

tadanuttaram - brahmacariyapariyosānam diiṭheva dhamme sayam abhiññā sacchikavā
upasampajja vihaṣi.
that unexcelled culmination of the holy life, having realised it here and now by his own super-knowledge and
dwell therein, knowing:
'khiṇa jātī, vusitāṃ brahmacariyaṃ, kaṭaṃ karaṇiyaṃ, nāparaṃ itthaṭṭāya'ti - abbhahāṇāsi.
'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is nothing further
here.'
aññataro kho paṇāyasma citto harhiṣāṭṭiputto arahataṃ ahoṣitī.
And the Venerable Citta, son of the elephant-trainer, became another of the Arahants.
poṭṭhapādasuttāṃ nīṭhitaṃ navamaṃ.

POTṬHAPĀDASUTTA

sīlakkhandhavaggaṇāḥ 9. poṭṭhapādasuttaṃ (DN 9)
9 Poṭṭhapāda Sutta: About Poṭṭhapāda States of Consciousness 1.

406.

evaṃ me sutam.
Thus have i heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
Once the Lord was staying at Savatthi, in Jeta's grove, in Anāthapiṇḍika's park.

tena kho pana samayena poṭṭhapādo paribbājako samayappavāḍake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ tiṃsamattahi paribbājakasatehi.

And at that time the wanderer Poṭṭhapāda was at the debating-hall near the Tinduka tree, in the single-halled park of Queen Mallikā, with a large crowd of about three hundred wanderers.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.
Then the Lord, rising early, took his robe and bowl and went to Sāvattthi for alms.

407.

atha kho bhagavato etadahosi:
But it occurred to him:

“atippago kho tāva sāvatthiyaṃ piṇḍāya caritaṃ.
‘It is too early to go to Sāvattthi for alms.

yamnūnāhaṃ yena samayappavāḍako tindukācīro ekasālako mallikāya ārāmo, yena poṭṭhapādo paribbājako tenupasaṅkameyyaṃ”ti.

Suppose I were to go to the debating-hall to see the wanderer Poṭṭhapāda?’

atha kho bhagavā yena samayappavāḍako tindukācīro ekasālako mallikāya ārāmo tenupasaṅkami.

And he did so.

408.
3.

tena kho pana samayena poṭṭhapādo paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti
There Poṭṭhapāda was sitting with his crowd of wanderers,

unnāḍiniyā uccāsaddamahāsaddāya anekavihiṭṭaṃ tiracchānakathaṃ kathentiya.
all shouting and making a great commotion, indulging in various kinds of unedifying conversation,

seyyathidaṃ - rājakathaṃ corakathaṃ mahāmatṭakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ

such as about kings, robbers, ministers, armies, dangers, wars,

annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ
food, drink, clothes, beds, garlands, perfumes,

ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ
relatives, carriages, villages, towns and cities, countries,

itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ
women, heroes, street- and well-gossip,

pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.
talk of the departed, desultory chat, speculations about land and sea, talk of being and non-being.

409.
4.

addasā kho poṭṭhapādo paribbājako bhagavantam dūratova āgacchantam; disvāna sakaṃ parisam saṇṭhapesi:

But Poṭṭhapāda saw the Lord coming from a distance, and so he called his followers to order, saying:

“appasaddā bhonto hontu, mā bhonto saddamakattha.
‘Be quiet, gentlemen, don’t make a noise, gentlemen!’

ayaṃ samaṇo gotamo āgacchati.
That ascetic Gotama is coming,

appasaddakāmo kho so āyasmā appasaddassa vaṇṇavādī.
and he likes quiet and speaks in praise of quiet.

appeva nāma appasaddaṃ parisam viditvā upasaṅkamitabbaṃ maññeyyā”ti.
If he sees that this company is quiet, he will most likely want to come and visit us.’

evaṃ vutte te paribbājaka tūḥhī ahesuṃ.
At this the wanderers fell silent.

410.
5.

yasmiṃ, citta, samaye arūpo attapaṭilābho hoti,
Whenever the formless acquired self is present,

neva tasmīṃ samaye olāriko attapaṭilābhoti saṅkhaṃ gacchati,
we do not at that time speak of a gross acquired self,

na manomayo attapaṭilābhoti saṅkhaṃ gacchati;
we do not speak of a mind-made acquired self.

arūpo attapaṭilābho tveva tasmīṃ samaye saṅkhaṃ gacchati.
We speak only of a formless acquired self.

imā kho citta, lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo, yāhi tathāgato voharati aparāmasaṃ”ti.

But, Citta, these are merely names, expressions, turns of speech, designations in common use in the world, which the Tathāgata uses without misapprehending them.’

441.
54.

evaṃ vutte, poṭṭhapādo paribbājako bhagavantam etadavoca:
And at these words Poṭṭhapāda the wanderer said to the Lord:

“abhikkantaṃ, bhante! abhikkantaṃ, bhante!
‘Excellent, Lord, excellent!’

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya,
It is as if someone were to set up what had been knocked down,

paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya,
or to point out the way to one who had got lost,

andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti”ti.
or to bring an oil-lamp into a dark place, so that those with eyes could see what was there.

evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.
Just so the Blessed Lord has expounded the Dhamma in various ways.

esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca.
Lord, I go for refuge to the Lord, the Dhamma and the Sangha.

upāsakam maṃ bhagavā dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ”ti.
May the Lord accept me as a lay-follower who has taken refuge in him from this day forth as long as life shall last!’

442.
55.

citto pana hatthisāriputto bhagavantam etadavoca:
But Citta, son of the elephant-trainer, said to the Lord:

“abhikkantaṃ, bhante; abhikkantaṃ, bhante!
‘Excellent, Lord, excellent!’

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya,
It is as if someone were to set up what had been knocked down,

paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya,
or to point out the way to one who had got lost,

andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti”ti.
or to bring an oil-lamp into a dark place, so that those with eyes could see what was there.

evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.
Just so the Blessed Lord has expounded the Dhamma in various ways.

esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca.
Lord, I go for refuge to the Lord, the Dhamma and the Sangha.

labheyeyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.
May I, Lord, receive the going-forth at the Lord’s hands, may I receive ordination!’

443.
56.

alattha kho citto hatthisāriputto bhagavato santike pabbajjaṃ, alattha upasampadaṃ.
And Citta, son of the elephant-trainer, received the going-forth at the Lord’s hands, and the ordination.

acirūpasampanno kho panāyasmā citto hatthisāriputto eko vūpakatṭho appamatto ātāpi pahitatto viharanto na cirasseva -
And the newly-ordained Venerable Citta, alone, secluded, unwearying, zealous and resolute, in a short time

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,
attained to that for the sake of which young men of good birth go forth from the household life into homelessness,

kṛtrāmha dadhi,

from the milk curds,

dadhīmha navaṇṭam,

from the curds butter,

navaṇṭīamhā sappi,

from the butter ghee,

sappimhā sappimāṇḍo,

and from the ghee cream of ghee,

yasmiṇ samaye kṛtrām hoti,

And when there is milk

neva tasmīn samaye dadhīti saṅkham gacchati, na navaṇṭīanti saṅkham gacchati, na sappiti

saṅkham gacchati, na sappimāṇḍoti saṅkham gacchati;

we don't speak of curds, of butter, of ghee or of cream of ghee,

kṛtrām tveva tasmīn samaye saṅkham gacchati.

we speak of milk;

yasmiṇ samaye dadhi hoti,

And when there is curds

neva tasmīn samaye kṛtranti saṅkham gacchati, na navaṇṭīanti saṅkham gacchati, na sappiti

saṅkham gacchati, na sappimāṇḍoti saṅkham gacchati;

we don't speak of milk, of butter, of ghee or of cream of ghee,

dadhi tveva tasmīn samaye saṅkham gacchati.

we speak of curds;

yasmiṇ samaye navaṇṭam hoti,

And when there is butter

neva tasmīn samaye kṛtranti saṅkham gacchati, na dadhīti saṅkham gacchati, na sappiti

saṅkham gacchati, na sappimāṇḍoti saṅkham gacchati;

we don't speak of milk, of curds, of ghee or of cream of ghee,

navaṇṭam tveva tasmīn samaye saṅkham gacchati.

we speak of butter;

yasmiṇ samaye sappi hoti,

And when there is ghee

neva tasmīn samaye kṛtranti saṅkham gacchati, na dadhīti saṅkham gacchati, na navaṇṭīanti

saṅkham gacchati, na sappimāṇḍoti saṅkham gacchati;

we don't speak of milk, of curds, of butter, or of cream of ghee,

sappi tveva tasmīn samaye saṅkham gacchati.

we speak of ghee;

yasmiṇ samaye sappimāṇḍo hoti,

And when there is cream of ghee

neva tasmīn samaye kṛtranti saṅkham gacchati, na dadhīti saṅkham gacchati, na navaṇṭīanti

saṅkham gacchati, na sappiti saṅkham gacchati;

we don't speak of milk, of curds, of butter, of ghee,

sappimāṇḍo tveva tasmīn samaye saṅkham gacchati.

we speak of cream of ghee;

–

53.

evameva kho, citta, yasmiṇ samaye oḷāṛiko attapaṭiḷābho hoti,

'So too, whenever the gross acquired self is present,

neva tasmīno maṇomayo attapaṭiḷābho saṅkham gacchati,

we do not at that time speak of a mind-made acquired self,

na arūpo attapaṭiḷābho saṅkham gacchati.

we do not speak of a formless acquired self.

oḷāṛiko attapaṭiḷābho tveva tasmīn samaye saṅkham gacchati.

We speak only of a gross acquired self.

yasmiṇ, citta, samaye maṇomayo attapaṭiḷābho hoti,

Whenever the mind-made acquired self is present,

neva tasmīn samaye oḷāṛiko attapaṭiḷābho saṅkham gacchati,

we do not at that time speak of a gross acquired self.

na arūpo attapaṭiḷābho saṅkham gacchati.

we do not speak of a formless acquired self.

maṇomayo attapaṭiḷābho tveva tasmīn samaye saṅkham gacchati.

We speak only of a mind-made acquired self.

athā kho bhagavā yena poṭṭhapādo paribbāḷako tenupasaṅkamī.

Then the Lord came to Poṭṭhapāda,

athā kho poṭṭhapādo paribbāḷako bhagavanātam etadavoca:

who said:

“etu kho, bhante, bhagavā.

'Come, reverend Lord,

svagatam, bhante, bhagavato.

welcome, reverend Lord!

ciraṣṣam kho, bhante, bhagavā imaṃ pariyāyamakāsi, yadidaṃ idhāgamaṇāya.

At last the reverend Lord has gone out of his way to come here.

nisīdatu, bhante, bhagavā, idaṃ āsanam paṇṇatīa”ti.

Be seated, Lord, a seat is prepared.

nisīdi bhagavā paṇṇatte āsane.

The Lord sat down on the prepared seat.

poṭṭhapādopi kho paribbāḷako āṇātarāṃ mīcaṃ āsanam gahetvā ekamanātam nīsīdi.

and Poṭṭhapada took a low stool and sat down to one side.

ekamanātam nīsīnam kho poṭṭhapādāṃ paribbāḷakam bhagavā etadavoca:

The Lord said:

“kāya nūtiha, poṭṭhapāda, etarahi kathāya saṃnisīna,

'Poṭṭhapāda, what were you all talking about?

kā ca pana vo antarākathā vipākata”ti?

What conversation have I interrupted?

411.

6.

evam vutte poṭṭhapādo paribbāḷako bhagavanātam etadavoca:

Poṭṭhapada replied:

“tīthateṣā, bhante, kāthā, yāya mayam etarahi kathāya saṃnisīna.

'Lord, never mind the conversation we were having just now,

neṣā, bhante, kathā bhagavato dūḷiḷābhā bhaviṣṣati pacchapi savanāya.

it will not be difficult for the Lord to hear about that later.

putimāni, bhante, divasāni putimatarāṇi, naṇāṭṭhīyāṇaṃ samāṇābhāramāṇaṃ

koṭṭhāsaḷāya saṃnisīmanāṃ saṃnipatitāṃ abhisaṇṇānīrodhā kathā udapādi:

in the past few days, Lord, the discussion among the ascetics and Brahmins of various schools, sitting

together and meeting in the debating-hall, has concerned the higher extinction of consciousness.

“kāham nu kho, bho, abhisaṇṇānīrodhō hoti”ti?

'How does the cessation of perception happen?'

tatrekacce evamāhaṃsu:

Some said:

“abhi appaccayaṃ purīṣassa saṇṇā uppañjanti pi nirujjhanti pi.

'One's perceptions arise and cease without cause or condition.

yasmiṇ samaye uppañjanti, saṇṇi tasmīn samaye hoti.

When they arise, one is conscious,

yasmiṇ samaye nirujjhanti, asaṇṇi tasmīn samaye hoti”ti.

when they cease, then one is unconscious.

ittheke abhisaṇṇānīrodhāṃ paṇṇapenti.

That is how they explained it.

“taṃaṇṇo evamāha:

But somebody else said:

“na kho pana metāṃ, bho, evaṃ bhaviṣṣati.

'No, that is not how it is.

saṇṇā hi, bho, purīṣassa attā.

Perceptions are a person's self.

sā ca kho upeti pi apeti pi.

which comes and goes.

yasmiṇ samaye upeti, saṇṇi tasmīn samaye hoti.

When it comes, one is conscious,

yasmiṇ samaye apeti, asaṇṇi tasmīn samaye hoti”ti.

when it goes, one is unconscious.

ittheke abhisaṇṇānīrodhāṃ paṇṇapenti.

That is how they explained it.

“tamañño evamāha:
Another said:

‘na kho pana metam, bho, evam bhavissati.
“That is not how it is.

santi hi, bho, samanabrāhmaṇā mahiddhikā mahānubhāvā.
There are ascetics and Brahmins of great powers, of great influence.

te imassa purisassa saññam upakaḍḍhantipi apakaḍḍhantipi.
They draw down consciousness into a man and withdraw it.

yasmim samaye upakaḍḍhanti, saññi tasmim samaye hoti.
When they draw it down into him, he is conscious,

yasmim samaye apakaḍḍhanti, asaññi tasmim samaye hoti”ti.
when they withdraw it, he is unconscious.”

ittheke abhisaññānirodham paññapenti.
That is how they explained it.

