

Anāthapiṇḍikovādasutta

Advice to Anāthapiṇḍika

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bālhagilāno.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

Atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

“ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi:

“Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī”ti.

He bows with his head to your feet.’

Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi:

Then go to Venerable Sārīputta, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So āyasmato sārīputtassa pāde sirasā vandatī”ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā””ti.

‘Sir, please visit him at his home out of compassion.’”

“Evam, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa patissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca:

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

So bhagavato pāde sirasā vandatī”ti.

Yena cāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca:

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno.

So āyasmato sārīputtassa pāde sirasā vandati;

evañca vadeti:

‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā””ti.

Adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

Sārīputta consented in silence.

Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Then Venerable Sārīputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika's home. He sat down on the seat spread out, and said to Anāthapiṇḍika,

“kacci te, gahapati, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Householder, I hope you're keeping well; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

“I'm not keeping well, Master Sārīputta, I'm not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident.

Seyyathāpi, bhante sārīputta, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho me, bhante sārīputta, adhimattā vātā muddhani ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, balavā puriso dālhena varattakhaṇḍena sīse sīsavethaṃ dadeyya; evameva kho me, bhante sārīputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho me, bhante sārīputta, adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgarakāsuyā santāpeyyuṃ, samparitāpeyyuṃ; evameva kho me, bhante sārīputta, adhimatto kāyasmim dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. That's how severe the burning is in my body.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

I'm not keeping well, Master Sāriputta, I'm not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident.”

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

“That’s why, householder, you should train like this:

‘na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the eye, and there shall be no consciousness of mine dependent on the eye.’

Evañhi te, gahapati, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na sotaṃ upādiyissāmi, na ca me sotanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the ear, and there shall be no consciousness of mine dependent on the ear.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na ghānaṃ upādiyissāmi, na ca me ghānanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the nose, and there shall be no consciousness of mine dependent on the nose.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na jivhaṃ upādiyissāmi, na ca me jivhānisitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the tongue, and there shall be no consciousness of mine dependent on the tongue.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na kāyaṃ upādiyissāmi, na ca me kāyanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the body, and there shall be no consciousness of mine dependent on the body.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na manāṃ upādiyissāmi, na ca me manonissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp the mind, and there shall be no consciousness of mine dependent on the mind.’

Evañhi te, gahapati, sikkhitabbaṃ. (1)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññānaṃ bhavissatī’ti.

‘I shall not grasp sight, and there shall be no consciousness of mine dependent on sight.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na saddaṃ upādiyissāmi ... pe ...

‘I shall not grasp sound ...

na gandhaṃ upādiyissāmi ...

smell ...

na rasaṃ upādiyissāmi ...

taste ...

na phoṭṭhabbaṃ upādiyissāmi ...

touch ...

na dhammaṃ upādiyissāmi, na ca me dhammanissitaṃ viññāṇaṃ bhavissatī’ti.

thought, and there shall be no consciousness of mine dependent on thought.’

Evañhi te, gahapati, sikkhitabbaṃ. (2)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na cakkhuviññāṇaṃ upādiyissāmi, na ca me cakkhuviññāṇanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp eye consciousness, and there shall be no consciousness of mine dependent on eye consciousness.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na sotaviññāṇaṃ upādiyissāmi ...

‘I shall not grasp ear consciousness ...

na ghānaviññāṇaṃ upādiyissāmi ...

nose consciousness ...

na jivhāviññāṇaṃ upādiyissāmi ...

tongue consciousness ...

na kāyaviññāṇaṃ upādiyissāmi ...

body consciousness ...

na manoviññāṇaṃ upādiyissāmi, na ca me manoviññāṇanissitaṃ viññāṇaṃ bhavissatī’ti.

mind consciousness, and there shall be no consciousness of mine dependent on mind consciousness.’

Evañhi te, gahapati, sikkhitabbaṃ. (3)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na cakkhusamphassaṃ upādiyissāmi, na ca me cakkhusamphassanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp eye contact ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na sotasaṃphassaṃ upādiyissāmi ...

ear contact ...

na ghānasamphassaṃ upādiyissāmi ...
nose contact ...

na jivhāsamphassaṃ upādiyissāmi ...
tongue contact ...

na kāyasamphassaṃ upādiyissāmi ...
body contact ...

na manosamphassaṃ upādiyissāmi, na ca me manosamphassanissitaṃ viññāṇaṃ bhavissatī'ti.
mind contact, and there shall be no consciousness of mine dependent on mind contact.'

Evañhi te, gahapati, sikkhitabbaṃ. (4)
That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘na cakkhusamphassajaṃ vedanaṃ upādiyissāmi, na ca me cakkhusamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī'ti.
I shall not grasp feeling born of eye contact ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na sotasaṃphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of ear contact ...

na ghānasamphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of nose contact ...

na jivhāsamphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of tongue contact ...

na kāyasamphassajaṃ vedanaṃ upādiyissāmi ...
feeling born of body contact ...

na manosamphassajaṃ vedanaṃ upādiyissāmi, na ca me manosamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī'ti.
feeling born of mind contact, and there shall be no consciousness of mine dependent on the feeling born of mind contact.'

Evañhi te, gahapati, sikkhitabbaṃ. (5)
That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘na pathavīdhātuṃ upādiyissāmi, na ca me pathavīdhātunissitaṃ viññāṇaṃ bhavissatī'ti.
I shall not grasp the earth element ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na āpodhātuṃ upādiyissāmi ...
water element ...

na tejodhātuṃ upādiyissāmi ...
fire element ...

na vāyodhātuṃ upādiyissāmi ...
air element ...

na ākāśadhātum upādiyissāmi ...

space element ...

na viññāṇadhātum upādiyissāmi, na ca me viññāṇadhātunissitaṃ viññāṇaṃ bhavissatī'ti.

consciousness element, and there shall be no consciousness of mine dependent on the consciousness element.'

Evañhi te, gahapati, sikkhitabbaṃ. (6)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

'na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāṇaṃ bhavissatī'ti.

'I shall not grasp form ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

'na vedanaṃ upādiyissāmi ...

feeling ...

na saññāṃ upādiyissāmi ...

perception ...

na saṅkhāre upādiyissāmi ...

choices ...

na viññāṇaṃ upādiyissāmi, na ca me viññāṇanissitaṃ viññāṇaṃ bhavissatī'ti.

consciousness, and there shall be no consciousness of mine dependent on consciousness.'

Evañhi te, gahapati, sikkhitabbaṃ. (7)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

'na ākāśānañcāyatanam upādiyissāmi, na ca me ākāśānañcāyatananissitaṃ viññāṇaṃ bhavissatī'ti.

'I shall not grasp the dimension of infinite space ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

'na viññāṇañcāyatanam upādiyissāmi ...

the dimension of infinite consciousness ...

na ākiñcaññāyatanam upādiyissāmi ...

the dimension of nothingness ...

na nevasaññānāsaññāyatanam upādiyissāmi, na ca me

nevasaññānāsaññāyatananissitaṃ viññāṇaṃ bhavissatī'ti.

the dimension of neither perception nor non-perception, and there shall be no consciousness of mine dependent on the dimension of neither perception nor non-perception.'

Evañhi te, gahapati, sikkhitabbaṃ. (8)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na idhalokaṃ upādiyissāmi, na ca me idhalokanissitaṃ viññāṇaṃ bhavissatī’ti.
‘I shall not grasp this world, and there shall be no consciousness of mine dependent on this world.’

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

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘na paralokaṃ upādiyissāmi, na ca me paralokanissitaṃ viññāṇaṃ bhavissatī’ti.
‘I shall not grasp the other world, and there shall be no consciousness of mine dependent on the other world.’

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

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:
You should train like this:

‘yampi me dīṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anupariyesitaṃ anucaritaṃ manasā tampi na upādiyissāmi, na ca me tannissitaṃ viññāṇaṃ bhavissatī’ti.
‘I shall not grasp whatever is seen, heard, thought, known, sought, and explored by my mind, and there shall be no consciousness of mine dependent on that.’

Evañhi te, gahapati, sikkhitabbaṃ”ti. (9)
That’s how you should train.”

Evaṃ vutte, anāthapiṇḍiko gahapati parodi, assūni pavattesi.
When he said this, Anāthapiṇḍika cried and burst out in tears.

Atha kho āyasmā ānando anāthapiṇḍikaṃ gahapatiṃ etadavoca:
Venerable Ānanda said to him,

“olīyasi kho tvam, gahapati, saṃsīdasi kho tvam, gahapati”ti?
“Are you failing, householder? Are you fading, householder?”

“Nāhaṃ, bhante ānanda, olīyāmi, napi saṃsīdāmi;
“No, sir.

api ca me dīgharattaṃ satthā payirupāsito manobhāvanīyā ca bhikkhū;
But for a long time I have paid homage to the Buddha and the esteemed mendicants.

na ca me evarūpī dhammī kathā sutapubbā”ti.
Yet I have never before heard such a Dhamma talk.”

“Na kho, gahapati, gihīnaṃ odātavaśānānaṃ evarūpī dhammī kathā paṭibhātī;
“Householder, it does not occur to us to teach such a Dhamma talk to white-clothed laypeople.

pabbajitānaṃ kho, gahapati, evarūpī dhammī kathā paṭibhātī”ti.
Rather, we teach like this to those gone forth.”

“Tena hi, bhante sārīputta, gihīnampi odātavaśānānaṃ evarūpī dhammī kathā paṭibhātu.
“Well then, Master Sārīputta, let it occur to you to teach such a Dhamma talk to white-clothed laypeople as well!

Santi hi, bhante, kulaputtā apparajakkhajātikā, assavanatā dhammassa parihāyanti;
There are gentlemen with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhavissanti dhammassa aññātāro”ti.
There will be those who understand the teaching!”

Atha kho āyasmā ca sārīputto āyasmā ca ānando anāthapiṇḍikaṃ gahapatiṃ iminā ovādena ovaditvā utthāyāsanā pakkamimsu.

And when the venerables Sāriputta and Ānanda had given the householder Anāthapiṇḍika this advice they got up from their seat and left.

Atha kho anāthapiṇḍiko gahapati, acirapakkante āyasmante ca sārīputte āyasmante ca ānande, kālamakāsi tusitaṃ kāyaṃ upapajji.

Not long after they had left, Anāthapiṇḍika passed away and was reborn in the host of Joyful Gods.

