññāsi papaṭikaṃ, aññāsi sākhāpalāsaṃ.

This gentleman knows what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto “sāraṃ”ti jānamāno.

That’s why he cut out just the heartwood and departed knowing it was heartwood.

Yañcassa sarena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissatī’ti.

Whatever he needs to make from heartwood, he will succeed.’

Evameva kho, brāhmaṇa, idhekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:

In the same way, take a certain person who goes forth from the lay life to homelessness, thinking:

‘otiṇnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

They’re happy with that, and they’ve got all they wished for.

So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that:

‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti.

I’m the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamaṭi, olinavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their possessions, honor, and popularity, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkanto ‘sāraṇ’ti maññaṃāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes branches and leaves for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkamaṇseti, na paraṃ vambheti.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, na vāyamaṭi, olinavuttiko ca hoti sāthaliko.

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamaṇo hoti, paripuṇṇasaṅkappo.

So tāya sīlasampadāya attānukkamaṇseti, paraṃ vambheti:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā’ti.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamaṭi, olinavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their accomplishment in ethics, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkanto ‘sāraṇ’ti maññaṃāno.

Yañcassa sārena sārakaraṇīyaṃ, tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes shoots for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otinnoṃhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam
dhammānaṃ sacchikiriya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti
asāthaliko.

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ
sacchikiriya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, paripuṇṇasaṅkappo.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca, tesam
dhammānaṃ sacchikiriya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti
sāthaliko.

*They become lazy and slack regarding their accomplishment in immersion, not generating
enthusiasm or trying to realize those things that are better and finer. ...*

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno
mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacam
chetvā ādāya pakkanto ‘sāraṇ’ti maññamāno.

Yaṅcassa sārena sārakaraṇiyaṃ taṅcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes bark for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maraṇena ... pe ...

antakiriya paññāyethā'ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuññasāṅkappo.

So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, no ca kho paripuññasāṅkappo.

So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, no ca kho paripuññasāṅkappo.

So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So ñāṇadassanaṃ ārādheti.

So tena ñāṇadassanena attamano hoti, paripuññasāṅkappo.

So tena ñāṇadassanena attānukkamseti, paraṃ vambheti:

‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ appasaṃ viharantī’ti.

Ñāṇadassanena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyaṃ na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their knowledge and vision, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhāto sāravato atikkammeva sāraṃ, pheggum chetvā ādāya pakkanto ‘sāraṇ’ti maññamāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They're like the person who mistakes softwood for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agāasmā anagāriyaṃ pabbajito hoti:
Next, take a gentleman who has gone forth from the lay life to homelessness, thinking:

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,
‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.
Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.
When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo.
They’re not happy with that, and haven’t got all they wished for.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer.

So sīlasampadaṃ ārādheti.
They become accomplished in ethics.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their accomplishment in ethics, but generate enthusiasm and try to realize those things that are better and finer.

So samādhisampadaṃ ārādheti.
They become accomplished in immersion.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their accomplishment in immersion, but generate enthusiasm and try to realize those things that are better and finer.

So ñāṇadassanaṃ ārādheti.
They achieve knowledge and vision.

So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.
They’re happy with that, but they haven’t got all they wished for.

So tena ñāṇadassanena na attānukkaṃseti, na paraṃ vambheti.
They don’t glorify themselves and put others down on account of that.

Ñāṇadassanena ca ye aññe dhammā uttaritarā ca pañītarā ca tesam dhammānaṃ sacchikiriyaṃ chandaṃ janeti, vāyamaṭi, anolīnavuttiko ca hoti asāthaliko.
They don’t become lazy and slack regarding their knowledge and vision, but generate enthusiasm and try to realize those things that are better and finer.

Katame ca, brāhmaṇa, dhammā nāṇadassanena uttaritarā ca pañītatarā ca?

And what are those things that are better and finer than knowledge and vision?

Idha, brāhmaṇa, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ saviṇṇaṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

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

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassaṇaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisiddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso rūpaṇāññānaṃ samatikkamā paṭighaṇāññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsaṇāñcāyatanāṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākāsaṇāñcāyatanāṃ samatikkamma ‘anantaṃ viññānaṇ’ ti viññāṇāñcāyatanāṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso viññāṇāñcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharatī.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharatī.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharatī, paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Ime kho, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca pañītatarā ca.

These are the things that are better and finer than knowledge and vision.

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgaveśī sārāpariyesanam caramāno mahato rukkassa tiṭṭhato sāravato sāraṃyeva chetvā ādāya pakkanto ‘sāran’ti jānamāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissati.

Whatever he needs to make from heartwood, he will succeed.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

That’s what this person is like, I say.

Iti kho, brāhmaṇa, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ, na sīlasampadānisamsaṃ, na samādhisampadānisamsaṃ, na ñāṇadassanānisamsaṃ.

And so, brahmin, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision.

Yā ca kho ayaṃ, brāhmaṇa, akuppā cetovimutti—

Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart.”

etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosānaṃ”ti.

Evam vutte, piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, the brahmin Piṅgalakoccha said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

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

Cūḷasāropamasuttaṃ niṭṭhitaṃ dasamaṃ.

Opammavaggo niṭṭhito tatiyo.

Moḷiyaphaggunariṭṭhañca nāmo,

Andhavane kathipuṇṇaṃ nivāpo;

Rāsikaṇerumahāgajanāmo,

Sārūpamo puna piṅgalakoccho.