“tamañño evamāha:
And another said:

‘na kho pana metam, bho, evam bhavissati.
“No, that is not how it is.

santi hi, bho, devatā mahiddhikā mahānubhāvā.
There are deities of great powers, of great influence.

tā imassa purisassa saññam upakaḍḍhantipi apakaḍḍhantipi.
They draw down consciousness into a man and withdraw it.

yasmim samaye upakaḍḍhanti, saññi tasmim samaye hoti.
When they draw it down into him, he is conscious,

yasmim samaye apakaḍḍhanti, asaññi tasmim samaye hoti”ti.
when they withdraw it, he is unconscious.”

ittheke abhisaññānirodham paññapenti.
That is how they explained it.

“tassa mayham, bhante, bhagavantamyeva ārabba sati udapādi:
It was in this connection that I thought of the Lord:

‘aho nūna bhagavā, aho nūna sugato, yo imesam dhammānam sukusalō”ti.
“Ah, surely, the Blessed Lord, the Well-Farer, he is supremely skilled about these matters!

bhagavā, bhante, kusalo, bhagavā pakataññū abhisaññānirodhassa.
The Blessed Lord well understands the higher extinction of consciousness.”

katham nu kho, bhante, abhisaññānirodho hoti”ti?
What then, Lord, is this higher extinction of consciousness?’

412.
7.

“tatra, potṭhapāda, ye te samanabrāhmaṇā evamāhamsu:
‘In this matter, Potṭhapāda, those ascetics and Brahmins who say

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipī”ti, āditova tesam aparaddham.
one’s perceptions arise and cease without cause or condition are totally wrong.

tam kissa hetu?
Why is that?

sahetū hi, potṭhapāda, sappaccayā purisassa saññā uppajjantipi nirujjhantipi.
One’s perceptions arise and cease owing to a cause and conditions.

sikkhā ekā saññā uppajjati,
Some perceptions arise through training,

sikkhā ekā saññā nirujjhati”.
and some pass away through training.’

413.
–

“kā ca sikkhā”ti?
“What is this training?”

bhagavā avoca:
The Lord said.

“idha, potṭhapāda, tathāgato loke uppajjati araham, sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā.

‘Potṭhapāda, a Tathāgata arises in this world an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed.

yo te bhavissati anāgato attapaṭilābho,
The future acquired self you will have,

sova te attapaṭilābho sacco,
is that your only true acquired self,

mogho atīto, mogho paccuppanno.
and are the past and present ones false?

yo te etarahi paccuppanno attapaṭilābho,
The present acquired self that you have,

sova te attapaṭilābho sacco,
is that your only true acquired self,

mogho atīto, mogho anāgato”ti.
and are the past and future ones false?”

evam puṭṭho aham, bhante, evam byākareyyam:
Asked these things, I would reply:

‘yo me ahosi atīto attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco ahosi,
“My past acquired self was at the time my only true one,

mogho anāgato, mogho paccuppanno.
the future and present ones were false.

yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco bhavissati,
My future acquired self will then be the only true one,

mogho atīto, mogho paccuppanno.
the past and present ones will be false.

yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco,
My present acquired self is now the only true one,

mogho atīto, mogho anāgato”ti.
the past and future ones are false.”

evam puṭṭho aham, bhante, evam byākareyyan”ti.
That is how I would reply.’

439.
51.

“evameva kho, citta, yasmim samaye oḷāriko attapaṭilābho hoti,
‘In just the same way, Citta, whenever the gross acquired self is present,

neva tasmim samaye manomayo attapaṭilābhoti saṅkham gacchati,
we do not at that time speak of a mind-made acquired self,

na arūpo attapaṭilābhoti saṅkham gacchati.
we do not speak of a formless acquired self.

oḷāriko attapaṭilābho tveva tasmim samaye saṅkham gacchati.
We speak only of a gross acquired self.

yasmim, citta, samaye manomayo attapaṭilābho hoti,
Whenever the mind-made acquired self is present,

neva tasmim samaye oḷāriko attapaṭilābhoti saṅkham gacchati,
we do not at that time speak of a gross acquired self,

na arūpo attapaṭilābhoti saṅkham gacchati.
we do not speak of a formless acquired self.

manomayo attapaṭilābho tveva tasmim samaye saṅkham gacchati.
We speak only of a mind-made acquired self.

yasmim, citta, samaye arūpo attapaṭilābho hoti,
Whenever the formless acquired self is present,

neva tasmim samaye oḷāriko attapaṭilābhoti saṅkham gacchati,
we do not at that time speak of a gross acquired self,

na manomayo attapaṭilābhoti saṅkham gacchati;
we do not speak of a mind-made acquired self.

arūpo attapaṭilābho tveva tasmim samaye saṅkham gacchati.
We speak only of a formless acquired self.

440.
52.

“seyyathāpi, citta,
‘In just the same way, Citta,

gavā khīraṃ,
from the cow we get milk,

“sace tam, citta, evam puccheyyum:

‘Citta, suppose they were to ask you:

‘ahosi tvam attimaddhānam, na tvam nāhosi;

“Did you exist in the past or didn’t you,

bhaviṣṣasi tvam anāgatamaddhānam, na tvam na bhaviṣṣasi;

will you exist in the future or won’t you,

atthi tvam etarahi, na tvam natthi’ti,

do you exist now or don’t you?”

evam puñño tvam, citta, kinti byākareyyāst’i’ti?

how would you answer?”

“sace maṃ, bhante, evam puccheyyum:

‘Lord, if I were asked:

‘ahosi tvam attimaddhānam, na tvam na ahosi;

“Did you exist in the past or didn’t you,

bhaviṣṣasi tvam anāgatamaddhānam, na tvam na bhaviṣṣasi;

will you exist in the future or won’t you,

atthi tvam etarahi, na tvam natthi’ti,

do you exist now or don’t you?”

evam puñño ahaṃ, bhante, evam byākareyyam:

I would say:

‘ahoṣaṃ attimaddhānam, nāhaṃ na ahosiṃ;

“I did exist in the past, I did not not exist;

bhaviṣṣamaṃ anāgatamaddhānam, nāhaṃ na bhaviṣṣaṃ;

I shall exist in the future, I shall not not exist;

atthaṃ etarahi, nāhaṃ natthi’ti,

I do exist now, I do not not exist.”

evam puñño ahaṃ, bhante, evam byākareyyaṃ”ti.

That, Lord, would be my answer.”

50.

“sace pana tam, citta, evam puccheyyum:

‘But, Citta, if they asked:

‘yo te ahosi attō attapaññābhō,

“The past acquired self that you had,

sova te attapaññābhō saccō,

is that your only true acquired self,

mogho anāgato, mogho paccuppanno?

and are the future and present ones false?

yo te bhaviṣṣati anāgato attapaññābhō,

The future acquired self you will have,

sova te attapaññābhō saccō,

is that your only true acquired self,

mogho attō, mogho paccuppanno?

and are the past and present ones false?

yo te etarahi paccuppanno attapaññābhō,

The present acquired self that you have,

sova te attapaññābhō saccō,

is that your only true acquired self,

mogho anāgato’ti,

and are the past and future ones false?”

evam puñño tvam, citta, kinti byākareyyāst’i’ti?

how would you reply?”

“sace pana maṃ, bhante, evam puccheyyum:

‘Lord, if they asked me:

‘yo te ahosi attō attapaññābhō,

“The past acquired self that you had,

sova te attapaññābhō saccō,

is that your only true acquired self,

mogho anāgato, mogho paccuppanno,

and are the future and present ones false?

18.

(MN 1,8—27)

idampiṣṣa hoti sīlasmim.

without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings.

nibhaddaṇḍo nīhitasatto lajji dayānaṃ sabbapaṇḍabhatthitānukampi viharati.

idha, poñhapāda, bhikkhu paṇāpātāṃ paḥya paṇāpātā pāvīvato hoti.

‘And how, Poñhapāda, is a monk perfected in morality?

“kaṭhaṇḍa, poñhapāda, bhikkhu sīlasampanno hoti?

194.

satisampajāññena samannāgato, santuñño.

indriyesu guttadvāro,

partisuddhajīvo sīlasampanno,

kāyakammaṇvacaḥkammāna samannāgato kusaleṇa,

samādaya sikkhāti sikkhāpadesu,

anumānesu vajjesu bhayaḍassavi,

“so evaṃ pabbajito samāno pātimokkhasamvarasamvuto viharati ācāragocarasampanno,

193.

kesamassum oḥarevā kāṣāṇi vatthāni acchādetvā agārasma anagāriyam pabbajati.

shaves off his hair and beard, dons yellow robes and goes forth into the homeless life.

paḥaya appaṃ vā nāpāparivāṭiṃ paḥaya mahantaṃ vā nāpāparivāṭiṃ paḥaya

“so aparēṇa samayena appaṃ vā bhogaḥkkaṇḍhaṃ paḥaya mahantaṃ vā bhogaḥkkaṇḍhaṃ

192.

paḥaya appaṃ vā nāpāparivāṭiṃ paḥaya mahantaṃ vā nāpāparivāṭiṃ paḥaya

yaṃnūnaṃ kesamassum oḥarevā kāṣāṇi vatthāni acchādetvā agārasma anagāriyam

brahmacariyam caritum.

mayidaṃ sukaṃ agāraṃ ajjhāvasataḥ ekantaḥparipīpuṇaṃ ekaṇṭapariṣuddhaṃ saṅkhalikhiṭaṃ

Having gained this faith, he reflects: “The household life is close and dusty, the homeless life is free as air.

rajoḥito, abbhokāso pabbajā.

so tena saddhāpāññābhena samannāgato iti paṭisañcikkhati — ‘sambādho gharavāso

‘This Dhamma is heard by a householders’ son, or one reborn in some family or other.

41. (MN 2, 41—62)

191. (MN2 190-12)

so dhammaṃ deṣeṭi ādikāyaṇaṃ majjhikāyaṇaṃ pariyosānakāyaṇaṃ sātthaṃ

sadevamanuṣṣaṃ sayam abhiñña sacchikāva paveḍeti.

so imaṃ lokam sadevakam samārākam sabrahmakam sassamaṇābrāhmaṇiṃ paṇaṃ

“adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.

“Abandoning the taking of what is not given, he dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing.

idampissa hoti sīlasmiṃ.

Thus he is accomplished in morality.

“abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

Abandoning unchastity, he lives far from it, aloof from the village-practice of sex.

idampissa hoti sīlasmiṃ.

Thus he is accomplished in morality.

“musāvādaṃ pahāya musāvādā paṭivirato hoti

“Abandoning false speech, he dwells refraining from false speech,

saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world.

idampissa hoti sīlasmiṃ.

Thus he is accomplished in morality.

“pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti;

Abandoning malicious speech,

ito sutvā na amutra akkhātā imesaṃ bhedāya;

he does not repeat there what he has heard here to the detriment of these,

amutra vā sutvā na imesaṃ akkhātā, amūsaṃ bhedāya.

or repeat here what he has heard there to the detriment of those.

iti bhinnānaṃ vā sandhātā,

Thus he is a reconciler of those at variance

sahitānaṃ vā anuppadātā,

and an encourager of those at one,

samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

rejoicing in peace, loving it, delighting in it, one who speaks up for peace.

idampissa hoti sīlasmiṃ.

Thus he is accomplished in morality.

“pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti;

Abandoning harsh speech, he refrains from it.

yā sā vācā nelā

He speaks whatever is blameless,

kannasukhā pemaṇiyā hadayaṅgamā

pleasing to the ear, agreeable, reaching the heart,

porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

urbane, pleasing and attractive to the multitude.

idampissa hoti sīlasmiṃ.

Thus he is accomplished in morality.

“samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti

Abandoning idle chatter,

kālavādī bhūtavādī athavādī

he speaks at the right time, what is correct and to the point,

dhammavādī vinayavādī,

of Dhamma and discipline.

nidhānavatim vācaṃ bhāsītā hoti

He is a speaker whose words are to be treasured,

kālena sāpadesaṃ pariyantavatim atthasaṃhitam.

seasonable, reasoned, well-defined and connected with the goal.”

idampissa hoti sīlasmiṃ.

Thus he is accomplished in morality.

“bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti.

“He is a refrainer from damaging seeds and crops.

ekabhattiko hoti rattūparato virato vikālabhojanā.

He eats once a day and not at night, refraining from eating at improper times.

naccagītavādītaṇḍīkassanā paṭivirato hoti.

He avoids watching dancing, singing, music and shows.

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?

Don't you think that statement is well-founded?’

“addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.

‘Certainly, Lord.’

437.

48.

evaṃ vutte citto hatthisāriputto bhagavantam etadavoca:

At this, Citta, son of the elephant-trainer, said to the Lord:

“yasmim, bhante, samaye oḷāriko attapaṭilābho hoti,

‘Lord, whenever the gross acquired self is present,

moghassa tasmim samaye manomayo attapaṭilābho hoti,

would it be wrong to assume the existence of the mind-made acquired self,

mogho arūpo attapaṭilābho hoti;

or of the formless acquired self?

oḷāriko vāssa attapaṭilābho tasmim samaye sacco hoti.

Does only the gross acquired self truly exist then?

yasmim, bhante, samaye manomayo attapaṭilābho hoti,

‘Lord, whenever the mind-made acquired self is present,

moghassa tasmim samaye oḷāriko attapaṭilābho hoti,

would it be wrong to assume the existence of the gross acquired self,

mogho arūpo attapaṭilābho hoti;

or of the formless acquired self?

manomayo vāssa attapaṭilābho tasmim samaye sacco hoti.

Does only the mind-made acquired self truly exist then?

yasmim, bhante, samaye arūpo attapaṭilābho hoti,

‘Lord, whenever the formless acquired self is present,

moghassa tasmim samaye oḷāriko attapaṭilābho hoti,

would it be wrong to assume the existence of the gross acquired self,

mogho manomayo attapaṭilābho hoti;

or of the mind-made acquired self?

arūpo vāssa attapaṭilābho tasmim samaye sacco hoti”ti.

