

dīgha nikāya 7
Long Discourses 7

jāliyasutta
With Jāliya

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

tena kho pana samayena dve pabbajitā—
Now at that time two renunciates—

muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yena bhagavā
tenupasaṅkamiṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu.
*the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came to the Buddha and
exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ
ṭhitā kho te dve pabbajitā bhagavantaṃ etadavocum:
*When the greetings and polite conversation were over, they stood to one side and said to the
Buddha,*

“kiṃ nu kho, āvuso gotama, taṃ jīvaṃ taṃ sarīraṃ, udāhu aññaṃ jīvaṃ aññaṃ
sarīraṃ”ti?
“Reverend Gotama, are the soul and the body the same thing, or they are different things?”

“tena hāvuso, suṇātha sādhukaṃ manasi karoṭha, bhāsissāmi”ti.
“Well then, reverends, listen and pay close attention, I will speak.”

“evamāvuso”ti kho te dve pabbajitā bhagavato paccassosum.
“Yes, reverend,” they replied.

bhagavā etadavoca:
The Buddha said this:

“idhāvuso, tathāgato loka uppajjati araham, sammāsambuddho ... pe ...
“Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ...

evaṃ kho, āvuso, bhikkhu sīlasampanno hoti.
That's how a mendicant is accomplished in ethics. ...

... pe ...

paṭhamam jhānaṃ upasampajja viharati.
They enter and remain in the first absorption ...

yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetam vacanāya:
“It would, reverend.”

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.

aham kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.
“But reverends, I know and see like this.

atha ca panāhaṃ na vadāmi:
Nevertheless, I do not say:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ... pe ...
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. ...

dutiyam jhānam ...

They enter and remain in the second absorption ...

tatiyam jhānam ...

third absorption ...

catuttham jhānam upasampajja viharati.

fourth absorption.

yo kho, āvuso, bhikkhu evam jānāti evam passati, kalam nu kho tassetam vacanāya:

When a mendicant knows and sees like this, would it be appropriate to say of them:

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vāti?’

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?’

yo so, āvuso, bhikkhu evam jānāti evam passati kalam, tassetam vacanāya:

“It would, reverend.”

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vāti.

aham kho panetaṃ, āvuso, evam jānāmi evam passāmi.

“But reverends, I know and see like this.

atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vā ... pe ...

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. ...

nānaddassanāya cittaṃ abhinīharati abhininnāmeti ...

They extend and project the mind toward knowledge and vision ...

yo kho, āvuso, bhikkhu evam jānāti evam passati, kalam nu kho tassetam vacanāya:

When a mendicant knows and sees like this, would it be appropriate to say of them:

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vāti.

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?’

yo so, āvuso, bhikkhu evam jānāti evam passati kalam tassetam vacanāya:

“It would, reverend.”

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vāti.

aham kho panetaṃ, āvuso, evam jānāmi evam passāmi.

“But reverends, I know and see like this.

atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vā ... pe

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. ...

nāparaṃ itthattāyāti pajānāti.

They understand: ‘... there is no return to any state of existence.’

yo kho, āvuso, bhikkhu evam jānāti evam passati, kalam nu kho tassetam vacanāya:

When a mendicant knows and sees like this, would it be appropriate to say of them:

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vāti?

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?’

yo so, āvuso, bhikkhu evam jānāti evam passati, na kalam tassetam vacanāya:

“It would not, reverend.”

‘tam jivam tam sarīran’ti vā ‘aññaṃ jivam aññaṃ sarīran’ti vāti.

ahaṃ kho paṇetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.

“But reverends, I know and see like this.

atha ca paṇāhaṃ na vadāmi:

Nevertheless, I do not say:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā’ti.

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’.”

idaṃavoca bhagavā.

That is what the Buddha said.

attamanā te dve pabbajitā bhagavato bhāsitā abhinanduntī.

Satisfied, the two renunciates were happy with what the Buddha said.

jāliyasuttaṃ niṭṭhitaṃ sattamaṃ.