Atha kho anāthapiṇḍiko devaputto abhikkantāya rattiya abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

Then, late at night, the glorious god Anāthapiṇḍika, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṃ ṭhito kho anāthapiṇḍiko devaputto bhagavantaṃ gāthāhi ajjhabhāsi:

and addressed the Buddha in verse:

“Idaṇhi taṃ jetavanaṃ,

“This is indeed that Jeta's Grove,

isisaṅghanisevitam;

frequented by the Saṅgha of hermits,

Āvutthaṃ dhammarājena,

where the King of Dhamma stayed:

pītisaṅjananaṃ mama.

it brings me joy!

Kammaṃ vijjā ca dhammo ca,

Deeds, knowledge, and principle;

sīlaṃ jīvitamuttamaṃ;

ethical conduct, an excellent livelihood;

Etena maccā sujjhanti,

by these are mortals purified,

na gottena dhanena vā.

not by clan or wealth.

Tasmā hi paṇḍito poso,

That's why an astute person,

sampassaṃ atthamattano;

seeing what's good for themselves,

Yoniso vicine dhammaṃ,

would examine the teaching rationally,

evaṃ tattha visujjhati.

and thus be purified in it.

Sāriputtova paññāya,

Sāriputta has true wisdom,

sīlena upasamena ca;

ethics, and also peace.

Yopi pāraṅgato bhikkhu,

Any mendicant who has crossed over

etāvaparamo siyā”ti.

can at best equal him.”

Idamavoca anāthapiṇḍiko devaputto.

This is what the god Anāthapiṇḍika said,

Samanuñño satthā ahosi.

and the teacher approved.

Atha kho anāthapiṇḍiko devaputto:

Then the god Anāthapiṇḍika,

“samanuñño me satthā”ti bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:

Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṃ, bhikkhave, rattiṃ aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam jetavanam obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi.

Ekamantaṃ ṭhito kho so devaputto maṃ gāthāhi ajjhabhāsi:

‘Idaṇhi taṃ jetavanam,

isisaṅghanisevitam;

Āvuttham dhammarājena,

pītisaṅjananaṃ mama.

Kammaṃ vijiā ca dhammo ca,

sīlaṃ jīvitamuttamaṃ;

Etena maccā sujjhanti,

na gottena dhanena vā.

Tasmā hi paṇḍito poso,

sampassaṃ atthamattano;

Yoniso vicine dhammaṃ,

evaṃ tattha visujjhati.

Sāriputtova paññāya,

sīlena upasamena ca;

Yopi pāraṅgato bhikkhu,

etāvaparamo siyā’ti.

Idamavoca, bhikkhave, so devaputto.

‘Samanuñño me satthā’ti maṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyī’ti.

Evam vutte, āyasmā ānando bhagavantam etadavoca:

When he had spoken, Venerable Ānanda said to the Buddha:

“so hi nūna so, bhante, anāthapiṇḍiko devaputto bhavissati.

“Sir, that god must surely have been Anāthapiṇḍika.

Anāthapiṇḍiko, bhante, gahapati āyasmante sārīputte abhippasanno ahoṣī’ti.

For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

Yāvatakaṃ kho, ānanda, takkāya pattaḃbaṃ, anuppattaṃ taṃ tayā.

You’ve reached the logical conclusion, as far as logic goes.

Anāthapiṇḍiko so, ānanda, devaputto’ti.

For that was indeed the god Anāthapiṇḍika.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Anāthapiṇḍikovādasuttaṃ niṭṭhitaṃ paṭhamam.

Channovādasutta

Advice to Channa

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

Tena kho pana samayena āyasmā ca sārīputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti.

Now at that time the venerables Sārīputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

Tena kho pana samayena āyasmā channo ābādhiko hoti dukkhito bālḥagilāno.

Now at that time Venerable Channa was sick, suffering, gravely ill.

Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vutthito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahācundaṃ etadavoca:

Then in the late afternoon, Venerable Sārīputta came out of retreat, went to Venerable Mahācunda and said to him,

“āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā”ti.

“Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness.”

“Evamāvuso”ti kho āyasmā mahācundo āyasmato sārīputtassa paccassosi.

“Yes, reverend,” replied Mahācunda.

Atha kho āyasmā ca sārīputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamiṃsu; upasaṅkamitvā āyasmatā channena saddhiṃ sammodiṃsu.

And then Sārīputta and Mahācunda went to see Channa and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ channaṃ etadavoca:

When the greetings and polite conversation were over, they sat down to one side. Then Sārīputta said to Channa,

“kacci te, āvuso channa, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“I hope you're keeping well, Reverend Channa; I hope you're alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

“Reverend Sārīputta, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

Seyyathāpi, āvuso sārīputta, balavā puriso tiṇhena sikharena muddhani abhiṃmattheyya; evameva kho me, āvuso sārīputta, adhimattā vātā muddhani ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati no paṭikkamo.

Seyyathāpi, āvuso sārīputta, balavā puriso dalhena varattakkhaṇḍena sīse sīsavethaṃ dadeyya; evameva kho me, āvuso sārīputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, āvuso sārīputta, dakkho goghātaḥ vā goghātakantevāsī vā tiṇhena govikantānena kucchim parikanteyya; evameva kho me, āvuso sārīputta, adhimattā vātā kucchim parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, āvuso sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgarakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho me, āvuso sārīputta, adhimatto kāyasmim dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, āvuso sārīputta, khamanīyaṃ na yāpanīyaṃ. Bālā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Satthaṃ, āvuso sārīputta, āharissāmi, nāvakaṅkhāmi jīvitaṃ”ti.

Reverend Sārīputta, I will slit my wrists. I don't wish to live.”

“Māyasmā channo satthaṃ āharesi.

“Please don't slit your wrists!

Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma.

Venerable Channa, keep going! We want you to keep going.

Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyesissāmi.

If you don't have any suitable food, we'll find it for you.

Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi.

If you don't have suitable medicine, we'll find it for you.

Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhahissāmi.

If you don't have a capable carer, we'll find one for you.

Māyasmā channo satthaṃ āharesi.

Please don't slit your wrists!

Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma”ti.

Venerable Channa, keep going! We want you to keep going.”

“Napi me, āvuso sārīputta, natthi sappāyāni bhojanāni;

“Reverend Sārīputta, it's not that I don't have suitable food,

napi me natthi sappāyāni bhesajjāni;

or suitable medicine,

napi me natthi patirūpā upaṭṭhākā;

or a capable carer.

api cāvuso sārīputta, paricīṇṇo me satthā dīgharattaṃ manāpeneva no amanāpeṇa.

Moreover, for a long time now I have served the Teacher with love, not without love.

Etañhi, āvuso sārīputta, sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva no amanāpeṇa.

For it is proper for a disciple to serve the Teacher with love, not without love.

‘Anupavajjaṃ channo bhikkhu satthaṃ āharissaṃ’ti evametaṃ, āvuso sāriputta, dhārehi”ti.

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

“Puccheyyāma mayaṃ āyasmantaṃ channaṃ kañcideva desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

‘I’d like to ask you about a certain point, if you’d take the time to answer.’”

“Pucchāvuso sāriputta, sutvā vedissāmi”ti.

‘Ask, Reverend Sāriputta. When I’ve heard it I’ll know.’”

“Cakkhuṃ, āvuso channa, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi?”

‘Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?’”

Sotaṃ, āvuso channa, sotaviññāṇaṃ ... pe ...

Do you regard the ear ...

ghānaṃ, āvuso channa, ghānaviññāṇaṃ ...

nose ...

jivhaṃ, āvuso channa, jivhāviññāṇaṃ ...

tongue ...

kāyaṃ, āvuso channa, kāyaviññāṇaṃ ...

body ...

manaṃ, āvuso channa, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi”ti?

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

“Cakkhuṃ, āvuso sāriputta, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netamā mama, nesohamasmi, na meso attā’ti samanupassāmi.

‘Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’”

Sotaṃ, āvuso sāriputta ... pe ...

I regard the ear ...

ghānaṃ, āvuso sāriputta ...

nose ...

jivhaṃ, āvuso sāriputta ...

tongue ...

kāyaṃ, āvuso sāriputta ...

body ...

manaṃ, āvuso sāriputta, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme ‘netamā mama, nesohamasmi, na meso attā’ti samanupassāmi”ti.

mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self.’”

“Cakkhusmiṃ, āvuso channa, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme ‘netamā mama, nesohamasmi, na meso attā’ti samanupassasi?”

‘Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?’”

Sotasmim, āvuso channa, sotaviññāṇe ...

-

ghānasmim, āvuso channa, ghānaviññāṇe ...

-

jivhāya, āvuso channa, jivhāviññāṇe ...

kāyasmim, āvuso channa, kāyaviññāṇe ...

manasmim, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ
disvā kiṃ abhiññāya maṇaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme
‘netam mama, nesohamasmi, na meso attā’ti samanupassāmi’ti?

“Cakkhusmim, āvuso sārīputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu
dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ
cakkhuviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti
samanupassāmi.

*“Reverend Sārīputta, after seeing cessation, after directly knowing cessation in these things I
regard them in this way: ‘This is not mine, I am not this, this is not my self.’”*

Sotasmim, āvuso sārīputta, sotaviññāṇe ...

ghānasmim, āvuso sārīputta, ghānaviññāṇe ...

jivhāya, āvuso sārīputta, jivhāviññāṇe ...

kāyasmim, āvuso sārīputta, kāyaviññāṇe ...

manasmim, āvuso sārīputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu
nirodhaṃ disvā nirodhaṃ abhiññāya maṇaṃ manoviññāṇaṃ
manoviññāṇaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā’ti
samanupassāmi’ti.

Evam vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca:

When he said this, Venerable Mahācunda said to Venerable Channa:

“tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṃ, nīcākappaṃ manasi
kātabbaṃ:

*“So, Reverend Channa, you should pay close attention to this instruction of the Buddha
whenever you can:*

‘nissitassa calitaṃ, anissitassa calitaṃ natthi.

‘For the dependent there is agitation. For the independent there’s no agitation.

Calite asati passaddhi,

When there’s no agitation there is tranquility.

passaddhiyā sati nati na hoti.

When there is tranquility there’s no inclination.

Natīyā asati āgatigati na hoti.

When there’s no inclination there’s no coming and going.

Āgatigatiyā asati cutūpapāto na hoti.

When there’s no coming and going there’s no passing away and reappearing.