Does only the formless acquired self truly exist then?

-

49.

“yasmim, citta, samaye oḷāriko attapaṭilābho hoti,

‘Citta, whenever the gross acquired self is present,

neva tasmim samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati,

we do not at that time speak of a mind-made acquired self,

na arūpo attapaṭilābhoti saṅkhaṃ gacchati;

we do not speak of a formless acquired self.

oḷāriko attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.

We speak only of a gross acquired self.

yasmim, citta, samaye manomayo attapaṭilābho hoti,

Whenever the mind-made acquired self is present,

neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati,

we do not at that time speak of a gross acquired self,

na arūpo attapaṭilābhoti saṅkhaṃ gacchati;

we do not speak of a formless acquired self.

manomayo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.

We speak only of a mind-made acquired self.

yasmim, citta, samaye arūpo attapaṭilābho hoti,

Whenever the formless acquired self is present,

neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati,

we do not at that time speak of a gross acquired self,

na manomayo attapaṭilābhoti saṅkhaṃ gacchati;

we do not speak of a mind-made acquired self.

arūpo attapaṭilābhohi tveva tasmim samaye saṅkhaṃ gacchati.

We speak only of a formless acquired self.

438.

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‘ayaṃ vā so, āvuso, arūpo attapapīlābho, yassa mayāṃ pahāṇāya dhammaṃ desema,

“This is this gross acquired self for the getting rid of which we teach a doctrine,

‘yathāpāpānnaṇaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

vodanīya dhammā abhivaḍḍhiṣṣanti,

and states tending to purification grow strong,

paññāpāturīṃ vepullattāṇca dīṭheva dhamme sayāṃ abhiññā sacchikātvā upasampajja

viharissathā”ti.

“tam kiṃ maññasi, poṭṭhāpāda, naṃu evaṃ sante sappāhīṭṭrakatāṃ bhāsitaṃ sampajjaṭ”ti?

“Don’t you think that statement is well-founded?”

“addha kho, bhante, evaṃ sante sappāhīṭṭrakatāṃ bhāsitaṃ sampajjaṭ”ti.

‘Certainly, Lord.

‘katamo pana so, āvuso, maṇomayo attapapīlābho, yassa tumhe pahāṇāya dhammaṃ desetha,

What is this mind-made acquired self whose abandonment you preach,

‘yathāpāpānnaṇaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

vodanīya dhammā abhivaḍḍhiṣṣanti,

and states tending to purification grow strong,

paññāpāturīṃ vepullattāṇca dīṭheva dhamme sayāṃ abhiññā sacchikātvā upasampajja

viharissathā”ti.

“tam kiṃ maññasi, poṭṭhāpāda, naṃu evaṃ sante sappāhīṭṭrakatāṃ bhāsitaṃ sampajjaṭ”ti?

“Don’t you think that statement is well-founded?”

“addha kho, bhante, evaṃ sante sappāhīṭṭrakatāṃ bhāsitaṃ sampajjaṭ”ti.

‘Certainly, Lord.

‘katamo pana so, āvuso, arūpo attapapīlābho, yassa mayāṃ pahāṇāya dhammaṃ desema,

“This is this mind-made acquired self for the getting rid of which we teach a doctrine,

‘yathāpāpānnaṇaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

vodanīya dhammā abhivaḍḍhiṣṣanti,

and states tending to purification grow strong,

paññāpāturīṃ vepullattāṇca dīṭheva dhamme sayāṃ abhiññā sacchikātvā upasampajja

viharissathā”ti.

“tam kiṃ maññasi, poṭṭhāpāda, naṃu evaṃ sante sappāhīṭṭrakatāṃ bhāsitaṃ sampajjaṭ”ti?

“Don’t you think that statement is well-founded?”

“addha kho, bhante, evaṃ sante sappāhīṭṭrakatāṃ bhāsitaṃ sampajjaṭ”ti.

‘Certainly, Lord.

‘katamo pana so, āvuso, arūpo attapapīlābho, yassa tumhe pahāṇāya dhammaṃ desetha,

“What is this formless acquired self whose abandonment you preach,

‘yathāpāpānnaṇaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

vodanīya dhammā abhivaḍḍhiṣṣanti,

and states tending to purification grow strong,

paññāpāturīṃ vepullattāṇca dīṭheva dhamme sayāṃ abhiññā sacchikātvā upasampajja

viharissathā”ti.

“tam kiṃ maññasi, poṭṭhāpāda, naṃu evaṃ sante sappāhīṭṭrakatāṃ bhāsitaṃ sampajjaṭ”ti?

“Don’t you think that statement is well-founded?”

tesaṃ mayāṃ evaṃ puttīha evaṃ byākareyyāma:

being so asked, we should reply:

‘ayaṃ vā so, āvuso, arūpo attapapīlābho, yassa mayāṃ pahāṇāya dhammaṃ desema,

“This is this formless acquired self for the getting rid of which we teach a doctrine,

‘yathāpāpānnaṇaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

and states tending to purification grow strong,

paññāpāturīṃ vepullattāṇca dīṭheva dhamme sayāṃ abhiññā sacchikātvā upasampajja

viharissathā”ti.

“This is this gross acquired self for the getting rid of which we teach a doctrine,

it by one’s own super-knowledge.”

maññānaṃ dvāvipaṇaḍḍharāṇaṃ ānavaḍḍhasanāṭṭhāṇā paṭivīrato hoti.

He abstains from using garlands, perfumes, cosmetics, ornaments and adornments.

uccasayamaṇaḥāsayaṇā paṭivīrato hoti.

He avoids using high or wide beds.

jaṭatūparajapāṭiggahāṇā paṭivīrato hoti.

He avoids accepting gold and silver.

āmakadhāṇapapāṭiggahāṇā paṭivīrato hoti.

He avoids accepting raw grain

āmakamaṃsapapāṭiggahāṇā paṭivīrato hoti.

or raw flesh,

itthikumaṇīkapaṭiggahāṇā paṭivīrato hoti.

he does not accept women and young girls,

dasāḍḍasapāṭiggahāṇā paṭivīrato hoti.

male or female slaves,

ajelākapapāṭiggahāṇā paṭivīrato hoti.

sheep and goats,

kukkutaṇḍakapapāṭiggahāṇā paṭivīrato hoti.

cocks and pigs,

haṭṭhigavasavajālapapāṭiggahāṇā paṭivīrato hoti.

elephants, cattle, horses and mares,

khettavathupapāṭiggahāṇā paṭivīrato hoti.

fields and plots;

duṭṭeyyapapahīṇagamaṇuṇyogā paṭivīrato hoti.

he refrains from running errands,

kayavikkaya paṭivīrato hoti.

from buying and selling,

tulākūṭakamaṇḍakamaṇakūṭa paṭivīrato hoti.

from cheating with false weights and measures,

ukkoṭīanavaṇḍānāṇikkatīṣāciyogā paṭivīrato hoti.

from bribery and corruption, deception and insincerity,

chedānavadhabandhanavīparamaṇḍalopasahasākārā paṭivīrato hoti.

from wounding, killing, imprisoning, highway robbery, and taking food by force.”

idampiṣsa hoti sīlasaṃ.

Thus he is accomplished in morality.

195.

“‘yathā vā paneke bhonto samāṇabrāhmaṇā saddhādeyyāṇi bhojanāṇi bhunñjivā te evaṇupāṃ

biyagāmaḥbhūtagāmasamārambhā paṭivīrato hoti.

“There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring

plants and seeds.

seyyathidāṃ — mūlābhijāṃ khandhabhijāṃ phalābhijāṃ aggaḍḍhijāṃ biyābhijāmeva paṇcamāṃ,

These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the

fifth.”

iti evaṇupā biyagāmaḥbhūtagāmasamārambhā paṭivīrato hoti.

They refrain from such injury to plants and seeds.

idampiṣsa hoti sīlasaṃ.

Thus he is accomplished in morality.

196.

“‘yathā vā paneke bhonto samāṇabrāhmaṇā saddhādeyyāṇi bhojanāṇi bhunñjivā te evaṇupāṃ

saṃnidhīkaraparibhogāṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment

of stored-up goods

seyyathidāṃ — annasaṃnidhīṃ paṇasaṃnidhīṃ

Such as food, drink,

vattṭhasaṃnidhīṃ yāsaṃnidhīṃ sayanaṃsaṃnidhīṃ

clothing, carriages, beds,

gandhasaṃnidhīṃ āmisasaṃnidhīṃ,

perfumes, material possessions;

iti vā iti evaṇupā saṃnidhīkaraparibhogā paṭivīrato hoti.

They refrain from storing up such goods.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

197.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to attending shows.

seyyathidaṃ — naccaṃ gītaṃ vādiṭaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ

Such as dancing, singing, music, displays, recitations, hand-music,

vetālaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vamsaṃ dhovanaṃ

cymbals and drums, fairy-shows, acrobatic and conjuring tricks,

hatthiyuddhaṃ assayuddhaṃ mahimsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ

meṇḍayuddhaṃ kukkuṭayuddhaṃ vattakayuddhaṃ

combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quail,

daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ

fighting with staves, boxing, wrestling, sham-fights, parades, manoeuvres and military reviews,

iti vā iti evarūpā visūkadassanā paṭivirato hoti.

he refrains from attending such displays.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

198.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādatthānānuyogaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to games and idle pursuits.

seyyathidaṃ — atthapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ

salākahatthaṃ akkhaṃ paṇḍacīraṃ vaṇkakaṃ mokkhacikaṃ ciṅgulikaṃ pattāḷhakaṃ

rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ

Such as eight- or ten-row chess, ‘chess in the air’, hōpscotch, spillikins, dice, hitting sticks, ‘hand-pictures’, ball-games, blowing through toy pipes, playing with toy ploughs, turning somersaults, playing with toy windmills, measures, carriages, and bows, guessing letters, guessing thoughts, mimicking deformities,

iti vā iti evarūpā jūtappamādatthānānuyogā paṭivirato hoti.

he refrains from such idle pursuits.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

199.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṇaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to high and wide beds.

seyyathidaṃ — āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ

uddalomiṃ ekantalomiṃ kattissaṃ koseyyaṃ kuttakaṃ hatthatharaṃ assattharaṃ

rathattharaṃ ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ sauttaracchadaṃ

ubhatolohitakūpadhānaṃ

Such as long chairs, couches adorned with animal figures, fleecy or variegated coverlets, coverlets with hair on both sides or one side, silk coverlets, embroidered with gems or without, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends,

iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato hoti.

he refrains from such high and wide beds.

idampissa hoti sīlasmim.

Thus he is accomplished in morality.

200.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanaṭṭhānānuyogaṃ anuyuttā viharanti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to such forms of self-adornment and embellishment.

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge?”

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:

being so asked, we should reply:

‘ayaṃ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema,

“This is that gross acquired self for the getting rid of which we teach a doctrine,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajja’ti”ti?

What do you think, Poṭṭhapāda? Does not that statement turn out to be well-founded?”

“addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajja’ti”ti.

‘Certainly, Lord.’

435.

46.

“seyyathāpi, poṭṭhapāda, puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya tasseva pāsādassa hetṭhā.

‘It is just as if a man were to build a staircase for a palace, which was below that palace.

tamenāṃ evaṃ vadeyyuṃ:

They might say to him:

‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi,

“Well now, this staircase for a palace that you are building,

jānāsi taṃ pāsādaṃ, puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā

do you know whether the palace will face east or west, or north or south,

disāya ucco vā nīco vā majjhimo vā’ti?

or whether it will be high, low or of medium height?”

so evaṃ vadeyya:

and he would say:

‘ayaṃ vā so, āvuso, pāsādo, yassāhaṃ ārohaṇāya nisseṇiṃ karomi, tasseva pāsādassa hetṭhā’ti.

“This staircase is right under the palace.”

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajja’ti”ti?

Don’t you think that man’s statement would be well-founded?”

“addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajja’ti”ti.

‘Certainly, Lord.’

436.

47.

“evameva kho, poṭṭhapāda, pare ce amhe evaṃ puccheyyuṃ:

‘In just the same way, Poṭṭhapāda, if others ask us:

‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha,

“What is this gross acquired self whose abandonment you preach,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,

whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,

and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge?”

tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:

being so asked, we should reply:

‘idha gaccha, amutrāgaccha,
‘Go here — go there!

idaṃ hara, amutra idaṃ āharā’ti
Take this there — bring that from there!’

iti vā iti evarūpā dūteyyapahinagamanānuyogā paṭivirato hoti.
he refrains from such errand-running.

idampissa hoti sīlasmim.
Thus he is accomplished in morality.

204.
1.20.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṃ nijigimsitāro ca. iti evarūpā kuhanalapanā paṭivirato hoti.

“‘Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to deception, patter, hinting, belittling, and are always .on the make for further gains, he refrains from such deception.”

idampissa hoti sīlasmim”.
Thus he is accomplished in morality.’

205.
1.21.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti.

“‘Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts,

seyyathidaṃ — aṅgam nimittam uppātam supinaṃ lakkhaṇaṃ mūsikacchinnaṃ aggiromaṃ
such wrong means of livelihood as palmistry, divining by signs, portents, dreams, body-marks, mouse-gnawings, fire-oblations,

dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ
oblations from a ladle, of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood,

aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā
reading the finger-tips, house- and garden-lore, skill in charms, ghost-lore, earth-house lore, snake-lore, poison-lore,

vicchikavijjā mūsikavijjā sakūnavijjā vāyasavijjā pakkajjhānaṃ saraparittāṇaṃ migacakkaṃ
rat-lore, bird-lore, crow-lore, foretelling a person’s life-span, charms against arrows, knowledge of animals’ cries,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasmim.
Thus he is accomplished in morality.

206.
1.22.

“yathā vā paneke bhonto samanabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti.

“‘Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ
asīlakkhaṇaṃ

such as judging the marks of gems, sticks, clothes, swords, spears,

usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ ithilakkhaṇaṃ purisalakkhaṇaṃ
kumārālakkaṇaṃ kumārīlakkaṇaṃ

arrows, weapons, women, men, boys, girls,

dāsālakkaṇaṃ dāsīlakkaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ
usabhalakkhaṇaṃ golakkhaṇaṃ

male and female slaves, elephants, horses, buffaloes, bulls, cows,

ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ
goats, rams, cocks, quail, iguanas,

kaṇṇikalakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ
bamboo-rats, tortoises, deer,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasmim.
Thus he is accomplished in morality.

207.
1.23.

paññāpāripūriṃ vepullattaṇca dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

siyā kho pana te, poṭṭhapāda, evamassa:
Now, Poṭṭhāpada, you might think:

‘saṃkilesikā dhammā pahīyissanti,
“Perhaps these defiling mental states might disappear

vodāniyā dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

dukkho ca kho vihāro’ti,
and one might still be unhappy.”

na kho panetaṃ, poṭṭhapāda, evaṃ datṭhabbaṃ.
That is not how it should be regarded.

saṃkilesikā ceva dhammā pahīyissanti,
If defiling states disappear

vodāniyā ca dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

pāmujaṃ ceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇca sukho ca vihāro.
nothing but happiness and delight develops, tranquillity, mindfulness and clear awareness — and that is a happy state.

431.
42.

“arūpassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi -
‘I also teach a doctrine for getting rid of the formless acquired self,

yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti,
whereby defiling mental states disappear

vodāniyā dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

siyā kho pana te, poṭṭhapāda, evamassa:
Now, Poṭṭhāpada, you might think:

‘saṃkilesikā dhammā pahīyissanti,
“Perhaps these defiling mental states might disappear

vodāniyā dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

dukkho ca kho vihāro’ti,
and one might still be unhappy.”

na kho panetaṃ, poṭṭhapāda, evaṃ datṭhabbaṃ.
That is not how it should be regarded.

saṃkilesikā ceva dhammā pahīyissanti,
If defiling states disappear

vodāniyā ca dhammā abhivaḍḍhissanti,
and states tending to purification grow strong,

paññāpāripūriṃ vepullattaṇca dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained it by one’s own super-knowledge.

“tayo kho me, poṭṭhapāda, attapapīṭṭhabhā - oṭṭariko attapapīṭṭhabho, manomayo attapapīṭṭhabho,

arūpo attapapīṭṭhabho.

“Poṭṭhapāda, there are three kinds of “acquired self”: the gross acquired self, the mind-made acquired self,

the formless acquired self.

katamo ca, poṭṭhapāda, oṭṭariko attapapīṭṭhabho?

What is the gross acquired self?

rupi cānumābābhūttiko kabaṭṭarārahābhakkho, ayaṃ oṭṭariko attapapīṭṭhabho.

It has form, is composed of the four great elements, nourished by material food.

katamo manomayo attapapīṭṭhabho?

What is the mind-made self?

rupi manomayo sabbagaḍḍaccāṇṇi ahiṇṇidriyo, ayaṃ manomayo attapapīṭṭhabho.

It has form, complete with all its parts, not defective in any sense-organ.

katamo arūpo attapapīṭṭhabho?

What is the formless acquired self?

arūpi saññāmayo, ayaṃ arūpo attapapīṭṭhabho.

It is without form, and made up of perception.

429.

“oṭṭarikkassapi kho ahaṃ, poṭṭhapāda, attapapīṭṭhabhassa pahāṇāya dhammaṃ desemi -

“But I teach a doctrine for getting rid of the gross acquired self.

yathāpāpāpannānaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

vodanīya dhammā abhivaddhissanti,

and states tending to purification grow strong.

paññāpāpāripūriṃ vepullatāṇa ca dīṭṭheva dhamme sayaṃ abhiññā sacchikāva upasampajja

vihariṣṣati.

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained

it by one’s own super-knowledge.

siya kho pana te, poṭṭhapāda, evamassa -

Now, Poṭṭhapāda, you might think:

saṃkilesikā dhammā pahiyissanti,

Perhaps these defiling mental states might disappear

vodanīya dhammā abhivaddhissanti,

and states tending to purification grow strong.

paññāpāpāripūriṃ vepullatāṇa ca dīṭṭheva dhamme sayaṃ abhiññā sacchikāva upasampajja

vihariṣṣati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained

it by one’s own super-knowledge.

dukkho ca kho viharoti,

and one might still be unhappy:”

na kho panetaṃ, poṭṭhapāda, evaṃ dāṭṭhabbāṃ.

That is not how it should be regarded.

samkilesika ceva dhamma pahiyissanti,

If defiling states disappear

vodanīya ca dhammā abhivaddhissanti,

and states tending to purification grow strong.

paññāpāpāripūriṃ vepullatāṇa ca dīṭṭheva dhamme sayaṃ abhiññā sacchikāva upasampajja

vihariṣṣati,

and one gains and remains in the purity and perfection of wisdom here and now, having realised and attained

it by one’s own super-knowledge.

pāmujjāṃ ceva bhavissati piṭi ca passaddhi ca sati ca sampajjaṇāca sukho ca viharo.

nothing but happiness and delight develops, tranquillity, mindfulness and clear awareness — and that is a

happy state.

430.

“manomayassapi kho ahaṃ, poṭṭhapāda, attapapīṭṭhabhassa pahāṇāya dhammaṃ desemi -

“I also teach a doctrine for getting rid of the mind-made acquired self.

yathāpāpāpannānaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

vodanīya dhammā abhivaddhissanti,

and states tending to purification grow strong.

431.

“manomayassapi kho ahaṃ, poṭṭhapāda, attapapīṭṭhabhassa pahāṇāya dhammaṃ desemi -

“I also teach a doctrine for getting rid of the mind-made acquired self.

yathāpāpāpannānaṃ vo saṃkilesikā dhammā pahiyissanti,

whereby defiling mental states disappear

vodanīya dhammā abhivaddhissanti,

and states tending to purification grow strong.

“yathā va paṇe ke bhonto samānabrāhmaṇā saddhādeyyāni bhojanāni bhuṇṇitvā te evarūpāya

tīracchānāvijjāya micchajīvena jīvitaṃ kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and

wrong means of livelihood.

seyyathidāṃ — raññaṃ niyyānaṃ bhavissati, raññaṃ aṇiyyānaṃ bhavissati,

such as predicting: ‘The chiefs will march out — the chiefs will march back;

abbhantāraṇaṃ raññaṃ uppayānaṃ bhavissati, bāhiraṇaṃ raññaṃ apayānaṃ bhavissati,

Our chiefs will advance and the other chiefs will retreat;

bāhiraṇaṃ raññaṃ upayānaṃ bhavissati, abbhantāraṇaṃ raññaṃ apayānaṃ bhavissati,

The other chiefs will advance and our chiefs will retreat;

abbhantāraṇaṃ raññaṃ jayo bhavissati, bāhiraṇaṃ raññaṃ parājayo bhavissati,

Our chiefs will win and the other chiefs will lose;

bāhiraṇaṃ raññaṃ jayo bhavissati, abbhantāraṇaṃ raññaṃ parājayo bhavissati,

The other chiefs will win and ours will lose;

iti imassa jayo bhavissati, imassa parājayo bhavissati

Thus there will be victory for one side and defeat for the other;

iti va iti evarūpāya tīracchānāvijjāya micchajīva pāvīratō hoti.

he refrains from such base arts and wrong means of livelihood.

idampiṣsa hoti sīlasmim.

Thus he is accomplished in morality.

208.

“yathā va paṇe ke bhonto samānabrāhmaṇā saddhādeyyāni bhojanāni bhuṇṇitvā te evarūpāya

tīracchānāvijjāya micchajīvena jīvitaṃ kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and

wrong means of livelihood.

seyyathidāṃ — candaggaḥo bhavissati, sūriyaggaḥo bhavissati, nakkhattaggaḥo bhavissati,

such as predicting an eclipse of the moon, the sun, a star;

canḍimasūriyānaṃ pathagaganaṃ bhavissati, candimāsūriyānaṃ uppathagaganaṃ

bhavissati,

that the sun and moon will go on their proper course — will go astray;

nakkhattānaṃ pathagaganaṃ bhavissati, nakkhattānaṃ uppathagaganaṃ bhavissati,

that a star will go on its proper course — will go astray;

ukkāpātō bhavissati, disāḍāho bhavissati, bhūmicālō bhavissati, devadudraḥhi bhavissati,

that there will be a shower of meteors, a blaze in the sky, an earthquake, thunder;

canḍimasūriyānakkhattānaṃ uggamanaṃ saṃkilesaṃ vodānaṃ bhavissati,

a rising, setting, darkening, brightening of the sun, the moon, the stars;

evamvipāko candaggaḥo bhavissati, evamvipāko sūriyaggaḥo bhavissati, evamvipāko

nakkhattaggaḥo bhavissati,

and such will be the outcome of these things;

evamvipākaṃ candimāsūriyānaṃ uppathagaganaṃ bhavissati,

evamvipākaṃ candimāsūriyānaṃ uppathagaganaṃ bhavissati,

evamvipākaṃ nakkhattānaṃ pathagaganaṃ bhavissati,

evamvipākaṃ nakkhattānaṃ pathagaganaṃ bhavissati,

iti va iti evarūpāya tīracchānāvijjāya micchajīva pāvīratō hoti.

he refrains from such base arts and wrong means of livelihood.

idampiṣsa hoti sīlasmim.

Thus he is accomplished in morality.

209.

“yathā va paṇe ke bhonto samānabrāhmaṇā saddhādeyyāni bhojanāni bhuṇṇitvā te evarūpāya

tīracchānāvijjāya micchajīvena jīvitaṃ kappenti.

“Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and

wrong means of livelihood.

seyyathidāṃ — suvutthikā bhavissati, dubbutthikā bhavissati,

such as predicting good or bad rainfall;

subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati,
a good or bad harvest;

khemam bhavissati, bhayaṃ bhavissati,
security, danger;

rogo bhavissati, ārogyaṃ bhavissati,
disease, health;

muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ
or accounting, computing, calculating, poetic composition, philosophising,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasmiṃ.
Thus he is accomplished in morality.

210.
1.26.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti.

“‘Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṅkīraṇaṃ vikīraṇaṃ
such as arranging the giving and taking in marriage, engagements and divorces;

subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānibandhanaṃ hanusaṃphananaṃ
[declaring the time for] saving and spending, bringing good or bad luck, procuring abortions, using spells to bind the tongue, binding the jaw,

hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ
making the hands jerk, causing deafness, getting answers with a mirror,

kumārīkapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjālanaṃ sirivhāyanaṃ
a girl-medium, a deva; worshipping the sun or Great Brahma, breathing fire, invoking the goddess of luck,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
he refrains from such base arts and wrong means of livelihood.

idampissa hoti sīlasmiṃ.
Thus he is accomplished in morality.

211.
1.27.

“yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti.

“‘Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by base arts and wrong means of livelihood,

seyyathidaṃ — santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ
such as appeasing the devas and redeeming vows to them, making earth-house spells, causing virility or impotence,

vatthukammaṃ vatthuparikammaṃ ācamaṇaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ
preparing and consecrating building-sites, giving ritual rinsings and bathings, making sacrifices, giving emetics, purges, expectorants and phlegmagogues,

kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ
giving ear-, eye-, nose-medicine, ointments and counter-ointments, eye-surgery, surgery,

dāraṭatikicchā, mūlabhesajjānaṃ anuppadānaṃ, osadhīnaṃ paṭimokkha
pediatry, using balms to counter the side-effects of previous remedies,

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
he refrains from such base arts and wrong means of livelihood.”

idampissa hoti sīlasmiṃ.
Thus he is accomplished in morality.

212.
8.

“sa kho so, poṭṭhapāda, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato.

‘And then, Poṭṭhapāda, that monk who is perfected in morality sees no danger from any side owing to his being restrained by morality.

“taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjaṭī”ti?

Don’t you think that man’s talk would turn out to be stupid?’

“addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjaṭī”ti.
‘Certainly, Lord.’

-
36.

“evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
‘And so it is, Poṭṭhapāda, with those same ascetics and Brahmins who declare this doctrin and view:

‘ekantasukhī attā hoti arogo paraṃ maraṇā”ti.
‘After death, the self is entirely happy and free from disease.’

tyāhaṃ upasaṅkamtivā evaṃ vadāmi:
I approached them and asked

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:
if this was indeed what they declared and believed,

“ekantasukhī attā hoti arogo paraṃ maraṇā”ti?
‘After death, the self is entirely happy and free from disease.’

te ce me evaṃ puṭṭhā ‘āmā”ti paṭijānanti.
and they replied: “Yes.”

tyāhaṃ evaṃ vadāmi:
Then I said:

‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā”ti?
“Do you, friends, living in the world, know and see it as an entirely happy place?”

iti puṭṭhā ‘no”ti vadanti.
and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:
I said:

‘api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā”ti?
“Have you ever experienced a single night or day, or half a night or day, that was entirely happy?”

iti puṭṭhā ‘no”ti vadanti.
and they replied: “No.”

tyāhaṃ evaṃ vadāmi:
I said:

‘api pana tumhe āyasmanto jānātha
“Do you know:

ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti?
a path or a practice whereby an entirely happy world might be brought about?”

iti puṭṭhā ‘no”ti vadanti.
and they replied: “No.”

“tyāhaṃ evaṃ vadāmi:
I said:

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā”, tāsaṃ devatānaṃ bhāsamānānaṃ saddaṃ suṇātha:
“Have you heard the voices of deities who have been reborn in an entirely happy world, saying:

“suppaṭipannātha, mārisā, ujuppaṭipannātha, mārisā, ekantasukhassa lokassa sacchikiriyāya;
“Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

mayampi hi, mārisā, evappaṭipannā ekantasukhaṃ lokaṃ upapannā”ti?
For this is how we practiced, and we were reborn in an exclusively happy world?”’

iti puṭṭhā “no”ti vadanti.
Asked this, they replied: “No.”