Cutūpapāte asati nevidha na huraṃ na ubhayamantarena.

*When there’s no passing away and reappearing there’s no this world or world beyond or
between the two.*

Esevanto dukkhassā”’ti.

Just this is the end of suffering.’”

Atha kho āyasmā ca sārīputto āyasmā ca mahācundo āyasmantaṃ channaṃ iminā ovādena ovaḍitvā utthāyāsanaṃ pakkamim̐su.

And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left.

Atha kho āyasmā channo acirapakkante āyasmante ca sārīputte āyasmante ca mahācunde satthaṃ āhāresi.

Not long after those venerables had left, Venerable Channa slit his wrists.

Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, channena satthaṃ āharitaṃ.

“Sir, Venerable Channa has slit his wrists.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Nanu te, sārīputta, channena bhikkhunaṃ sammukhāyeva anupavajjajā byākatā”ti?

“Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“Atthi, bhante, pubbajiraṃ nāma vajjigāmo.

“Sir, there is a Vajjian village named Pubbavijjhana

Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjakulāni”ti.

where Channa had families with whom he was friendly, intimate, and familiar.”

“Honti hete, sārīputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni.

“The mendicant Channa did indeed have such families.

Nāhaṃ, sārīputta, ettāvataṃ ‘saupavajjo’ti vadāmi.

But this is not enough for me to call someone ‘blameworthy’.

Yo kho, sārīputta, imaṅca kāyaṃ nikkhipati aññaṅca kāyaṃ upādiyati tamahaṃ ‘saupavajjo’ti vadāmi.

When someone lays down this body and takes up another body, I call them ‘blameworthy’.

Taṃ channassa bhikkhuno natthi.

But the mendicant Channa did no such thing.

‘Anupavajjo channo bhikkhu satthaṃ āhāresī’ti evametam, sārīputta, dhārehi”ti.

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sāriputta was happy with what the Buddha said.

Channovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

Puṇṇovādasutta

Advice to Puṇṇa

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho āyasmā puṇṇo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā puṇṇo bhagavantam etadavoca:

Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha,

“sādhu maṃ, bhante, bhagavā saṃkhittena ovādena ovadatu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute.”

“Tena hi, puṇṇa, sunāhi, sādhukaṃ manasi karoḥi; bhāsissāmi”ti.

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

“Evam, bhante”ti kho āyasmā puṇṇo bhagavato paccassosi.

“Yes, sir,” replied Puṇṇa.

Bhagavā etadavoca:

The Buddha said this:

“Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṇce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘Nandīsamudayā dukkhasamudayo, puṇṇa’ ti vadāmi.

Relishing is the origin of suffering, I say.

Santi kho, puṇṇa, sotaviññeyyā saddā ...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhāviññeyyā rasā ...

tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā ...

touches known by the body ...

manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṇce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

Relishing is the origin of suffering, I say.

Santi ca kho, puṇṇa, cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā
kāṃūpasamhitā rajanīyā.

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

Taṇce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.

relishing ceases.

‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

When relishing ceases, suffering ceases, I say.

Santi ca kho, puṇṇa, sotaviññeyyā saddā ...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhāviññeyyā rasā ...

tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā ...

touches known by the body ...

manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāṃūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Taṇce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.

relishing ceases.

‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

When relishing ceases, suffering ceases, I say.

Iminā ca tvam, puṇṇa, mayā saṅkhittena ovādena ovadito katarasmim janapade
viharissasī’ti?

Puṇṇa, now that I’ve given you this brief advice, what country will you live in?”

“Imināhaṃ, bhante, bhagavatā saṅkhittena ovādena ovadito, atthi sunāparanto nāma
janapado, tatthāhaṃ viharissāmī’ti.

“Sir, there’s a country named Sunāparanta. I shall live there.”

“Caṇḍā kho, puṇṇa, sunāparantakā manussā;

“The people of Sunāparanta are wild and rough, Puṇṇa.

pharusā kho, puṇṇa, sunāparantakā manussā.

Sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tattha te,
puṇṇa, kinti bhavissatī’ti?

If they abuse and insult you, what will you think of them?”

“Sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me
evam bhavissati:

“If they abuse and insult me, I will think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā
manussā, yaṃ me nayime pāṇinā pahāraṃ dentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’

Evamettha, bhagavā, bhavissati;
That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.
That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?
"But if they do hit you with their fists, what will you think of them then?"

"Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha me evaṃ bhavissati:
"If they hit me with their fists, I'll think:

'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ denti'ti.
'These people of Sunāparanta are gracious, truly gracious, since they don't throw stones at me.'

Evamettha, bhagavā, bhavissati;
That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.
That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?
"But if they do throw stones at you, what will you think of them then?"

"Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha me evaṃ bhavissati:
"If they throw stones at me, I'll think:

'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ denti'ti.
'These people of Sunāparanta are gracious, truly gracious, since they don't beat me with a club.'

Evamettha, bhagavā, bhavissati;
That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.
That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?
"But if they do beat you with a club, what will you think of them then?"

"Sace me, bhante, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha me evaṃ bhavissati:
"If they beat me with a club, I'll think:

'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ denti'ti.
'These people of Sunāparanta are gracious, truly gracious, since they don't stab me with a knife.'

Evamettha, bhagavā, bhavissati;
That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.
That's what I'll think, Holy One."

"Sace pana te, punna, sunāparantakā manussā satthena pahāraṃ dassanti, tattha pana te, punna, kinti bhavissatī"ti?
"But if they do stab you with a knife, what will you think of them then?"

“Sace me, bhante, sunāparantakā manussā satthena pahāraṃ dassanti, tattha me evaṃ bhavissati:

“If they stab me with a knife, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ maṃ nayime tiṇhena satthena jīvītā voropentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’ti.

That’s what I’ll think, Holy One.”

“Sace pana taṃ, puṇṇa, sunāparantakā manussā tiṇhena satthena jīvītā voropessanti, tattha pana te, puṇṇa, kinti bhavissatī’ti?

“But if they do take your life with a sharp knife, what will you think of them then?”

“Sace maṃ, bhante, sunāparantakā manussā tiṇhena satthena jīvītā voropessanti, tattha me evaṃ bhavissati:

“If they take my life with a sharp knife, I’ll think:

‘santi kho bhagavato sāvakā kāye ca jīvite ca atṭṭiyamānā harāyamānā jigucchamānā satthahāraṃ pariyesanti. Taṃ me idaṃ aparīyitthaṃyeva satthahāraṃ laddhan’ti.

‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’ti.

That’s what I’ll think, Holy One.”

“Sādhu sādhu, puṇṇa.

“Good, good Puṇṇa!

Sakkhissasi kho tvaṃ, puṇṇa, iminā damūpasamena samannāgato sunāparantasmim janapade viharitum.

Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta.

Yassadāni tvaṃ, puṇṇa, kālaṃ maññasī’ti.

Now, Puṇṇa, go at your convenience.”

Atha kho āyasmā puṇṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādētvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikaṃ pakkāmi.

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

Anupubbena cārikaṃ caramāno yena sunāparanto janapado tadavasari.

Traveling stage by stage, he arrived at Sunāparanta,

Tatra sudam āyasmā puṇṇo sunāparantasmim janapade viharati.

and stayed there.

Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi, tenevantaravassena pañcamattāni upāsikasatāni paṭivedesi, tenevantaravassena tisso vijjā sacchākāsi.

Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges.

Atha kho āyasmā puṇṇo aparena samayena parinibbāyi.

Some time later he became fully extinguished.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato.

“Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, puṇṇo kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihethesi.

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Puṇṇa has become completely extinguished.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Puṇṇovādasuttaṃ niṭṭhitaṃ tatiyaṃ.

Nandakovādasutta

Advice from Nandaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho mahāpajāpatigotamī pañcamattehi bhikkhunisatehi saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atṭhāsi.

Ekamantaṃ ṭhitā kho mahāpajāpatigotamī bhagavantam etadavoca:

Then Mahāpajāpatī Gotamī together with around five hundred nuns approached the Buddha, bowed, stood to one side, and said to him,

“ovadatu, bhante, bhagavā bhikkhuniyo;

“Sir, may the Buddha please advise

anusāsatu, bhante, bhagavā bhikkhuniyo;

and instruct the nuns.

karotu, bhante, bhagavā bhikkhunīnam dhammiṃ kathan”ti.

Please give the nuns a Dhamma talk.”

Tena kho pana samayena therā bhikkhū bhikkhuniyo ovadanti pariyāyena.

Now at that time the senior monks were taking turns to advise the nuns.

Āyasmā nandako na icchati bhikkhuniyo ovadituṃ pariyāyena.

But Venerable Nandaka didn't want to take his turn.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovadituṃ pariyāyena”ti?

“Ānanda, whose turn is it to advise the nuns today?”

“Sabbeheva, bhante, kato pariyāyo bhikkhuniyo ovadituṃ pariyāyena.

“It's Nandaka's turn, sir,

Ayaṃ, bhante, āyasmā nandako na icchati bhikkhuniyo ovadituṃ pariyāyena”ti.

but he doesn't want to do it.”

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi:

Then the Buddha said to Nandaka,

“ovada, nandaka, bhikkhuniyo;

“Nandaka, please advise

anusāsa, nandaka, bhikkhuniyo;

and instruct the nuns.

karohi tvam, brāhmaṇa, bhikkhunīnam dhammiṃ kathan”ti.

Please, brahmin, give the nuns a Dhamma talk.”

“Evam, bhante”ti kho āyasmā nandako bhagavato paṭissutvā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

“Yes, sir,” replied Nandaka. Then, in the morning, he robed up and, taking his bowl and robe, entered Sāvathī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami.

He wandered for alms in Sāvathī. After the meal, on his return from alms-round, he went to the Royal Monastery with a companion.

Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ.

Those nuns saw him coming off in the distance,

Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upatthapesuṃ.

so they spread out a seat and placed water for washing the feet.

Nisīdi kho āyasmā nandako paññatte āsane.

Nandaka sat down on the seat spread out,

Nisajja pāde pakkhālesi.

and washed his feet.

Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Those nuns bowed, and sat down to one side.

Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca:

Nandaka said to them,

“paṭipucchakathā kho, bhaginiyo, bhavissati.

“Sisters, this talk shall be in the form of questions.

Tattha ājānantīhi: ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi: ‘na ājānāmā’ tissa vacanīyaṃ.

When you understand, say so. When you don’t understand, say so.