“taṃ kiṃ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṃ sante tesam samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjaṭī”ti?
Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

“addhā kho, bhante, evaṃ sante tesam samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjaṭī”ti.
“Clearly that’s the case, sir, the talk of those ascetics and Brahmins turn out to be stupid.”

428.
39.

tyāham evam vadāmi:

I said:

'api pana tumhe āyasmanto ekaṃ jāṇāmi passam viharatha'ti?

"Do you, friends, living in the world, know and see it as an entirely happy place?"

iti putiṭha 'no'ti vadāmi.

and they replied: "No."

tyāham evam vadāmi:

I said:

'api pana tumhe āyasmanto ekaṃ va ratiṃ ekaṃ va divasam upadāḍḍham va ratiṃ upadāḍḍham

va divasam ekaṃ attānam sañjānatha'ti?

"Have you ever experienced a single night or day, or half a night or day, that was entirely happy?"

iti putiṭha 'no'ti vadāmi.

and they replied: "No."

tyāham evam vadāmi:

I said:

'api pana tumhe āyasmanto jānātha:

"Do you know:

"āyaṃ maggo āyaṃ paṭipadaḍḍa ekaṇṇasukkhassa lokassa sacchikiriyyāva'ti?

a path or a practice whereby an entirely happy world might be brought about?"

iti putiṭha 'no'ti vadāmi.

and they replied: "No."

tyāham evam vadāmi:

I said:

'api pana tumhe āyasmanto ya iā devatā ekaṇṇasukkhāṃ lokāṃ upapanna, tāsaṃ

bhāsaṇānaṃ saddam sūpātha:

"Have you heard the voices of devils who have been reborn in an entirely happy world, saying:

"suppāpānātha, mātisa, ujppapāpānātha, mātisa, ekaṇṇasukkhassa lokassa sacchikiriyyāya;

"Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

mayampi hi, mātisa, evampāpāpāna ekaṇṇasukkhāṃ lokāṃ upapanna"*"ti?*

For this is how we practiced, and we were reborn in an exclusively happy world?"

iti putiṭha 'no'ti vadāmi.

Asked this, they replied: "No."

"tāṃ kiṃ mañāsī, poṭṭhapada,

What do you think, Poṭṭhapada?

nanu evaṃ sante tesāṃ samānabrāhmaṇānaṃ appāhītrakatāṃ bhāsītāṃ sampajjat'*"ti?*

Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

"addha kho, bhante, evaṃ sante tesāṃ samānabrāhmaṇānaṃ appāhītrakatāṃ bhāsītāṃ

sampajjat'*"ti.*

"Clearly that's the case, sir, the talk of those ascetics and Brahmins turn out to be stupid."

427.

"seyyathāpi, poṭṭhapada, puriso cātumahāpāthe nissenṇiṃ kareyya pasādasassa ārohaṇāya.

It is just as if a man were to build a staircase for a palace at a crossroads.

tāmenaṃ evaṃ vadeyyuṃ:

People might say to him:

'ambho purisa, yassa tvaṃ pasādasassa ārohaṇāya nissenṇiṃ karosī,

"Well now, this staircase for a palace that you are building:

jānāsī tvaṃ pasādam puratthimāya va disāya dakkhimāya va disāya pacchimāya va disāya

utārāya va disāya ucco va nico va majjhimō va'ti?

do you know whether the palace will face east, or west, or north or south, or whether it will be high, low or of medium height?"

iti putiṭho 'no'ti vadeyya.

and he would say: "No."

tāmenaṃ evaṃ vadeyyuṃ:

And they might say:

'ambho purisa, yaṃ tvaṃ na jānāsī na passasī, tassa tvaṃ pasādasassa ārohaṇāya nissenṇiṃ

karosī'ti?

"Well then, you don't know or see what kind of a palace you are building the staircase for?"

iti putiṭho 'ama'ti vadeyya.

Asked this, he'd say, 'Yes.'

seyyathāpi — poṭṭhapada, rājā khattiyo muddhabhāsīto nihatāpaccānīto na kutoci bhayaṃ samānupassati, yadidaṃ paccatthikato; evameva kho, poṭṭhapada, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samānupassati, yadidaṃ sīlasampassati, yadidaṃ sīlasamvāro.

Just as a duly-appointed Khatṭiya king, having conquered his enemies, by that very fact sees no danger from any side, so the monk, on account of his morality, sees no danger anywhere.

so imina ariyena sīlakkhandhena samānāgato ajjhāttaṃ anavajjasukhāṃ paṭisaṃvedeti.

He experiences in himself the blameless bliss that comes from maintaining this Aryan morality.

evaṃ kho, poṭṭhapada, bhikkhu sīlasampanno hoti.

In this way, Poṭṭhapada, he is perfected in morality.

213.

"kāthaṇca, poṭṭhapada, bhikkhu indriyesu guttadvāro hoti?

'And how, Poṭṭhapada, is he a guardian of the sense-doors?

idha, poṭṭhapada, bhikkhu cakkhuna rūpaṃ diṣva na nimittaggaḥi hoti nānubyañjanaggaḥi.

Here a monk, on seeing a visible object with the eye, does not grasp at its major signs or secondary characteristics.

yatvādhīkaraṇāmenaṃ cakkhundiyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassa pāpaka

akusala dhamma anvāsasaveyyuṃ,

akusala dhamma anvāsasaveyyuṃ,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwell leaving this eye-faculty

unguarded,

tassa saṃvarāya paṭipajjati, rakkhati cakkhundiyaṃ, cakkhundiye saṃvaram āpajjati.

so he practises guarding it, he protects the eye-faculty, develops restraint of the eye-faculty.

sotena saddaṃ sutva na nimittaggaḥi hoti nānubyañjanaggaḥi.

On hearing a sound with the ear, does not grasp at its major signs or secondary characteristics.

yatvādhīkaraṇāmenaṃ sotindiyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassa pāpaka

akusala dhamma anvāsasaveyyuṃ,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwell leaving this ear-faculty

unguarded,

tassa saṃvarāya paṭipajjati, rakkhati sotindiyaṃ, sotindiye saṃvaram āpajjati.

so he practises guarding it, he protects the ear-faculty, develops restraint of the ear-faculty.

ghāṇena gandhaṃ ghāyitva na nimittaggaḥi hoti nānubyañjanaggaḥi.

On smelling an odour with the nose, does not grasp at its major signs or secondary characteristics.

yatvādhīkaraṇāmenaṃ ghānindiyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassa pāpaka

akusala dhamma anvāsasaveyyuṃ,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwell leaving this nose-faculty

unguarded,

tassa saṃvarāya paṭipajjati, rakkhati ghānindiyaṃ, ghānindiye saṃvaram āpajjati.

so he practises guarding it, he protects the nose-faculty, develops restraint of the nose-faculty.

jivhāya rasaṃ sayitva na nimittaggaḥi hoti nānubyañjanaggaḥi.

On tasting a flavour with the tongue, does not grasp at its major signs or secondary characteristics.

yatvādhīkaraṇāmenaṃ jivhindiyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassa pāpaka

akusala dhamma anvāsasaveyyuṃ,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwell leaving this tongue-faculty

unguarded,

tassa saṃvarāya paṭipajjati, rakkhati jivhindiyaṃ, jivhindiye saṃvaram āpajjati.

so he practises guarding it, he protects the tongue-faculty, develops restraint of the tongue-faculty.

kāyena phoṭṭhabbaṃ phusitva na nimittaggaḥi hoti nānubyañjanaggaḥi.

On feeling an object with the body, does not grasp at its major signs or secondary characteristics.

yatvādhīkaraṇāmenaṃ kāyindiyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassa pāpaka

akusala dhamma anvāsasaveyyuṃ,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwell leaving this body-faculty

unguarded,

tassa saṃvarāya paṭipajjati, rakkhati kāyindiyaṃ, kāyindiye saṃvaram āpajjati.

so he practises guarding it, he protects the body-faculty, develops restraint of the body-faculty.

manasa dhammaṃ viññāya na nimittaggaḥi hoti nānubyañjanaggaḥi.

On thinking a thought with the mind, he does not grasp at its major signs or secondary characteristics.

yatvādhīkaraṇāmenaṃ manindiyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassa pāpaka

akusala dhamma anvāsasaveyyuṃ,

Because greed and sorrow, evil unskilled states, would overwhelm him if he dwell leaving this mind-faculty

unguarded,

tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.
so he practises guarding it, he protects the mind-faculty, develops restraint of the mind-faculty.

so iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.
He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties.

evaṃ kho, poṭṭhapāda, bhikkhu indriyesu guttadvāro hoti.
In this way, Poṭṭhapāda, a monk is a guardian of the sense-doors.

214.
65.

“kathaṇca, poṭṭhapāda, bhikkhu satisampajaññaena samannāgato hoti?
‘And how, Poṭṭhapāda, is a monk accomplished in mindfulness and clear awareness?’

idha, poṭṭhapāda, bhikkhu abhikkante paṭikkante sampajānakārī hoti,
Here a monk acts with clear awareness in going forth and back,

ālokite vilokite sampajānakārī hoti,
in looking ahead or behind him,

samiñjite pasārite sampajānakārī hoti,
in bending and stretching,

saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti,
in wearing his outer and inner robe and carrying his bowl,

asite pīte khāyite sāyite sampajānakārī hoti,
in eating, drinking, chewing and swallowing,

uccārapassāvakamme sampajānakārī hoti,
in evacuating and urinating,

gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.
in walking, standing, sitting, lying down, in waking, in speaking and in keeping silent he acts with clear awareness.

evaṃ kho, poṭṭhapāda, bhikkhu satisampajaññaena samannāgato hoti.
In this way, a monk is accomplished in mindfulness and clear awareness.

215.
66.

“kathaṇca, poṭṭhapāda, bhikkhu santuṭṭho hoti?
‘And how is a monk contented?’

idha, poṭṭhapāda, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena,
Here, a monk is satisfied with a robe to protect his body,

kucchiparihārikena piṇḍapātena.
with alms to satisfy his stomach,

so yena yeneva pakkamati, samādāyeva pakkamati.
and having accepted sufficient, he goes on his way.

seyyathāpi, poṭṭhapāda, pakkhī saṃyo yena yeneva ḍeti, sapattabhārova ḍeti.
Just as a bird with wings flies hither and thither, burdened by nothing but its wings, so he is satisfied.

evameva kho, poṭṭhapāda, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena
In this way, a monk is satisfied with a robe to protect his body,

kucchiparihārikena piṇḍapātena.
with alms to satisfy his stomach,

so yena yeneva pakkamati, samādāyeva pakkamati.
and having accepted sufficient, he goes on his way.

evaṃ kho, poṭṭhapāda, bhikkhu santuṭṭho hoti.
In this way, Poṭṭhapāda, a monk is contented.

216.
67.

“so iminā ca ariyena sīlakkhandhena samannāgato,
‘Then he, equipped with this Ariyan morality,

iminā ca ariyena indriyasamvarena samannāgato,
with this Ariyan restraint of the senses,

iminā ca ariyena satisampajaññaena samannāgato,
with this Ariyan mindfulness and awareness,

imāya ca ariyāya santuṭṭhiyā samannāgato,
with this Ariyan contentment,

vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ
vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.
*finds a solitary lodging, at the root of a forest tree, in a mountain cave or gorge, a charnel-ground, a
jungle-thicket, or in the open air on a heap of straw.*

“taṃ kiṃ maññaṣi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?
Such being the case, does not the talk of those ascetics and Brahmins turn out to be stupid?

“addhā kho, bhante, evaṃ sante tesāṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ
sampajjati”ti.
“Clearly that’s the case, sir, the talk of those ascetics and Brahmins turn out to be stupid.”

426.
-

“seyyathāpi, poṭṭhapāda, puriso evaṃ vadeyya:
‘It is just as if a man were to say:

‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme’ti.
‘I am going to seek out and love the most beautiful girl in the country.’

tamenam evaṃ vadeyyuṃ:
They might say to him:

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi,
“Well, as to this most beautiful girl in the country,

jānāsi taṃ janapadakalyāṇiṃ khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?
do you know whether she belongs to the Khattiya, the Brahmin, the merchant or the artisan class?”

iti putṭho ‘no’ti vadeyya.
and he would say: “No.”

tamenam evaṃ vadeyyuṃ:
Then they might say:

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi,
“Well, as to this most beautiful girl in the country,

jānāsi taṃ janapadakalyāṇiṃ evaṃnāmā evaṃgottāti vā,
do you know her name, her clan,

dīghā vā rassā vā majjhimā vā
whether she is tall or short or of medium height,

kālī vā sāmā vā maṅguracchavī vāti,
whether she is dark or light-complexioned or sallow-skinned,

amukasmim gāme vā nigame vā nagare vā’ti?
or what village or town or city she comes from?”

iti putṭho ‘no’ti vadeyya.
and he would say: “No.”

tamenam evaṃ vadeyyuṃ:
And they might say:

‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesi”ti?
“Well then, you don’t know or see the one you seek for and desire?”

iti putṭho ‘amā’ti vadeyya.
and he would say: “Yes.”

“taṃ kiṃ maññaṣi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?
Does not the talk of that man turn out to be stupid?’

“addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.
‘Certainly, Lord, the talk of that man turn out to be stupid.’

- 36.

“evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
‘And so it is, Poṭṭhapāda, with those same ascetics and Brahmins who declare this doctrin and view:

‘ekantasukhī attā hoti arogo paraṃ maraṇā”ti.
‘After death, the self is entirely happy and free from disease.’

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:
I approached them and asked

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:
if this was indeed what they declared and believed,

“ekantasukhī attā hoti arogo paraṃ maraṇā””ti?
‘After death, the self is entirely happy and free from disease.’

te ce me evaṃ putṭhā ‘amā’ti paṭijānanti.
and they replied: “Yes.”

ayaṃ dukkhaṇirodho^{ti} kho, poṭṭhapāda, maya³ ekamsiko dhammo desito paṇāto.

³ This is the cessation of suffering. I have declared to be certain.

ayaṃ dukkhaṇirodhagāmiṇi^{ti} paṭipadā^{ti} kho, poṭṭhapāda, maya³ ekamsiko dhammo desito paṇāto.