Yassā vā panassa kañkhā vā vimati vā ahameva tattha paṭipucchitabbo:

If anyone has a doubt or uncertainty, ask me about it:

‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti?

‘Why, sir, does it say this? What does that mean?’”

“Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yaṃ no ayyo nandako pavāreti”ti.

“We’re already delighted and satisfied with Venerable Nandaka, since he invites us like this.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

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

“No hetuṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?

sotaṃ niccaṃ vā aniccaṃ vā”ti?

Is the ear ...

“Aniccaṃ, bhante ... pe ...

-

ghānaṃ niccaṃ vā aniccaṃ vā”ti?
nose ...

“Aniccaṃ, bhante” ...

“jivhā niccā vā aniccā vā”ti?
tongue ...

“Aniccā, bhante” ...

“kāyo nicco vā anicco vā”ti?
body ...

“Anicco, bhante” ...

“maṇo nicco vā anicco vā”ti?
mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”ti?
‘This is mine, I am this, this is my self?’”

“No hetuṃ, bhante”.
“No, sir.”

“Taṃ kissa hetu”?
Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:
Because we have already truly seen this with right wisdom:

‘itipime cha ajjhātikā āyatanā aniccā”ti.
‘So these six interior sense fields are impermanent.’”

“Sādhū sādhū, bhaginiyo.
“Good, good, sisters!”

Evañhetuṃ, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato.
That’s how it is for a noble disciple who truly sees with right wisdom.

Taṃ kiṃ maññatha, bhaginiyo,
What do you think, sisters?

rūpā niccā vā aniccā vā”ti?
Are sights permanent or impermanent?”

“Aniccā, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:
“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?”

saddā niccā vā aniccā vā”ti?

Are sounds ...

“Aniccā, bhante ... pe ...

-

gandhā niccā vā aniccā vā”ti?

smells ...

“Aniccā, bhante” ...

-

“rasā niccā vā aniccā vā”ti?

tastes ...

“Aniccā, bhante” ...

-

“phoṭṭhabbā niccā vā aniccā vā”ti?

touches ...

“Aniccā, bhante” ...

-

“dhammā niccā vā aniccā vā”ti?

thoughts permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccam dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kissa hetu”?

Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

Because we have already truly seen this with right wisdom:

‘itipime cha bāhirā āyatanā aniccā’”ti.

“So these six exterior sense fields are impermanent.”

“Sādhū sādhū, bhaginiyo.

“Good, good, sisters!”

Evañhetam, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Taṃ kiṃ maññatha, bhaginiyo,

What do you think, sisters?

cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is eye consciousness ...

“Aniccaṃ, bhante”.

“Yaṃ pañāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Taṃ kiṃ maññatha, bhaginiyo, sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

ear consciousness ...

“Aniccaṃ, bhante ... pe ...

ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

nose consciousness ...

“Aniccaṃ, bhante” ...

“jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

tongue consciousness ...

“Aniccaṃ, bhante” ...

“kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

body consciousness ...

“Aniccaṃ, bhante” ...

“manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

mind consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ pañāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti”?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

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

“No hetaṃ, bhante”.

“No, sir.”

“Taṃ kissa hetu”?

Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

Because we have already truly seen this with right wisdom:

‘itipime cha viññāṇakāyā aniccā’”ti.

“So these six classes of consciousness are impermanent.”

“Sādhu sādhu, bhaginiyo.

“Good, good, sisters!”

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā.

Suppose there was an oil lamp burning. The oil, wick, flame, and light were all impermanent and perishable.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

Now, suppose someone was to say:

‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

‘While this oil lamp is burning, the oil, the wick, and the flame are all impermanent and perishable.’

yā ca khvāssa ābhā sā niccā dhuvā sassatā vipariṇāmadhammā’ti;

But the light is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.”

“Tam kissa hetu”?

Why is that?

“Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

Because that oil lamp’s oil, wick, and flame are all impermanent and perishable,

pagevassa ābhā aniccā vipariṇāmadhammā”ti.

let alone the light.”

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

“In the same way, suppose someone was to say:

‘cha khome ajjhakkā āyatanā aniccā;

These six interior sense fields are impermanent.

yañca kho cha ajjhakkā āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam niccaṃ dhuvam sassatam avipariṇāmadhamman’ti;

But the feeling—whether pleasant, painful, or neutral—that I experience due to these six interior sense fields is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.”

“Tam kissa hetu”?

Why is that?

“Tajjam tajjam, bhante, paccayaṃ paṭicca tājā tājā vedanā uppajjanti.

Because each kind of feeling arises dependent on the corresponding condition.

Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā nirujjhanti”ti.

When the corresponding condition ceases, the appropriate feeling ceases.”

“Sādhū sādhu, bhaginiyo.

“Good, good, sisters!”

Evāñhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhōpi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā.

Suppose there was a large tree standing with heartwood. The roots, trunk, branches and leaves, and shadow were all impermanent and perishable.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

Now, suppose someone was to say:

‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhōpi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, yā ca khvāssa chāyā sā niccā dhuvaṃ sassatā avipariṇāmadhammā’ti;

‘There’s a large tree standing with heartwood. The roots, trunk, and branches and leaves are all impermanent and perishable. But the shadow is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

‘Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhōpi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

Because that large tree’s roots, trunk, and branches and leaves are all impermanent and perishable,

pagevassa chāyā aniccā vipariṇāmadhammā”ti.

let alone the shadow.”

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

“In the same way, suppose someone was to say:

‘cha khome bāhirā āyatanā aniccā.

‘These six exterior sense fields are impermanent.

Yañca kho cha bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam niccaṃ dhuvaṃ sassatam avipariṇāmadhamman’ti;

But the feeling—whether pleasant, painful, or neutral—that I experience due to these six exterior sense fields is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Tajjam tajjam, bhante, paccayaṃ paṭicca tājā tājā vedanā uppajjanti.

Because each kind of feeling arises dependent on the corresponding condition.

Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā nirujjhanti”ti.

When the corresponding condition ceases, the appropriate feeling ceases.”

“Sādhū sādhu, bhaginiyo.

“Good, good, sisters!”

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.
That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiñhena govikantanena gāviṃ saṅkanteyya anupahacca antaram māṃsakāyaṃ anupahacca bāhiram cammakāyaṃ.

Suppose a deft butcher or their apprentice was to kill a cow and carve it with a sharp meat cleaver. Without damaging the flesh inside or the hide outside,

Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiñhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.
they’d cut, carve, sever, and slice through the connecting tendons, sinews, and ligaments,

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya:
and then peel off the outer hide. Then they’d wrap that cow up in that very same hide and say:

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;
‘This cow is joined to its hide just like before.’

sammā nu kho so, bhaginiyo, vadamāno vadeyya”ti?
Would they be speaking rightly?”

“No hetam, bhante”.
“No, sir.

“Taṃ kissa hetu”?
Why is that?

“Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiñhena govikantanena gāviṃ saṅkanteyya anupahacca antaram māṃsakāyaṃ anupahacca bāhiram cammakāyaṃ.

Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiñhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya:
Because even if they wrap that cow up in that very same hide and say:

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;
‘This cow is joined to its hide just like before,’

atha kho sā gāvī visamṃyuttā teneva cammenā”ti.
still that cow is not joined to that hide.”

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya.
“I’ve made up this simile to make a point.

Ayamevettha attho;
And this is the point.

‘antarā māṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanam;
‘The inner flesh’ is a term for the six interior sense fields.

‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanam;
‘The outer hide’ is a term for the six exterior sense fields.

‘antarā vilimamsaṃ, antarā nhāru, antarā bandhanan’ti kho, bhaginiyo, nandirāgassetaṃ adhivacanaṃ;

‘The connecting tendons, sinews, and ligaments’ is a term for desire with relishing.

‘tinhaṃ govikantanan’ti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ;

‘A sharp meat cleaver’ is a term for noble wisdom.

yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

And it is that noble wisdom which cuts, carves, severs, and slices the connecting corruption, fetter, and bond.

Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

Sisters, by developing and cultivating these seven awakening factors, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Katame satta?

What seven?

Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

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

Ime kho, bhaginiyo, satta bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati”ti.

It is by developing and cultivating these seven awakening factors that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi:

Then after giving this advice to the nuns, Nandaka dismissed them, saying,

“gacchatha, bhaginiyo; kālo”ti.

“Go, sisters, it is time.”

Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsana āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca:

And then those nuns approved and agreed with what Nandaka had said. They got up from their seat, bowed, and respectfully circled him, keeping him on their right. Then they went up to the Buddha, bowed, and stood to one side. The Buddha said to them,

“gacchatha, bhikkhuniyo; kālo”ti.

“Go, nuns, it is time.”

Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

Then those nuns bowed to the Buddha respectfully circled him, keeping him on their right, before departing.

Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi:

Soon after those nuns had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, tadahuposathe cātuddase na hoti bahuno janassa kaṅkhā vā vimati vā:

“Suppose, mendicants, it was the sabbath of the fourteenth day. You wouldn’t get lots of people

‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho ūno cando tveva hoti.
wondering whether the moon is full or not, since it is obviously not full.

Evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā honti no ca kho paripuṇṇasaṅkappā”ti.

In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, but they still haven’t found what they’re looking for.”

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi:

Then the Buddha said to Nandaka,

“tena hi tvam, nandaka, svepi tā bhikkhuniyo tenevovādena ovadeyyāsi”ti.

“Well then, Nandaka, tomorrow you should give those nuns the same advice again.”

“Evaṃ, bhante”ti kho āyasmā nandako bhagavato paccassosi.

“Yes, sir,” Nandaka replied.

Atha kho āyasmā nandako tassā rattiya accayena pubbaṇhasamayaṃ nivāsetvā pattacāvaramādāya sāvatthiṃ piṇḍāya pāvisi.

And the next day he went to those nuns, and all unfolded just like the previous day.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami.

Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ.

Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upatthapesuṃ.

Nisīdi kho āyasmā nandako paññatte āsane.

Nisajja pāde pakkhālesi.

Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdīṃsu.

Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca:

“paṭipucchakathā kho, bhaginiyo, bhavissati.

Tattha ājānantīhi ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi ‘na ājānāmā’ tissa vacanīyaṃ.

Yassā vā panassa kaṅkhā vā vimati vā, ahameva tattha paṭipucchitabbo:

‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti.

“Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yaṃ no ayyo nandako pavāreti”ti.

“Taṃ kiṃ maññatha, bhaginiyo, cakkhu niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetuṃ, bhante”.

“Taṃ kiṃ maññatha, bhaginiyo, so taṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ... pe ...

ghāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

jivhā ...

kāyo ...

mano nicco vā anicco vā”ti?

“Anicco, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha ajjhattikā āyatanā aniccā’”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetuṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Taṃ kiṃ maññaṭha, bhaginiyo, saddā niccā vā aniccā vā”ti?

“Aniccā, bhante ... pe ...

gandhā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

rasā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

phoṭṭhabbā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

dhammā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha bāhirā āyatanā aniccā’”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Taṃ kiṃ maññaṭha, bhaginiyo, cakkhuvīññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ... pe ...

sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum:

‘etaṃ mama, esohamasmi, eso me attā”ti?

“No hetaṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha viññāṇakāyā aniccā”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetam, bhante”.

“Tam kissa hetu”?

“Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭīpi aniccā vipariṇāmadhammā, accīpi aniccā vipariṇāmadhammā;

pagevassa ābhā aniccā vipariṇāmadhammā”ti.

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

‘cha khome ajjhakkā āyatanā aniccā.

Yañca kho cha ajjhakkā āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam niccaṃ dhuvam sassatam avipariṇāmadhamman’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetam, bhante”.

“Tam kissa hetu”?

“Tajjama tajjama, bhante, paccayama paṭicca tājā tājā vedanā uppajjanti.

Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā nirujjanti”ti.

“Sādhū sādhu, bhaginiyo.

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato.

Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhōpi aniccaṃ vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhōpi aniccaṃ vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ti;

sammā nu kho so bhaginiyo, vadamāno vadeyyā”ti?

“No hetam, bhante”.

“Taṃ kissa hetu”?

“Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

pagevassa chāyā aniccā vipariṇāmadhammā”ti.

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

‘cha khome bāhirā āyatanā aniccā.

Yañca kho bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvāṃ sassataṃ avipariṇāmadhammaṃ’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti.

Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti.

“Sādhū sādhu, bhaginiyo.

Evañhetuṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ.

Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya:

‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā”ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ.

Yam yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya.

Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya:

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;

atha kho sā gāvī viṣaṃyuttā teneva cammenā”ti.

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya ayamevettha attho.

‘Antarā maṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ;

‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ;

‘antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ’ti kho, bhaginiyo, nandirāgassetāṃ adhivacanaṃ;

‘tiṇhaṃ govikantanānaṃ’ti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ;

yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindatī saṅkantatī sampakantatī samparikantatī.

Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī.

Katame satta?

Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Ime kho, bhaginiyo, satta bojjhaṅgā yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi:

“gacchatha, bhaginiyo; kālo”ti.

Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca:

“gacchatha, bhikkhuniyo; kālo”ti.

Atha kho tā bhikkhuniyo bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi:

Soon after those nuns had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā:

“Suppose, mendicants, it was the sabbath of the fifteenth day. You wouldn’t get lots of people

‘ūno nu kho cando, punṇo nu kho cando’ti, atha kho punṇo cando tveva hoti;
wondering whether the moon is full or not, since it is obviously full.

evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripuṇṇasaṅkappā ca.

In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, and they found what they’re looking for.

Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunīsatānaṃ yā pacchimikā bhikkhunī sā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.

Even the last of these five hundred nuns is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Nandakovādasuttaṃ niṭṭhitaṃ catutthaṃ.

Cūlarāhulovādasutta

The Shorter Advice to Rāhula

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

Then as he was in private retreat this thought came to his mind,

“paripakkā kho rāhulassa vimutti-paripācanīyā dhammā.

“The qualities that ripen in freedom have ripened in Rāhula.

Yannūnāhaṃ rāhulaṃ uttarim āsavānaṃ khaye vineyyaṃ”ti.

Why don't I lead him further to the ending of defilements?”

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto āyasmantaṃ rāhulaṃ āmanteṣi:

Then, after the meal, on his return from alms-round, he addressed Venerable Rāhula,

“gaṇhāhi, rāhula, nisīdanaṃ;

“Rāhula, get your sitting cloth.

yeṇa andhavanaṃ tenupasaṅkamissāma divāvihārāyā”ti.

Let's go to the Dark Forest for the day's meditation.”

“Evam, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

“Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Tena kho pana samayena anekāni devatāsahassāni bhagavantaṃ anubandhāni honti:

Now at that time many thousands of deities followed the Buddha, thinking,

“ajja bhagavā āyasmantaṃ rāhulaṃ uttarim āsavānaṃ khaye vinessaṃ”ti.

“Today the Buddha will lead Rāhula further to the ending of defilements!”

Atha kho bhagavā andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇe paññatte āsane nisīdi.

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out.

Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Rāhula bowed to the Buddha and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ bhagavā etadavoca:

The Buddha said to him:

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?

Are sights permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is eye consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhusamphasso nicco vā anicco vā”ti?

Is eye contact permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?”

yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ

saṅkhārāgataṃ viññāṇagataṃ tampi niccaṃ vā aniccaṃ vā”ti?

Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, so taṃ niccaṃ vā aniccaṃ vā”ti?

“What do you think, Rāhula? Is the ear ...

“Aniccaṃ, bhante ... pe ...

ghāṇaṃ niccaṃ vā aniccaṃ vā”ti?

nose ...

“Aniccaṃ, bhante ... pe ...

jivhā niccā vā aniccā vā”ti?

tongue ...

“Aniccā, bhante ...

kāyo nicco vā anicco vā”ti?

body ...

“Anicco, bhante ...

mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, dhammā niccā vā aniccā vā”ti?

“What do you think, Rāhula? Are thoughts permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“What do you think, Rāhula? Is mind consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

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

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, manosamphasso nicco vā anicco vā”ti?

“What do you think, Rāhula? Is mind contact permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
“This is mine, I am this, this is my self”?

“No hetam, bhante”.
“No, sir.”

“Taṃ kiṃ maññasi, rāhula,
“What do you think, Rāhula?

yamidaṃ manosaṃphassaṃ paccayā uppajjati vedanāgataṃ saññāgataṃ
saṅkhārāgataṃ viññānāgataṃ, tampi niccaṃ vā aniccaṃ vā”ti?
Anything included in feeling, perception, choices, and consciousness that arises conditioned by
mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
“This is mine, I am this, this is my self”?

“No hetam, bhante”.
“No, sir.”

“Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmiṃ nibbindati, rūpesu
nibbindati, cakkhuviññāṇe nibbindati, cakkhusaṃphasse nibbindati, yamidaṃ
cakkhusaṃphassaṃ paccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhārāgataṃ
viññānāgataṃ tasmimpī nibbindati.

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye
consciousness, and eye contact. And they grow disillusioned with anything included in feeling,
perception, choices, and consciousness that arises conditioned by eye contact.

Sotasmaṃ nibbindati, saddesu nibbindati ... pe ...
They grow disillusioned with the ear ...

ghāṇasmaṃ nibbindati, gandhesu nibbindati ...
nose ...

jivhāya nibbindati, rasesu nibbindati ...
tongue ...

kāyasmaṃ nibbindati, phoṭṭhabbesu nibbindati ...
body ...

manasmaṃ nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati,
manosaṃphasse nibbindati, yamidaṃ manosaṃphassaṃ paccayā uppajjati
vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññānāgataṃ tasmimpī nibbindati.
mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with
anything included in feeling, perception, choices, and consciousness that arises conditioned by
mind contact.

Nibbindaṃ virajjati, virāgā vimuccati. Vimuttaṃ vimuttamiti ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re
freed, they know they’re freed.

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

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

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci.

And while this discourse was being spoken, Rāhula’s mind was freed from defilements by not grasping.

Tāsaṃca anekānaṃ devatāsahassānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

“yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamman”ti.

“Everything that has a beginning has an end.”

Cūḷarāhulovādasuttaṃ niṭṭhitaṃ pañcamam.

Majjhima Nikāya 148

Middle Discourses 148

Chachakkasutta

Six By Six

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“dhammam vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhikalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipunṇaṃ parisuddhaṃ
brahmacariyaṃ pakāsessāmi, yadidaṃ—

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

cha chakkāni.

the six sets of six.

Taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha
viññānakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha
taṇhākāyā veditabbā.

*“The six interior sense fields should be understood. The six exterior sense fields should be
understood. The six classes of consciousness should be understood. The six classes of contact
should be understood. The six classes of feeling should be understood. The six classes of
craving should be understood.*

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ,
manāyatanaṃ.

There are the sense fields of the eye, ear, nose, tongue, body, and mind.

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ.

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

Idaṃ paṭhamam chakkaṃ. (1)

This is the first set of six.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Rūpāyatanam, saddāyatanam, gandhāyatanam, rasāyatanam, phoṭṭhabbāyatanam, dhammāyatanam.

There are the sense fields of sights, sounds, smells, tastes, touches, and thoughts.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

Idaṃ dutiyaṃ chakkaṃ. (2)

This is the second set of six.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇam,

Eye consciousness arises dependent on the eye and sights.

sotaṇca paṭicca sadde ca uppajjati sotaviññāṇam,

Ear consciousness arises dependent on the ear and sounds.

ghāṇaṇca paṭicca gandhe ca uppajjati ghānaviññāṇam,

Nose consciousness arises dependent on the nose and smells.

jivhaṇca paṭicca rase ca uppajjati jivhaviññāṇam,

Tongue consciousness arises dependent on the tongue and tastes.

kāyaṇca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam,

Body consciousness arises dependent on the body and touches.

manaṇca paṭicca dhamme ca uppajjati manoviññāṇam.

Mind consciousness arises dependent on the mind and thoughts.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

Idaṃ tatiyaṃ chakkaṃ. (3)

This is the third set of six.

‘Cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇṇaṃ saṅgati phasso;

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

sotaṇca paṭicca sadde ca uppajjati sotaviññāṇam, tiṇṇaṃ saṅgati phasso;

Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact.

ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso;
Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact.

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso;
Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact.

kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso;
Body consciousness arises dependent on the body and touches. The meeting of the three is contact.

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

‘Cha phassakāyā veditabbā’ti—
‘The six classes of contact should be understood.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

Idam catutthaṃ chakkaṃ. (4)
This is the fourth set of six.

‘Cha vedanākāyā veditabbā’ti—
‘The six classes of feeling should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
That’s what I said, but why did I say it?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling.

sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Contact is a condition for feeling.

ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Contact is a condition for feeling.

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Contact is a condition for feeling.

kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā;
Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Contact is a condition for feeling.

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso,
phassapaccayā vedanā.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling.

‘Cha vedanākāyā veditabbā’ti—
‘The six classes of feeling should be understood.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

Idaṃ pañcamam chakkaṃ. (5)

This is the fifth set of six.

‘Cha taṇhākāyā veditabbā’ti—

‘The six classes of craving should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā;

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving.

sotaṇca paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe ...

Ear consciousness ...

ghāṇaṇca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ...

Nose consciousness ...

jivhaṇca paṭicca rase ca uppajjati jivhaviññāṇaṃ ...

Tongue consciousness ...

kāyaṇca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ...

Body consciousness ...

manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving.

‘Cha taṇhākāyā veditabbā’ti—

‘The six classes of craving should be understood.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

Idaṃ chaṭṭhaṃ chakkaṃ. (6)

This is the sixth set of six.

‘Cakkhu attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘the eye is self,’ that is not tenable.

Cakkhussa uppādopi vayopi paññāyati.

The arising and vanishing of the eye is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘cakkhu attā’ti yo vadeyya.

the eye is self.

Iti cakkhu anattā.

So the eye is not self.

‘Rūpā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘sights are self,’ that is not tenable.

Rūpānaṃ uppādopi vayopi paññāyati.

The arising and vanishing of sights is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘rūpā attā’ti yo vadeyya.

sights are self.

Iti cakkhu anattā, rūpā anattā.

So the eye is not self and sights are not self.

‘Cakkhuviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘eye consciousness is self,’ that is not tenable.

Cakkhuviññāṇassa uppādopi vayopi paññāyati.

The arising and vanishing of eye consciousness is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatam hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘cakkhuviññāṇaṃ attā’ti yo vadeyya.

eye consciousness is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā.

So the eye, sights, and eye consciousness are not self.

‘Cakkhusamphasso attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘eye contact is self,’ that is not tenable.

Cakkhusamphassassa uppādopi vayopi paññāyati.

The arising and vanishing of eye contact is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatam hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘cakkhusamphasso attā’ti yo vadeyya.

eye contact is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā.

So the eye, sights, eye consciousness, and eye contact are not self.

‘Vedanā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘feeling is self,’ that is not tenable.

Vedanāya uppādopi vayopi paññāyati.

The arising and vanishing of feeling is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatam hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That's why it's not tenable to claim that

‘vedanā attā’ti yo vadeyya.

feeling is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā.

So the eye, sights, eye consciousness, eye contact, and feeling are not self.

‘Tanhā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘craving is self,’ that is not tenable.

Tanhāya uppādopi vayopi paññāyati.
The arising and vanishing of craving is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.
so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:
That’s why it’s not tenable to claim that

‘taṇhā attā’ti yo vadeyya.
craving is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.
So the eye, sights, eye consciousness, eye contact, feeling, and craving are not self.

‘Sotaṃ attā’ti yo vadeyya ... pe ...
If anyone says, ‘the ear is self’ ...

‘ghāṇaṃ attā’ti yo vadeyya ... pe ...
‘the nose is self’ ...

‘jivhā attā’ti yo vadeyya ... pe ...
‘the tongue is self’ ...

‘kāyo attā’ti yo vadeyya ... pe ...
‘the body is self’ ...

‘mano attā’ti yo vadeyya taṃ na upapajjati.
‘the mind is self,’ that is not tenable.

Manassa uppādopi vayopi paññāyati.
The arising and vanishing of the mind is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.
so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:
That’s why it’s not tenable to claim that

‘mano attā’ti yo vadeyya.
the mind is self.

Iti mano anattā.
So the mind is not self.

‘Dhammā attā’ti yo vadeyya taṃ na upapajjati.
If anyone says, ‘thoughts are self’ ...

Dhammānaṃ uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘dhammā attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā.

‘Manoviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati.
‘mind consciousness is self’ ...

Manoviññāṇassa uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘manoviññāṇaṃ attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā.

‘Manosamphasso attā’ti yo vadeyya taṃ na upapajjati.

‘mind contact is self’ ...

Manosamphassassa uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘manosamphasso attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā.

‘Vedanā attā’ti yo vadeyya taṃ na upapajjati.

‘feeling is self’ ...

Vedanāya uppādopi vayopi paññāyati.

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

Tasmā taṃ na upapajjati:

‘vedanā attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā.

‘Taṇhā attā’ti yo vadeyya taṃ na upapajjati.

‘craving is self,’ that is not tenable.

Taṇhāya uppādopi vayopi paññāyati.

The arising and vanishing of craving is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘taṇhā attā’ti yo vadeyya.

craving is self.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.

So the mind, thoughts, mind consciousness, mind contact, feeling, and craving are not self.

Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā—

Now, mendicants, this is the way that leads to the origin of identity.

cakkhuṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

You regard the eye like this: ‘This is mine, I am this, this is my self.’

rūpe ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

You regard sights ...

cakkhuviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

eye consciousness ...

cakkhusamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

eye contact ...

vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

feeling ...

taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

craving like this: ‘This is mine, I am this, this is my self.’

sotaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

You regard the ear ...

ghāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

nose ...

jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

tongue ...

kāyaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati ... pe ...

body ...

manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manosamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

mind ... thoughts ... mind consciousness ... mind contact ... feeling ... craving like this: ‘This is mine, I am this, this is my self.’

Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā—

But this is the way that leads to the cessation of identity.

cakkhuṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

You regard the eye like this: ‘This is not mine, I am not this, this is not my self.’

Rūpe ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

You regard sights ...

Cakkhuviññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

eye consciousness ...

Cakkhusamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

eye contact ...

Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

feeling ...

Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

craving like this: ‘This is not mine, I am not this, this is not my self.’

Sotaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
You regard the ear ...

ghāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
nose ...

jivhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
tongue ...

kāyaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati ... pe ...
body ...

manam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
mind like this: ‘This is not mine, I am not this, this is not my self.’

Dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
You regard thoughts ...

Manoviññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
mind consciousness ...

Manosamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
mind contact ...

Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
feeling ...

Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.
craving like this: ‘This is not mine, I am not this, this is not my self.’

Cakkhuṇca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññānaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phutṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati.
When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it,

Tassa rāgānusayo anuseti.
the underlying tendency to greed underlies that.

Dukkāya vedanāya phutṭho samāno socati kilamati paridevati urattāliṃ kandatī sammohaṃ āpajjati.
When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion,

Tassa paṭighānusayo anuseti.
the underlying tendency to repulsion underlies that.

Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.
When you experience a neutral feeling, if you don’t truly understand that feeling’s origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo anuseti.
the underlying tendency to ignorance underlies that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—netam thaṇaṃ vijjati.

Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it’s simply impossible to make an end of suffering in the present life.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe ...

Ear consciousness ...

ghāṇañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ... pe ...

Nose consciousness ...

jivhāñca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe ...

Tongue consciousness ...

kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ... pe ...

Body consciousness ...

manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phutṭho samāno abhinandati abhivadati ajjhosaṃsaṃ tiṭṭhati.

When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it,

Tassa rāgānusayo anuseti.

the underlying tendency to greed underlies that.

Dukkhāya vedanāya phutṭho samāno socati kilamati paridevati urattāḷiṃ khandati sammohaṃ āpajjati.

When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion,

Tassa patighānusayo anuseti.

the underlying tendency to repulsion underlies that.

Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ nappajānāti.

When you experience a neutral feeling, if you don't truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo anuseti.

the underlying tendency to ignorance underlies that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya patighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjāṃ appahāya vijjāṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhaviṣṣatī—netāṃ tṇāṃ vijjati.

Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it's simply impossible to make an end of suffering in the present life.

Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phutṭho samāno nābhinandati nābhivadati nājjhosāṃsaṃ tiṭṭhati.

When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it,

Tassa rāgānusayo nānuseti.

the underlying tendency to greed does not underlie that.

Dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati na urattāḷiṃ khandati na sammohaṃ āpajjati.

When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion,

Tassa paṭighānusayo nānuseti.

the underlying tendency to repulsion does not underlie that.

Adukkhamasukhāya vedanāya phuttho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo nānuseti.

the underlying tendency to ignorance does not underlie that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—thaṇametam vijjati.

Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's totally possible to make an end of suffering in the present life.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe

Ear consciousness ...

Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ... pe

Nose consciousness ...

Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe

Tongue consciousness ...

Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ... pe

Body consciousness ...

“Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phuttho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati.

When you experience a painful feeling, if you don't approve, welcome, and keep clinging to it,

Tassa rāgānusayo nānuseti.

the underlying tendency to greed does not underlie that.

Dukkhāya vedanāya phuttho samāno na socati na kilamati na paridevati na urattāḷiṃ kantati na sammohaṃ āpajjati.

When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion,

Tassa paṭighānusayo nānuseti.

the underlying tendency to repulsion does not underlie that.

Adukkhamasukhāya vedanāya phuttho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo nānuseti.

the underlying tendency to ignorance does not underlie that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—tānametaṃ vijjati.

Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's totally possible to make an end of suffering in the present life.

Evam passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmiṃ nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, tanhāya nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, feeling, and craving.

Sotasmim nibbindati, saddesu nibbindati ... pe ...

They grow disillusioned with the ear ...

ghānasmim nibbindati, gandhesu nibbindati ...

nose ...

jivhāya nibbindati, rasesu nibbindati ...

tongue ...

kāyasmim nibbindati, phoṭṭhabbesu nibbindati ...

body ...

manasmim nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, tanhāya nibbindati.

mind, thoughts, mind consciousness, mind contact, feeling, and craving.

Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmim vimuttamiti nāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When it is freed, they know it is freed.

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

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

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Imasmim kho pana veyyākaraṇasmim bhaññamāṇe saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Chachakkasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Mahāsaḷāyatanikasutta

The Great Discourse on the Six Sense Fields

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“mahāsaḷāyatanikaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the great discourse on the six sense fields.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Cakkhum, bhikkhave, ajānaṃ appasaṃ yathābhūtaṃ, rūpe ajānaṃ appasaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ appasaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ appasaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukkhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ appasaṃ yathābhūtaṃ, cakkhusmim sārājati, rūpesu sārājati, cakkhuviññāṇe sārājati, cakkhusamphasse sārājati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukkhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.

“Mendicants, when you don't truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're aroused by desire for these things.

Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim paṇcupādānakkhandhā upacayaṃ gacchanti.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future.

Tanhā cassa ponobbhavikā nandīrāgasahagatā tatrataṭṭrābhinandinī, sā cassa pavaḍḍhati.

And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows.

Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;

Their physical and mental stress,

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;

torment,

kāyikāpi pariāhā pavaḍḍhanti, cetasikāpi pariāhā pavaḍḍhanti.

and fever grow.

So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

And they experience physical and mental suffering.

Sotaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

When you don't truly know and see the ear ...

ghānaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

nose ...

jivhaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

tongue ...

kāyaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ... pe ...

body ...

manaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ manosaṃphassaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmiṃ sārājjaṃ, dhammesu sārājjaṃ, manoviññāṇe sārājjaṃ, manosaṃphasse sārājjaṃ, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tasmimpi sārājjaṃ.

mind, thoughts, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises conditioned by mind contact, you're aroused by desire for these things.

Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future.

Taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhati.

And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows.

Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;

Their physical and mental stress,

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;

torture,

kāyikāpi parilāhā pavaḍḍhanti, cetasikāpi parilāhā pavaḍḍhanti.

and fever grow.

So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

And they experience physical and mental suffering.

Cakkhuṇca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuvīññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, cakkhusaṃphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ cakkhusaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tampi jānaṃ passaṃ yathābhūtaṃ, cakkhusmiṃ na sārājjaṃ, rūpesu na sārājjaṃ, cakkhuvīññāṇe na sārājjaṃ, cakkhusaṃphasse na sārājjaṃ, yamidaṃ cakkhusaṃphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā tasmimpi na sārājjaṃ.

When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're not aroused by desire for these things.

Tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupassino viharato āyatim pañcupādānakkhandhā apacayaṃ gacchanti.

Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the the five grasping aggregates for themselves in the future.

Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatrataṭṭarābhinandinī, sā cassa pahīyati.
And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—is given up.

Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;
Their physical and mental stress,

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;
torment,

kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.
and fever are given up.

So kāyasukhampi cetosukhampi paṭisaṃvedeti.
And they experience physical and mental pleasure.

Yā tathābhūtaṃsa dīṭṭhi sāssa hoti sammādiṭṭhi;
The view of such a person is right view.

yo tathābhūtaṃsa saṅkappo svāssa hoti sammāsaṅkappo;
Their intention is right intention,

yo tathābhūtaṃsa vāyāmo svāssa hoti sammāvāyāmo;
their effort is right effort,

yā tathābhūtaṃsa sati sāssa hoti sammāsati;
their mindfulness is right mindfulness,

yo tathābhūtaṃsa samādhi svāssa hoti sammāsamādhi.
and their immersion is right immersion.

Pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo superisuddho hoti.
And their actions of body and speech have already been fully purified before.

Evamaṣṣāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.
So this noble eightfold path is fully developed.

Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

Tassime dve dhammā yuganandhā vattanti—
And these two qualities proceed in conjunction:

samatho ca vipassanā ca.
serenity and discernment.

So ye dhammā abhiññā pariññeyyā te dhamme abhiññā pariñānāti.
They completely understand by direct knowledge those things that should be completely understood by direct knowledge.

Ye dhammā abhiññā pahātābā te dhamme abhiññā pajahati.
They give up by direct knowledge those things that should be given up by direct knowledge.

Ye dhammā abhiññā bhāvetābā te dhamme abhiññā bhāveti.
They develop by direct knowledge those things that should be developed by direct knowledge.

Ye dhammā abhiññā sacchikātabā te dhamme abhiññā sacchikaroti.
They realize by direct knowledge those things that should be realized by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?
And what are the things that should be completely understood by direct knowledge?

‘Pañcupādānakkhandhā’ tissa vacanīyaṃ,
You should say: ‘The five grasping aggregates.’

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, sañkhārupādānakkhandho, viññāṇupādānakkhandho.
That is: form, feeling, perception, choices, and consciousness.

Ime dhammā abhiññā pariññeyyā.
These are the things that should be completely understood by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?
And what are the things that should be given up by direct knowledge?

Avijjā ca bhavataṇhā ca—
Ignorance and craving for continued existence.

ime dhammā abhiññā pahātabbā.
These are the things that should be given up by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?
And what are the things that should be developed by direct knowledge?

Samatho ca vipassanā ca—
Serenity and discernment.

ime dhammā abhiññā bhāvetabbā.
These are the things that should be developed by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?
And what are the things that should be realized by direct knowledge?

Vijjā ca vimutti ca—
Knowledge and freedom.

ime dhammā abhiññā sacchikātabbā.
These are the things that should be realized by direct knowledge.

Sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
When you truly know and see the ear ...

ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
nose ...

jivhaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
tongue ...

kāyaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ... pe ...
body ...

manaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, dhamme jānaṃ passaṃ
yathābhūtaṃ, manoviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, manosaṃphassaṃ jānaṃ
passaṃ yathābhūtaṃ, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,
manasmiṃ na sārājati, dhammesu na sārājati, manoviññāṇe na sārājati,
manosaṃphasse na sārājati, yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārājati.
*mind, thoughts, mind consciousness, mind contact, and what is felt as pleasant, painful, or
neutral that arises conditioned by mind contact, you are not aroused by desire for these things.*
...

Tassa asārattassa asaṃyuttassa asammūlhasa ādinavānupassino viharato āyatiṃ
pañcupādānakkhandhā apacayaṃ gacchanti.

Taṇhā cassa ponobbhavikā nandirāgasahagatā tatratarābhinandinī, sā cassa pahīyati.

Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;

kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.

So kāyasukhampi cetosukhampi paṭisaṃvedeti.

Yā tathābhūtaṣṣa dīṭṭhi sāssa hoti sammādiṭṭhi;

yo tathābhūtaṣṣa saṅkappo svāssa hoti sammāsaṅkappo;

yo tathābhūtaṣṣa vāyāmo svāssa hoti sammāvāyāmo;

yā tathābhūtaṣṣa sati sāssa hoti sammāsati;

yo tathābhūtaṣṣa samādhi svāssa hoti sammāsamādhi.

Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti.

Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

Tassime dve dhammā yuganandhā vattanti—

samatho ca vipassanā ca.

So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti.

Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati.

Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti.

Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ—

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

Ime dhammā abhiññā pariññeyyā.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?

Avijjā ca bhavataṇhā ca—

ime dhammā abhiññā pahātabbā.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?

Samatho ca vipassanā ca—

ime dhammā abhiññā bhāvetabbā.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

Vijjā ca vimutti ca—

ime dhammā abhiññā sacchikātabbā”ti.

These are the things that should be realized by direct knowledge.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Mahāsaḷāyanikasuttaṃ niṭṭhitaṃ sattamaṃ.

Nagaravindeyyasutta

With the People of Nagaravinda

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena nagaravindaṃ nāma kosalānaṃ brāhmaṇānaṃ gāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Nagaravinda.

Assosum kho nagaravindeyyakā brāhmaṇagahapatikā:

The brahmins and householders of Nagaravinda heard,

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ nagaravindaṃ anupatto.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Nagaravinda, together with a large Saṅgha of mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

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

So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikātvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Atha kho nagaravindeyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.

Appekacce bhagavatā saddhiṃ sammodimsu; sammodaniyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu. Appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu. Appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho nagaravindeyyake brāhmaṇagahapatike bhagavā etadavoca:

Then the brahmins and householders of Nagaravinda went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

“Sace vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

“Householders, if wanderers who follow another path were to ask you:

‘kathaṃbhūtā, gahapatayo, samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti?

‘What kind of ascetic or brahmin doesn’t deserve honor, respect, reverence, and veneration?’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘ye te samaṇabrāhmaṇā cakkhaviññeyyesu rūpesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaḍḍhā, samavisaṃsaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

‘There are ascetics and brahmins who are not free of greed, hate, and delusion for sights known by the eye, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi cakkhaviññeyyesu rūpesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaḍḍhā, samavisaṃsaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṃ.

Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

That’s why they don’t deserve honor, respect, reverence, and veneration.

Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu ...

There are ascetics and brahmins who are not free of greed, hate, and delusion for sounds known by the ear ...

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

manoviññeyyesu dhammesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaḍḍhā, samavisaṃsaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

thoughts known by the mind, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi manoviññeyyesu dhammesu avītarāgā avītaḍḍhā avītamohā, ajjhataṃ avūpasantaḍḍhā, samavisaṃsaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṃ.

Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti.

That’s why they don’t deserve honor, respect, reverence, and veneration.’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

When questioned by wanderers who follow other paths, that’s how you should answer them.

Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘kathambhūtā, gahapatayo, samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti?

‘What kind of ascetic or brahmin deserves honor, respect, reverence, and veneration?’

Evam putthā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘ye te samaṇabrāhmaṇā cakkhuviññeyyesu rūpesu vītarāgā vītadosā vītamohā, ajjhattaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

‘There are ascetics and brahmins who are free of greed, hate, and delusion for sights known by the eye, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passatam.

Because we ourselves are not free of these things, but we see that they have a higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

That’s why they deserve honor, respect, reverence, and veneration.

Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu ...

There are ascetics and brahmins who are free of greed, hate, and delusion for sounds known by the ear ...

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue ...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

manoviññeyyesu dhammesu vītarāgā vītadosā vītamohā, ajjhattaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

thoughts known by the mind, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passatam.

Because we ourselves are not free of these things, but we see that they have a higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti.

That’s why they deserve honor, respect, reverence, and veneration.

Evam putthā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

When questioned by wanderers who follow other paths, that’s how you should answer them.

Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘ke panāyasmantānaṃ ākāra, ke anvayā, yena tumhe āyasmanto evaṃ vadetha?

‘But what reasons and evidence do you have regarding those venerables that justifies saying,

Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītaḍḍosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti?
“Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”?’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:
You should answer them:

‘tathā hi te āyasmanto araññāvanapattthāni pantāni senāsanāni paṭisevanti.
‘It’s because those venerables frequent remote lodgings in the wilderness and the forest.