³⁴ This is the path leading to the cessation of suffering. I have declared to be certain."

"kasma³ ca te, poṭṭhapāda, maya³ ekamsika³ dhamma³ desitā paṇāta³?

³⁴ Why have I declared to them as certain?

etc, poṭṭhapāda, aṭṭhasaṃhita, etc dhammasaṃhita, etc ādibrahmacariyāka

³⁴ Because they are conducive to the purpose, conducive to Dhamma, the way to embark on the holy life:

etc nibbīdāya viṭṭhāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

³⁴ Nibbana.

tasma³ te maya³ ekamsikā dhamma³ desitā paṇāta.

³⁴ That is why I have declared them as certain.

425.

³⁴ 'saccaṃ kira tumhe āyasmanto evaṃvādiṇo evaṃdiṭṭhiṇo:

³⁴ 'ekantasukhī attā hoti arogo param maraṇa³ ti?

³⁴ 'After death, the self is entirely happy and free from disease.'

te ce me evaṃ puṭṭha 'ama³ ti paṭijānanti.

³⁴ and they replied: "Yes."

tyāhaṃ evaṃ vadāmi:

³⁴ Then I said:

'api pana tumhe āyasmanto ekanta³sukhaṃ lokam jānam passam viharatā³ ti?

³⁴ "Do you, friends, living in the world, know and see it as an entirely happy place?"

iti puṭṭha 'no³ ti vadanti.

³⁴ and they replied: "No."

"tyāhaṃ evaṃ vadāmi:

³⁴ I said:

'api pana tumhe āyasmanto ekam³ vā ratiṃ ekam³ vā divasaṃ upadāddhaṃ vā ratiṃ upadāddhaṃ vā divasaṃ ekanta³sukhiṃ attānaṃ saṃjānatā³ ti?

³⁴ "Have you ever experienced a single night or day, or half a night or day, that was entirely happy?"

iti puṭṭha 'no³ ti vadanti.

³⁴ and they replied: "No."

tyāhaṃ evaṃ vadāmi:

³⁴ I said:

'api pana tumhe āyasmanto jānatā:

³⁴ "Do you know:

"ayaṃ maggo ayaṃ paṭipada³ ekanta³sukhassa lokassa sacchikiriyāya³ ti?

³⁴ "a path or a practice whereby an entirely happy world might be brought about?"

iti puṭṭha 'no³ ti vadanti.

³⁴ and they replied: "No."

"tyāhaṃ evaṃ vadāmi:

³⁴ I said:

'api pana tumhe āyasmanto yā tā devatā ekanta³sukhaṃ lokam upapanna, tāsaṃ

bhāsaṇānaṃ saddaṃ sunātā:

³⁴ "Have you heard the voices of devities who have been reborn in an entirely happy world, saying:

"suppāpīnaṃāṭṭha, marīsa, ekanta³sukhassa lokassa sacchikiriyāya:

³⁴ "Practice well, dear sirs, practice directly so as to realize an exclusively happy world

mayampi hi, marīsa, evaṃpaṭipanna ekanta³sukhaṃ lokam upapanna³ ti?

³⁴ For this is how we practiced, and we were reborn in an exclusively happy world?"

iti puṭṭha 'no³ ti vadanti.

³⁴ Asked this, they replied: "No."

so pacchāhattaṃ piṇḍapappākkanta³ nistidatī pallākaṃ abhujitvā ujum kāyaṃ paṇidhāya

partimukhaṃ satiṃ upāṭṭhapetvā.

⁶⁸ Then, having eaten after his return from the alms-round, he sits down cross-legged, holding his body erect,

⁶⁸ and concentrates on keeping mindfulness established before him.

217. "so abhijjhaṃ loke pahāya vigatābhijjhena cetasa³ viharatī,

⁶⁸ Abandoning worldly desires, he dwells with a mind freed from worldly desires.

abhi³jjhāya cittaṃ parisodheti.

⁶⁸ and his mind is purified of worldly desire.

byāpādapadapaṇaṇa³ pahāya abyāpānna³citto viharatī

⁶⁸ Abandoning ill-will and hatred, he dwells with a mind freed from ill-will and hatred.

sabbapāṇābhūtāhiṇānukaṃpi, byāpādapadosa³ cittaṃ parisodheti.

⁶⁸ and by compassionate love for the welfare of all living beings, his mind is purified of ill-will and hatred.

thiṇamiddhaṃ pahāya vigatathiṇamiddho³ viharatī

⁶⁸ Abandoning sloth-and-torpor, he dwells with a mind freed from sloth-and-torpor.

aloka³saṇṇi, sato saṃpajāno, thiṇamiddha³ cittaṃ parisodheti.

⁶⁸ perceiving light, mindful and clearly aware, his mind is purified of sloth-and-torpor.

uddha³caccakukkuccaṃ pahāya anuddhato³ viharatī,

⁶⁸ Abandoning worry-and-flurry, he dwells with a mind freed from worry-and-flurry.

ajjhattaṃ vūpasana³citto, uddha³caccakukkucca³ cittaṃ parisodheti.

⁶⁸ and with an inwardly calmed mind his heart is purified of worry-and-flurry.

vicikicchāṃ pahāya tīṇāvavicikiccho³ viharatī,

⁶⁸ Abandoning doubt, he dwells with doubt left behind.

akathaṃkathā³ kusalesu dhammesu, vicikiccāya cittaṃ parisodheti.

⁶⁸ without uncertainty as to what things are wholesome, his mind is purified of doubt.

218.

"seyyathāpi, poṭṭhapāda, puriso ādāya kammaṇte payojeyya.

⁶⁹ Just as a man who had taken a loan to develop his business.

tas³sa te kammaṇtā samijjhey³yuṃ.

⁶⁹ and whose efforts were successful.

so yāni ca porāṇāni jānūlāni, tāni ca byantiṃ kareyya, siyā cassa uttariṃ avasīṭṭhaṃ

darabharāṇāya.

⁶⁹ might pay off his old debts, and with what was left over could support a wife.

tas³sa evaṃassa — 'ahaṃ kho pubbe jānaṃ ādāya kammaṇte payojesiṃ.

⁶⁹ might think: "Before this I developed my business by borrowing.

tas³sa me te kammaṇtā samijjhiṃsu.

⁶⁹ and those efforts were successful.

sohaṃ yāni ca porāṇāni jānūlāni, tāni ca byantiṃ akasiṃ, att³hi ca me uttariṃ avasīṭṭhaṃ

darabharāṇāya³ ti.

⁶⁹ paid off old debts, and with what was left over could support a wife."

so ratonidānaṃ labhet³ha pāmojjaṃ, adhigaccheyya somanassaṃ.

⁶⁹ and he would rejoice and be glad about that.

219.

"seyyathāpi, poṭṭhapāda, puriso ābād³hiko assa dukkhi³to bāhagilāno;

⁷⁰ Just as a man who was ill, suffering, terribly sick,

bhattānācassa nacchādeyya, na cassa kāye balaṃatā.

⁷⁰ with no appetite and weak in body.

so aparena samayena tamha³ ābād³ha muceyya;

⁷⁰ might after a time recover,

bhattaṃ cassa chādeyya, siyā cassa kāye balaṃatā.

⁷⁰ and regain his appetite and bodily strength.

tas³sa evaṃassa — 'ahaṃ kho pubbe ābād³hiko aho³sīm dukkhi³to bāhagilāno;

⁷⁰ and he might think: "Before this I was ill, suffering, terribly sick,

bhattānācassa me nacchāde³si, na ca me āsī kāye balaṃatā.

⁷⁰ with no appetite and weak in body.

soṃhi etarāhi tamha³ ābād³ha mutto;

⁷⁰ might after a time recover

bhattānācassa me chāde³ti, att³hi ca me kāye balaṃatā³ ti.

⁷⁰ and regain his appetite and bodily strength."

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
and he would rejoice and be glad about that.

220.
71.

“seyyathāpi, poṭṭhapāda, puriso bandhanāgāre baddho assa.
‘Just as a man might be bound in prison,

so aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena,
and after a time he might be freed from his bonds without any loss,

na cassa kiñci bhogānaṃ vayo.
with no deduction from his possessions.

tassa evamassa — ‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ,
He might think: “Before this I was in prison,

somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena.
and after a time I was freed from bonds without any loss,

natthi ca me kiñci bhogānaṃ vayo’ti.
with no deduction from my possessions.”,

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
and he would rejoice and be glad about that.

221.
72.

“seyyathāpi, poṭṭhapāda, puriso dāso assa anattādhīno parādhīno na yenakāmaṃgamo.
‘Just as a man might be a slave, not his own master, dependent on another, unable to go where he liked,

so aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso
yenakāmaṃgamo.

and after some time he might be freed from slavery, able to go where he liked,

tassa evamassa — ‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṃgamo.
might think: “Before this I was a slave, not my own master, dependent on another, unable to go where I liked,

somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṃgamo’ti.
and after some time I was freed from slavery, able to go where I liked,

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
” And he would rejoice and be glad about that.

222.
73.

“seyyathāpi, poṭṭhapāda, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya
dubbhikkhaṃ sappaṭibhayaṃ.

‘Just as a man, laden with goods and wealth, might go on a long journey through the desert where food was scarce and danger abounded,

so aparena samayena taṃ kantāraṃ nitthareyya sotthinā, gāmantam anupāpuṇeyya khemaṃ
appaṭibhayaṃ.

and after a time he would get through the desert and arrive safe and sound at the edge of a village,

tassa evamassa — ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjijṃ
dubbhikkhaṃ sappaṭibhayaṃ.

might think: “Before this I was laden with goods and wealth, on a long journey through the desert where food was scarce and danger abounded,

somhi etarahi taṃ kantāraṃ nitthiṇṇo sotthinā, gāmantam anupatto khemaṃ appaṭibhayan’ti.
now I am through the desert and have arrived safe at the edge of a village.”,

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
and he would rejoice and be glad about that.

223.
74.

“evameva kho, poṭṭhapāda, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā
dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani
samanupassatī.

‘As long, Poṭṭhapāda, as a monk does not perceive the disappearance of the five hindrances in himself, he feels as if in debt, in sickness, in bonds, in slavery, on a desert journey.

224.
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“seyyathāpi, poṭṭhapāda, yathā āṇanyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā
bhujissaṃ yathā khemantabhūmiṃ; evameva kho, poṭṭhapāda, bhikkhu ime pañca nīvaraṇe
pahīne attani samanupassatī.

But when he perceives the disappearance of the five hindrances in himself, it is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert.

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75.

api ca samaṇo gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññāpeti dhammaṭṭhitataṃ
dhammaniyaṃmataṃ.

But the ascetic Gotama teaches a true and real way of practice which is consonant with Dhamma and grounded in Dhamma.

bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññāpentassa dhammaṭṭhitataṃ
dhammaniyaṃmataṃ, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ
subhāsitato nābbhanumodeyyā”ti?

And why should not a man like me express approval of such a true and real practice, so well taught by the ascetic Gotama?”

423.
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“sabbeva kho ete, poṭṭhapāda, paribbājakā andhā acakkhukā; tvaṃyeva nesaṃ eko cakkhumā.
‘Poṭṭhapāda, all those wanderers are blind and sightless, you alone among them are sighted.

ekaṃsikaṃpi hi kho, poṭṭhapāda, mayā dhammā desitā paññattā;
Some things I have taught and pointed out, Poṭṭhapāda, as being certain,

anekaṃsikaṃpi hi kho, poṭṭhapāda, mayā dhammā desitā paññattā.
And other things I have taught and pointed out, Poṭṭhapāda, as being uncertain.

“katame ca te, poṭṭhapāda, mayā anekaṃsikaṃ dhammā desitā paññattā?
Which are the things I have pointed out as uncertain?

‘sassato loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;
“The world is eternal.”, I have declared to be uncertain.

‘asassato loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;
“The world is not eternal.”, I have declared to be uncertain.

‘antavā loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;
“The world is infinite.”, I have declared to be uncertain.

‘anantavā loko’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;
“The world is not infinite.”, I have declared to be uncertain.

‘taṃ jīvaṃ taṃ sarīraṃ’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;
“The soul the same as the body.”, I have declared to be uncertain.

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;
“The soul is one thing and the body another.”, I have declared to be uncertain.

‘hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto;
“The Tathāgata exists after death.”, I have declared to be uncertain.

na hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo desito
paññatto;
“The Tathāgata does not exist after death.”, I have declared to be uncertain.

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo
desito paññatto;
“The Tathāgata both exists and does not exist after death.”, I have declared to be uncertain.

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, poṭṭhapāda, mayā anekaṃsiko dhammo
desito paññatto.
“The Tathāgata neither exists nor does not exist after death.”, I have declared to be uncertain.

“kasmā ca te, poṭṭhapāda, mayā anekaṃsikaṃ dhammā desitā paññattā?
Why have I declared them to be uncertain?

na hete, poṭṭhapāda, atthasaṃhitā na dhammasaṃhitā na ādibrahmacariyakā
Because they are not conducive to the purpose, not conducive to Dhamma, not the way to embark on the holy life;

na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na
nibbānāya saṃvattanti.

it does not lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna.

tasmā te mayā anekaṃsikaṃ dhammā desitā paññattā”.

That is why I have declared them as uncertain.

424.
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“katame ca te, poṭṭhapāda, mayā ekaṃsikaṃ dhammā desitā paññattā?
‘But what things have I pointed out as certain?

idaṃ dukkhanti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.
“This is suffering, I have declared to be certain.

ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.
This is the origin of suffering, I have declared to be certain.

‘hoṭi ca na hoṭi taḥāgato paraṃ maraṇā’ṭi vā, ‘neva hoṭi na na hoṭi taḥāgato paraṃ maraṇā’ṭi vā; *or both, or neither?*”

dhamaṇiṇyaṃataṃ.

api ca samaṇo gotamo bhūtaṃ taṭṭhaṃ taṭṭhaṃ paṇṇāpeti dhammaṇiṇītaṃ

bhūtaṃ kho pana taṭṭhaṃ taṭṭhaṃ paṇṇāpentaṃ dhammaṇiṇītaṃ

subhāsitaṃ nābhānunaṃodēyya’ṭi?

422. And why should not a man like me express approval of such a true and real practice, so well taught by the ascetic Gotama?

atha kho dviṭaṭṭhasa accayena cito ca haṭṭhisāṭiputto poṭṭhāpādo ca paṭibbājako yena

bhagava tenupasaṅkhamiṃsu;

upasaṅkhamitva cito haṭṭhisāṭiputto bhagavantaṃ abbhādevetva ekamaṇtaṃ nīsidi.

Citta prostrated himself before the Lord and sat down to one side.

poṭṭhāpādo pana paṭibbājako bhagavaṭaṭṭhaṃ sammodi.

Portḥapada exchanged courtesies with the Lord, sat down to one side.

sammodaṇiyaṃ kaṭhaṃ saraṇiyaṃ vīṭisāretva ekamaṇtaṃ nīsidi.

Having exchanged courtesies and greetings,

ekamaṇtaṃ nīsimo kho poṭṭhāpādo paṭibbājako bhagavantaṃ etaḍavoca:

“tada maṃ, bhante, te paṭibbājaka aciraṇakkaṇtaṣa bhagavato samantaṭo vācassamīṭodakena

saṇṇibbhaṭṭakakāṃsu;

“the wanderers, as soon as the Lord had left, reproached, sneered and jeered me from all sides, saying:

‘evameva paṇāyaṃ bhavaṃ poṭṭhāpādo yaṇṇādeva samaṇo gotamo bhāsati, taṃ taḍevaṣṣa

abbhānunaṃodati’;

“Whatever the ascetic Gotama says, Poṭṭhāpada agrees with him:

“evametaṃ bhagava evametaṃ sugaṭā’ṭi.

“So it is, Lord, so it is, Well-Farer!”

na kho pana mayaṃ kiṇci samaṇassa ekamaṇsikaṃ dhammaṃ deṣitaṃ ājāṇama:

We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether:

“sassaṭo loko”ṭi vā, “asaṣaṭto loko”ṭi vā,

“Is the world eternal or not?

“antaṭva loko”ṭi vā, “anaṇaṭva loko”ṭi vā,

— Is it finite or infinite?

“taṃ jīvaṃ taṃ sarīraṃ”ṭi vā, “aṇṇaṃ jīvaṃ aṇṇaṃ sarīraṃ”ṭi vā,

— Is the soul the same as the body or different?

“hoṭi taḥāgato paraṃ maraṇā’ṭi vā, “na hoṭi taḥāgato paraṃ maraṇā’ṭi vā,

— Does the Taḥāgata exist after death or not,

“hoṭi ca na ca hoṭi taḥāgato paraṃ maraṇā’ṭi vā, “neva hoṭi na na hoṭi taḥāgato paraṃ

maraṇā’ṭi vā; *or both, or neither?*”

“tassema paṇācārivaṇe pahīne attāni samanuṇpassato paṃojjāṇ jāyati, paṃudṭṭhasa piṭi jāyati, piṭṭhamaṣṣa kāyo passambhāti, passaddhākāyo sukhaṃ vedeti, sukhiṇo cittaṃ samādhīyati.

And when he knows that these five hindrances have left him, gladness arises in him, from gladness comes delight, from the delight in his mind his body is tranquillised, with a tranquil body he feels joy, and with joy his mind is concentrated.

so vivicca kaṃehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekaṃ

piṭṭhakaṃ paṭīhamāṃ jhānaṃ upasampajja viharati.

Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhāna, which is with thinking and pondering, born of detachment, filled with delight and joy.

tassa yā purīma kamasāṇā, sā nirujjhati.

And whatever sensations of lust that he previously had disappeared.

vivekajāpītīsukkhama-saccasaṇṇīyeva tasmīṃ samaye hoṭi,

At that time there is present a true but subtle perception of delight and happiness, born of detachment, and he becomes one who is conscious of this delight and happiness.

evamaṃ sikkhā’ṭi bhagavaṭaṭṭhaṃ.

In this way some perceptions arise through training, and some pass away through training.

ayaṃ sikkhā’ṭi bhagavaṭaṭṭhaṃ.

And this is that training, said the Lord.

11.

“puna caparaṃ, poṭṭhāpāda, bhikkhu vitakkaṃ avicāraṃ samādhījaṃ piṭṭhakaṃ aṇṇaṃ jhānaṃ

samādhījāpītīsukkhama-saccasaṇṇīyeva tasmīṃ samaye hoṭi,

samādhījāpītīsukkhama-saccasaṇṇīyeva tasmīṃ samaye hoṭi.

At that time there arises a true but subtle perception of delight and happiness born of concentration, and he becomes one who is conscious of this delight and happiness.

evamaṃ sikkhā eka saṇṇā uppañati, sikkhā eka saṇṇā nirujjhati.

In this way some perceptions arise through training, and some pass away through training.

ayaṃpi sikkhā’ṭi bhagavaṭaṭṭhaṃ.

And this is that training, said the Lord.

12.

“puna caparaṃ, poṭṭhāpāda, bhikkhu piṭṭya ca vitrēgā upekkhaṃ ca viharati sato ca

sampajāno, sukhaṇca kāyena paṭisaṃvedeti, yaṃ taṃ arīya ācikkhanti:

“gāṇi, after the fading away of delight he dwells in equanimity, mindful and clearly aware, and he experiences in his body that pleasant feeling of which the Noble Ones say:

“upekkhaṃ satīma sukhavihār’ṭi, taṭṭyaṃ jhānaṃ upasampajja viharati.

“Happy dwells the man of equanimity and mindfulness”, and he reaches and remains in the third jhāna.

tassa yā purīma samādhījāpītīsukkhama-saccasaṇṇā, sā nirujjhati.

His former true but subtle sense of delight and happiness born of concentration vanishes,

upekkhasukkhama-saccasaṇṇā tasmīṃ samaye hoṭi,

upekkhasukkhama-saccasaṇṇīyeva tasmīṃ samaye hoṭi.

and there arises at that time a true but subtle sense of equanimity and happiness, and he becomes one who is conscious of this true but subtle sense of equanimity and happiness.

evamaṃpi sikkhā eka saṇṇā uppañati, sikkhā eka saṇṇā nirujjhati.

In this way some perceptions arise through training, and some pass away through training.

ayaṃpi sikkhā’ṭi bhagavaṭaṭṭhaṃ.

And this is that training, said the Lord.

13.

“puna caparaṃ, poṭṭhāpāda, bhikkhu sukhassa ca pahāṇa dukkhassa ca pahāṇa pubbeva somassaḍḍomaṇassāṇaṃ arihaṇagamaṃ adukkhamasukhaṃ upekkhasaṭṭiparīuddhiṃ

catuṭṭhaṃ jhānaṃ upasampajja viharati.

“gāṇi, with the abandonment of pleasure and pain, and with the disappearance of previous joy and grief, he reaches and remains in the fourth jhāna, a state beyond pleasure and pain, purified by equanimity and mindfulness.

tassa yā purīma upekkhasukkhama-saccasaṇṇā, sā nirujjhati.

His former true but subtle sense of equanimity and happiness vanishes,

adukkhamasukhasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle sense of neither happiness nor unhappiness,
adukkhamasukhasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of neither happiness nor unhappiness.
evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

- 14.
“puna caparam, poṭṭhapāda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati.
’Again, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is boundless, he reaches and remains in the sphere of boundless space.

tassa yā purimā rūpasaññā, sā nirujjhati.
His former perception of form vanishes,
ākāsānañcāyatanasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle perception of the sphere of boundless space,
ākāsānañcāyatanasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of the sphere of boundless space.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

- 15.
“puna caparam, poṭṭhapāda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanaṃ upasampajja viharati.
’Again, by passing entirely beyond the sphere of boundless space, seeing that consciousness is boundless, he reaches and remains in the sphere of boundless consciousness.

tassa yā purimā ākāsānañcāyatanasukhumasaccasaññā, sā nirujjhati.
His former perception of the sphere of boundless space vanishes,
viññānañcāyatanasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle perception of the sphere of boundless consciousness,
viññānañcāyatanasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of the sphere of boundless consciousness.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

- 16.
“puna caparam, poṭṭhapāda, bhikkhu sabbaso viññānañcāyatanaṃ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṃ upasampajja viharati.
’Again, by passing entirely beyond the sphere of infinite consciousness, seeing that there is no thing, he reaches and remains in the sphere of no-thingness, and he becomes one who is conscious of this true but subtle perception of the sphere of no-thingness.

tassa yā purimā viññānañcāyatanasukhumasaccasaññā, sā nirujjhati.
His former perception of the sphere of boundless consciousness vanishes,
ākiñcaññāyatanaasukhumasaccasaññā tasmim samaye hoti,
and there arises a true but subtle perception of the sphere of no-thingness,
ākiñcaññāyatanaasukhumasaccasaññīyeva tasmim samaye hoti.
and he becomes one who is conscious of this true but subtle sense of the sphere of no-thingness.

evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
In this way some perceptions arise through training, and some pass away through training.
ayampi sikkhā”ti bhagavā avoca.
And this is that training’, said the Lord.

414.
17.
“yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti,
’Potthapada, from the moment when a monk has gained this controlled perception,

“idaṃ dukkhanti kho, poṭṭhapāda, mayā byākataṃ.
’Potṭhapāda, I have declared: “This is suffering,
ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā byākataṃ.
this is the origin of suffering,
ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā byākataṃ.
this is the cessation of suffering,
ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā byākatan”ti.
and this is the path leading to the cessation of suffering.”’

“kasmā panetaṃ, bhante, bhagavatā byākatan”ti?
’But, Lord, why has the Lord declared this?’
“etañhi, poṭṭhapāda, atthasaṃhitam, etaṃ dhammasaṃhitam, etaṃ ādibrahmacariyakam,
’Because, Poṭṭhapāda, this is conducive to the purpose, conducive to Dhamma, the way to embark on the holy life;
etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati;
it leads to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbāna.

tasmā etaṃ mayā byākatan”ti.
That is why I have declared it.’
“evametaṃ, bhagavā, evametaṃ, sugata.
’So it is, Lord, so it is, Well-Farer.
yassadāni, bhante, bhagavā kālaṃ maññati”ti.
And now is the time for the Blessed Lord to do as he sees fit.’
atha kho bhagavā uṭṭhāyāsanā pakkāmi.
Then the Lord rose from his seat and went away.

421.
31.
atha kho te paribbājakā acirapakkantassa bhagavato poṭṭhapādaṃ paribbājakaṃ samantato vācā sannitodakena sañjhabbhārikakāṃsu:
Then the wanderers, as soon as the Lord had left, reproached, sneered and jeered at Poṭṭhapāda from all sides, saying:

“evameva panāyaṃ bhavaṃ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṃ tadevassa abbhanumodati:
’Whatever the ascetic Gotama says, Poṭṭhapāda agrees with him:
‘evametaṃ bhagavā evametaṃ, sugatā’ti.
“So it is, Lord, so it is, Well-Farer!”

na kho pana mayaṃ kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāma:
We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether:
‘sassato loko’ti vā, ‘asassato loko’ti vā,
“Is the world eternal or not?

‘antavā loko’ti vā, ‘anantavā loko’ti vā,
— Is it finite or infinite?
‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā,
— Is the soul the same as the body or different?

‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā,
— Does the Tathāgata exist after death or not,
‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā”ti.
or both, or neither?”’

evaṃ vutte poṭṭhapādo paribbājako te paribbājake etadavoca:
Poṭṭhapāda replied:
“ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāmi:
’I too understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether :
‘sassato loko’ti vā, ‘asassato loko’ti vā,
“Is the world eternal or not?
‘antavā loko’ti vā, ‘anantavā loko’ti vā,
— Is it finite or infinite?
‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā,
— Is the soul the same as the body or different?
‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā,
— Does the Tathāgata exist after death or not,

“etampi kho, poṭṭhapāda, mayaḥ abyākataṃ:

‘Poṭṭhapāda, I have not declared.

‘aṇaṇavaḥ loke, idaṃeva saṃcam moghaṃaṇṇaṃ”ti

“The world is not infinite. Only this is true and that the opposite view is false.”

“kiṃ pana, bhante, ‘taṃ jīvaṃ taṃ sarīraṃ, idaṃeva saṃcam moghaṃaṇṇaṃ”ti?

“Well, Lord, is the soul the same as the body, Is only this true and the opposite false?”

“etampi kho, poṭṭhapāda, mayaḥ abyākataṃ:

‘Poṭṭhapāda, I have not declared.

‘taṃ jīvaṃ taṃ sarīraṃ, idaṃeva saṃcam moghaṃaṇṇaṃ”ti

“The soul the same as the body. Only this is true and that the opposite view is false.”

“kiṃ pana, bhante, ‘aṇṇaṃ jīvaṃ aṇṇaṃ sarīraṃ, idaṃeva saṃcam moghaṃaṇṇaṃ”ti?

“Well, Lord, is the soul one thing and the body another? Is only this true and the opposite false?”

“etampi kho, poṭṭhapāda, mayaḥ abyākataṃ:

‘Poṭṭhapāda, I have not declared.

‘aṇṇaṃ jīvaṃ aṇṇaṃ sarīraṃ, idaṃeva saṃcam moghaṃaṇṇaṃ”ti

“The soul is one thing and the body another. Only this is true and that the opposite view is false.”

“kiṃ pana, bhante, ‘hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam moghaṃaṇṇaṃ”ti?

“Well, Lord, does the Taṭhāgata exists after death? Is only this true and all else false?”

“etampi kho, poṭṭhapāda, mayaḥ abyākataṃ:

‘Poṭṭhapāda, I have not declared.

‘hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam moghaṃaṇṇaṃ”ti

“The Taṭhāgata exists after death. Only this is true and that the opposite view is false.”

“kiṃ pana, bhante, ‘na hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam moghaṃaṇṇaṃ”ti?

“Well, Lord, does the Taṭhāgata not exist after death? Is only this true and the opposite false?”

“etampi kho, poṭṭhapāda, mayaḥ abyākataṃ:

‘Poṭṭhapāda, I have not declared.

‘na hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam moghaṃaṇṇaṃ”ti

“The Taṭhāgata does not exist after death. Only this is true and the opposite false?”

“kiṃ pana, bhante, ‘hoṭi ca na ca hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam

moghaṃaṇṇaṃ”ti?

“Well, Lord, does the Taṭhāgata both exist and not exist after death? Is only this true and the opposite false?”

“etampi kho, poṭṭhapāda, mayaḥ abyākataṃ:

‘Poṭṭhapāda, I have not declared.

‘hoṭi ca na ca hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam moghaṃaṇṇaṃ”ti

“The Taṭhāgata both exists and does not exist after death. Only this true and the opposite false?”

“kiṃ pana, bhante, ‘neva hoṭi na na hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam

moghaṃaṇṇaṃ”ti?

“Well, Lord, does the Taṭhāgata neither exist nor not exist after death? Is only this true and the opposite

false?”

“etampi kho, poṭṭhapāda, mayaḥ abyākataṃ:

‘Poṭṭhapāda, I have not declared.

‘neva hoṭi na na hoṭi taṭhāgato paraṃ maraṇā, idaṃeva saṃcam moghaṃaṇṇaṃ”ti.

“The Taṭhāgata neither exists nor does not exist after death. Only this true and the opposite false?”

28.

“kaṃsa paṇetaṃ, bhante, bhagavaṭa abyākataṃ”ti?

“But, Lord, why has the Lord not declared these things?”

“na heṭam, poṭṭhapāda, aṭṭhasaṃphitaṃ na dhamasaṃphitaṃ naḍḍbrahmaṇṇaṃ, poṭṭhapāda, that is not conducive to the purpose, not conducive to Dhamma, not the way to embark on the

holy life;

“na nibbīdāya na virūḍḍāya na nirōdhāya na upasamaṃāya na abhiññāya na sambodhāya na

nibbānāya saṃvatṭati,

tasmaṇ etam mayaḥ abyākataṃ”ti.

“That is why I have not declared it.”

29.

“kiṃ pana, bhante, bhagavaṭa byākataṃ”ti?

“But, Lord, what has the Lord declared?”

415.

“evaṃ, poṭṭhapāda”ti.

“That is right, Poṭṭhapāda.”

19.

“ekaṃheva nu kho, bhante, bhagavaḥ saṇṇaggaṃ paṇṇapeṭi, udāhu puttupī saṇṇagge

paṇṇapeṭi”ti?

“Lord, do you teach that the summit of perception is just one, or that it is many?”

“ekampi kho ahaṃ, poṭṭhapāda, saṇṇaggaṃ paṇṇapemeṃ, puttupī saṇṇagge paṇṇapeme”ti.

“I teach it as both one and many.”

so tato amutra tato amutra anupubbena saṇṇaggaṃ phusati.

he proceeds from stage to stage till he reaches the limit of perception.

tassa saṇṇagge iṇṭassa evaṃ hoṭi:

When he has reached the limit of perception it occurs to him:

“cetaṃamaṇassa me pāpiyo, acetayaṃamaṇassa me seyyo.

“Mental activity is worse for me, lack of mental activity is better.

ahaṇceva kho pana ceteṃyaṃ, abhiṇsaṅkharēyaṃ, ima ca me saṇṇā niruḍḍheyyuṃ, aṇṇa ca

ojāṭṭka saṇṇā uppaḍḍheyyuṃ;

If I were to think and imagine, these perceptions [that I have attained] would cease, and coarser perceptions

would arise in me.

yaṃnūṇhaṃ na ceva ceteṃyaṃ na ca abhiṇsaṅkharēyaṃ”ti.

Suppose I were not to think or imagine?”

so na ceva ceteti, na ca abhiṇsaṅkharoti.

So he neither thinks nor imagines.

tassa acetayato anabhiṇsaṅkharoto tā ceva saṇṇā niruḍḍhanti, aṇṇa ca oḷāṭṭika saṇṇa na

uppaḍḍanti.

And then, in him, just these perceptions arise, but other, coarser perceptions do not arise.

so nirōdhaṃ phusati.

He attains cessation.

evaṃ kho, poṭṭhapāda, anupubbābhisaṇṇānirōdha-sampajāna-samāpatī hoṭi.

And that, Poṭṭhapāda, is the way in which the cessation of perception is brought about by successive steps.

18.

“taṃ kiṃ maṇṇasi, poṭṭhapāda,

“What do you think, Poṭṭhapāda?”

api nu te iṭo pubbe evaṃrūpaṃ anupubbābhisaṇṇānirōdha-sampajāna-samāpatī sutapubbā”ti?

Have you heard of this before?”

“no heṭam, bhante.

“No, Lord.

evaṃ kho ahaṃ, bhante, bhagavato bhasitaṃ ajāṇami:

As I understand it, the Lord has said:

‘yato kho, poṭṭhapāda, bhikkhu idha sakasaṇṇi hoṭi,

“Poṭṭhapāda, from the moment when a monk has gained this controlled perception,

so tato amutra tato amutra anupubbena saṇṇaggaṃ phusati,

he proceeds from stage to stage till he reaches the limit of perception.

tassa saṇṇagge iṇṭassa evaṃ hoṭi:

When he has reached the limit of perception it occurs to him:

“cetaṃamaṇassa me pāpiyo, acetayaṃamaṇassa me seyyo.

“Mental activity is worse for me, lack of mental activity is better.

ahaṇceva kho pana ceteṃyaṃ abhiṇsaṅkharēyaṃ, ima ca me saṇṇā niruḍḍheyyuṃ, aṇṇa ca

ojāṭṭka saṇṇā uppaḍḍheyyuṃ;

If I were to think and imagine, these perceptions [that I have attained] would cease, and coarser perceptions

would arise in me.

yaṃnūṇhaṃ na ceva ceteṃyaṃ, na ca abhiṇsaṅkharēyaṃ”ti.

Suppose I were not to think or imagine?”

so na ceva ceteti, na ca abhiṇsaṅkharoti,

So he neither thinks nor imagines.

tassa acetayato anabhiṇsaṅkharoto tā ceva saṇṇā niruḍḍhanti, aṇṇa ca oḷāṭṭika saṇṇa na

uppaḍḍanti.

And then, in him, just these perceptions arise, but other, coarser perceptions do not arise.

so nirōdhaṃ phusati.

He attains cessation.

evaṃ kho, poṭṭhapāda, anupubbābhisaṇṇānirōdha-sampajāna-samāpatī hoṭi.”ti.

And that, Poṭṭhapāda, is the way in which the cessation of perception is brought about by successive steps.”

“evaṃ, poṭṭhapāda”ti.

“That is right, Poṭṭhapāda.”

415.

“That is right, Poṭṭhapāda.”

19.

“ekaṃheva nu kho, bhante, bhagavaḥ saṇṇaggaṃ paṇṇapeṭi, udāhu puttupī saṇṇagge

paṇṇapeṭi”ti?

“Lord, do you teach that the summit of perception is just one, or that it is many?”

“ekampi kho ahaṃ, poṭṭhapāda, saṇṇaggaṃ paṇṇapemeṃ, puttupī saṇṇagge paṇṇapeme”ti.

“I teach it as both one and many.”

“yathā katham pana, bhante, bhagavā ekampi saññaggam paññapeti, puthūpi saññagge paññapeti”ti?

‘Lord, how is it one, and how is it many?’

“yathā yathā kho, poṭṭhapāda, nirodham phusati, tathā tathāham saññaggam paññapemi.

‘According as he attains successively to the cessation of each perception, so I teach the summit of that perception.’

evam kho aham, poṭṭhapāda, ekampi saññaggam paññapemi, puthūpi saññagge paññapemi”ti.

thus I teach both one summit of perception, and I also teach many.’

416.
20.

“saññā nu kho, bhante, pathamam uppajjati, pacchā nānam, udāhu nānam pathamam uppajjati, pacchā saññā, udāhu saññā ca nānañca apubbam acarimam uppajjanti”ti?

‘Lord, does perception arise before knowledge, or knowledge arise before perception, or do both arise simultaneously?’

“saññā kho, poṭṭhapāda, paṭhamam uppajjati, pacchā nānam, saññuppādā ca pana nānuppādo hoti.

‘Perception arises first, Poṭṭhapāda, then knowledge, and from the arising of perception comes the arising of knowledge.’

so evam pajānāti:

And one knows:

‘idappaccayā kira me nānam udapādi”ti.

“Thus conditioned, knowledge arises.”

iminā kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ -

In this way you can see how

yathā saññā paṭhamam uppajjati, pacchā nānam, saññuppādā ca pana nānuppādo hoti”ti.

perception arises first, and then knowledge, and that from the arising of perception comes the arising of knowledge.’

417.

“saññā nu kho, bhante, purisassa attā, udāhu aññā saññā añño attā”ti?

‘Lord, is perception a person’s self, or is perception one thing, and self another?’

“kam pana tvam, poṭṭhapāda, attānam pacesi”ti?

‘Well, Poṭṭhapāda, do you postulate a self?’

“olārikam kho aham, bhante, attānam paccemi rūpiṃ cātumahābhūtikam

kabalīkārahārabhakkhan”ti.

‘Lord, I postulate a gross self, material, composed of the four elements, and feeding on solid food.’

“olāriko ca hi te, poṭṭhapāda, attā abhaviṣsa rūpī cātumahābhūtiko kabalīkārahārabhakkho.

‘But with such a gross self, Poṭṭhapāda, composed of the four elements, and feeding on solid food.’

evam santam kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

In that case, perception would be one thing, and the self another.

tadamināpetam, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā.

Here is another way to understand how perception and self are different things.

tiṭṭhateva sāyam, poṭṭhapāda, olāriko attā rūpī cātumahābhūtiko kabalīkārahārabhakkho,

As long as that gross self persists, composed of the four elements, and feeding on solid food,

atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

certain perceptions would arise in a person, and others pass away.

iminā kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

In this way you can see that perception must be one thing, the self another.’

418.

“manomayam kho aham, bhante, attānam paccemi sabbaṅgapaccaṅgiṃ ahīnindriyan”ti.

‘Lord, I postulate a mind-made self complete with all its parts, not defective in any sense-organ.’

“manomayo ca hi te, poṭṭhapāda, attā abhaviṣsa sabbaṅgapaccaṅgī ahīnindriyo,

‘But with such a mind-made self, Poṭṭhapāda, complete with all its parts, not defective in any sense-organ.’

evam santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

In that case, perception would be one thing, and the self another.

tadamināpetam, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā.

Here is another way to understand how perception and self are different things.

tiṭṭhateva sāyam, poṭṭhapāda, manomayo attā sabbaṅgapaccaṅgī ahīnindriyo,

As long as that mind-made self persists, complete with all its parts, not defective in any sense-organ,

atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

certain perceptions would arise in a person, and others pass away.

imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

In this way you can see that perception must be one thing, the self another.’

419.
23.

“arūpiṃ kho aham, bhante, attānam paccemi saññāmayan”ti.

‘Lord, I assume a formless self, made up of perception.’

“arūpī ca hi te, poṭṭhapāda, attā abhaviṣsa saññāmayo,

‘But with such a formless self, poṭṭhapāda, made up of perception.’

evam santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.

In that case, perception would be one thing, and the self another.

tadamināpetam, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā.

Here is another way to understand how perception and self are different things.

tiṭṭhateva sāyam, poṭṭhapāda, arūpī attā saññāmayo,

As long as that formless self persists, made up of perception,

atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

certain perceptions would arise in a person, and others pass away.

imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.

In this way you can see that perception must be one thing, the self another.’

420.

“sakkā panetaṃ, bhante, mayā nātum:

‘But Lord, is it possible for me to know whether:

‘saññā purisassa attā”ti vā ‘aññāva saññā añño attāti vā”ti?

perception is a person’s self, or whether perception is one thing, and self another?’

“dujjānam kho etaṃ, poṭṭhapāda, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:

‘Poṭṭhāpada, it is difficult for one of different views, a different faith, under different influences, with different pursuits and a different training to know whether:

‘saññā purisassa attā”ti vā, ‘aññāva saññā añño attāti vā”ti.

perception is a person’s self, or whether perception is one thing, and self another?’

-
25.

“sace taṃ, bhante, mayā dujjānam aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:

‘Well, Lord, if this question of self and perceptions is difficult for one of different views, a different faith, under different influences, with different pursuits and a different training to know whether:

‘saññā purisassa attā”ti vā, ‘aññāva saññā añño attāti vā;

perception is a person’s self, or whether perception is one thing, and self another?’

‘kim pana, bhante, sassato loko, idameva saccaṃ moghamaññan”ti?

Then, is the world eternal? Is only this true and the opposite false?’

abyākatam kho etaṃ, poṭṭhapāda, mayā:

‘Poṭṭhapāda, I have not declared,

‘sassato loko, idameva saccaṃ moghamaññan”ti.

‘The world is eternal. Only this is true and that the opposite view is false.’

“kim pana, bhante, ‘asassato loko, idameva saccaṃ moghamaññan””ti?

‘Well, Lord, is the world not eternal? Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākatam:

‘Poṭṭhapāda, I have not declared,

‘asassato loko, idameva saccaṃ moghamaññan””ti.

‘The world is not eternal. Only this is true and that the opposite view is false.’

“kim pana, bhante, ‘antavā loko, idameva saccaṃ moghamaññan””ti?

‘Well, Lord, is the world infinite? Is only this true and the opposite false?’

“etampi kho, poṭṭhapāda, mayā abyākatam:

‘Poṭṭhapāda, I have not declared,

‘antavā loko, idameva saccaṃ moghamaññan””ti

‘The world is infinite. Only this is true and that the opposite view is false.’

“kim pana, bhante, ‘anantavā loko, idameva saccaṃ moghamaññan””ti?

‘Well, Lord, is the world not infinite? Is only this true and the opposite false?’