Natthi kho pana tattha tathārūpā cakkhuvīññeyyā rūpā ye disvā disvā abhirameyyuṃ, natthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhirameyyuṃ, natthi kho pana tattha tathārūpā ghānaviññeyyā gandhā ye ghāyitvā ghāyitvā abhirameyyuṃ, natthi kho pana tattha tathārūpā jivhāviññeyyā rasā ye sāyitvā sāyitvā abhirameyyuṃ, natthi kho pana tattha tathārūpā kāyaviññeyyā phoṭṭhabbā ye phusitvā phusitvā abhirameyyuṃ.
In such places there are no sights known by the eye to see and enjoy, there are no sounds known by the ear to hear and enjoy, no odors known by the nose to smell and enjoy, no flavors known by the tongue to taste and enjoy, and no touches known by the body to feel and enjoy.

Ime kho no, āvuso, ākāra, ime anvayā, yena mayam evam vadema—
These are the reasons and evidence that you have regarding those venerables that justifies saying,

addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītaḍḍosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti.
“Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”.’

Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha’ti.
When questioned by wanderers who follow other paths, that’s how you should answer them.”

Evam vutte, nagaravindeyyakā brāhmaṇagahapatikā bhagavantam etadavocum:
When he had spoken, the brahmins and householders of Nagaravinda said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Ete mayam bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṇa.
We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pānupete saraṇaṃ gate’ti.
From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Nagaravindeyyasuttaṃ niṭṭhitaṃ aṭṭhamam.

Piṇḍapāṭapārisuddhisutta

The Purification of Alms

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

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

Atha kho āyasmā sārīputto sāyanhasamayaṃ patisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

Then in the late afternoon, Sārīputta came out of retreat and went to the Buddha. He bowed and sat down to one side. The Buddha said to him,

“Vipassanāni kho te, sārīputta, indriyāni, parisuddho chavivanno pariyodāto.

“Sārīputta, your faculties are so very clear, and your complexion is pure and bright.

Katamena kho tvaṃ, sārīputta, vihārena etarahi bahulaṃ viharasī”ti?

What kind of meditation are you usually practicing these days?”

“Suññatāvihārena kho ahaṃ, bhante, etarahi bahulaṃ viharāmi”ti.

“Sir, these days I usually practice the meditation on emptiness.”

“Sādhu sādhu, sārīputta.

“Good, good, Sārīputta!

Mahāpurisavihārena kira tvaṃ, sārīputta, etarahi bahulaṃ viharasi.

It seems you usually practice the meditation of a great man.

Mahāpurisavihāro eso, sārīputta, yadidaṃ—

For emptiness is the meditation of a great man.

suññatā.

Tasmātiha, sārīputta, bhikkhu sace ākaṅkheyya:

Now, a mendicant might wish:

‘suññatāvihārena bahulaṃ vihareyyan’ti, tena, sārīputta, bhikkhunā iti paṭisaṅcikkhitabbaṃ:

‘May I usually practice the meditation on emptiness.’ So they should reflect:

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha cakkhuviññeyyesu rūpesu chādo vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti?

‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sights known by the eye?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha cakkhuviññeyyesu rūpesu chādo vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyemitabbaṃ.

there was such desire or greed or hate or delusion or repulsion in their heart, they should make an effort to give up those unskillful qualities.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarim,
yena ca maggena gāmato piṇḍāya paṭikkamim, natthi me tattha cakkhuvīññeyyesu
rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta,
bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu
dhammesu.

*there was no such desire or greed or hate or delusion or repulsion in their heart, they should
meditate with rapture and joy, training day and night in skillful qualities.*

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarim,
yena ca maggena gāmato piṇḍāya paṭikkamim, atthi nu kho me tattha
sotaviññeyyesu saddesu ... pe ...

*‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that
I returned from alms, was there any desire or greed or hate or delusion or repulsion in my
heart for sounds known by the ear ...*

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue ...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi
cetaso’ti?

thoughts known by the mind?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarim,
yena ca maggena gāmato piṇḍāya paṭikkamim, atthi me tattha manoviññeyyesu
dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena,
sārīputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya
vāyāmitabbaṃ.

*there was such desire or greed or hate or delusion or repulsion in their heart, they should make
an effort to give up those unskillful qualities.*

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarim,
yena ca maggena gāmato piṇḍāya paṭikkamim, natthi me tattha manoviññeyyesu
dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena,
sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu
dhammesu.

*there was no such desire or greed or hate or delusion or repulsion in their heart, they should
meditate with rapture and joy, training day and night in skillful qualities.*

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘pahīnā nu kho me pañca kāmagaṇā’ti?

‘Have I given up the five kinds of sensual stimulation?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘appahīnā kho me pañca kāmagaṇā’ti, tena, sārīputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyamitabbaṃ.

they have not given them up, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘pahīnā kho me pañca kāmagaṇā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhīnā kusalesu dhammesu.

they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘pahīnā nu kho me pañca nīvaraṇā’ti?

‘Have I given up the five hindrances?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘appahīnā kho me pañca nīvaraṇā’ti, tena, sārīputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyamitabbaṃ.

they have not given them up, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘pahīnā kho me pañca nīvaraṇā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhīnā kusalesu dhammesu.

they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘pariññātā nu kho me pañcupādānakkhandhā’ti?

‘Have I completely understood the five grasping aggregates?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘apariññātā kho me pañcupādānakkhandhā’ti, tena, sārīputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyamitabbaṃ.

they have not completely understood them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘pariññātā kho me pañcupādānakkhandhā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhīnā kusalesu dhammesu.

they have completely understood them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me cattāro satipaṭṭhānā’ti?

‘Have I developed the four kinds of mindfulness meditation?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sārīputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyamitabbaṃ.

they haven’t developed them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘bhāvitā kho me cattāro satipatthānā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me cattāro sammappadhānā’ti?

‘Have I developed the four right efforts ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā catunnaṃ sammappadhānaṃ bhāvanāya vāyamītabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitā nu kho me cattāro iddhipādā’ti?

the four bases of psychic power ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyamītabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitāni nu kho me pañcīndriyānī’ti?

the five faculties ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitāni kho me pañcīndriyānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ indriyānaṃ bhāvanāya vāyamītabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitāni kho me pañcīndriyānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitāni nu kho me pañca balānī’ti?

the five powers ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ balānaṃ bhāvanāya vāyamitabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitā nu kho me satta bojjhaṅgā’ti?

the seven awakening factors ...

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitā kho me satta bojjhaṅgā’ti, tena, sārīputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyamitabbaṃ.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitā kho me satta bojjhaṅgā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvito nu kho me ariyo atthaṅgiko maggo’ti?

the noble eightfold path?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvito kho me ariyo atthaṅgiko maggo’ti, tena, sārīputta, bhikkhunā ariyassa atthaṅgikassa maggassa bhāvanāya vāyamitabbaṃ.

they haven’t developed it, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘bhāvito kho me ariyo atthaṅgiko maggo’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed it, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me samatho ca vipassanā cā’ti?

‘Have I developed serenity and discernment?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvitā kho me samatho ca vipassanā cā’ti, tena, sārīputta, bhikkhunā samathavipassanānaṃ bhāvanāya vāyamitabbaṃ.

they haven’t developed them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘bhāvitā kho me samatho ca vipassanā cā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘sacchikatā nu kho me vijjā ca vimutti cā’ti?

‘Have I realized knowledge and freedom?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘asacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā vijjāya vimuttiyā sacchikiriyāya vāyamitabbaṃ.

they haven’t realized them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘sacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have realized them, they should meditate with rapture and joy, training day and night in skillful qualities.

Ye hi keci, sārīputta, atītamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhesuṃ, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhesuṃ.

Whether in the past, future, or present, all those who purify their alms-food do so by continually checking in this way.

Yepi hi keci, sārīputta, anāgataṃ maddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti.

Yepi hi keci, sārīputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhenti.

Tasmātiha, sārīputta, ‘paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessāma’ti—

So, Sārīputta, you should all train like this: ‘We shall purify our alms-food by continually checking.’”

evañhi vo, sārīputta, sikkhitabban’ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sārīputta was happy with what the Buddha said.

Piṇḍapātapārisuddhisuttaṃ niṭṭhitaṃ navamaṃ.

Indriyabhāvanāsutta

The Development of the Faculties

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā gajaṅgalāyaṃ viharati suveḷuvane.

At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

Atha kho uttaro māṇavo pārāsiviyantevāsī yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the brahmin student Uttara, a pupil of the brahmin Pārāsariya, approached the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho uttaraṃ māṇavaṃ pārāsiviyantevaṣiṃ bhagavā etadavoca:

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

“deseti, uttara, pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti?

“Uttara, does Pārāsariya teach his disciples the development of the faculties?”

“Deseti, bho gotama, pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti.

“He does, Master Gotama.”

“Yathā kathaṃ pana, uttara, deseti pārāsiviyo brāhmaṇo sāvakānaṃ
indriyabhāvanan”ti?

“But how does he teach it?”

“Idha, bho gotama, cakkhunā rūpaṃ na passati, sotena saddaṃ na suṇāti—

“Master Gotama, it’s when the eye sees no sight and the ear hears no sound.

evaṃ kho, bho gotama, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti.

That’s how Pārāsariya teaches his disciples the development of the faculties.”

“Evaṃ sante kho, uttara, andho bhāvitindriyo bhavissati, badhiro bhāvitindriyo
bhavissati;

“In that case, Uttara, a blind person and a deaf person will have developed faculties

yathā pārāsiviyassa brāhmaṇassa vacanaṃ.

according to what Pārāsariya says.

Andho hi, uttara, cakkhunā rūpaṃ na passati, badhiro sotena saddaṃ na suṇāti”ti.

For a blind person sees no sight with the eye and a deaf person hears no sound with the ear.”

Evam vutte, uttaro māṇavo pārāsiviyantevāsī tuṇhībhūto maṅkubhūto
pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

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

Atha kho bhagavā uttaraṃ māṇavaṃ pārāsiviyantevaṣiṃ tuṇhībhūtaṃ
maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā
āyasmantaṃ ānandaṃ āmantesi:

Knowing this, the Buddha addressed Venerable Ānanda,

“aññathā kho, ānanda, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan,
aññathā ca panānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti”ti.

“Ānanda, the development of the faculties taught by Pārāsariya is quite different from the supreme development of the faculties in the training of the noble one.”

“Etassa, bhagavā, kālo; etassa, sugata, kālo

“Now is the time, Blessed One! Now is the time, Holy One.

yaṃ bhagavā ariyassa vinaye anuttaraṃ indriyabhāvanaṃ deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti.

*Let the Buddha teach the supreme development of the faculties in the training of the noble one.
The mendicants will listen and remember it.”*

“Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāssissāmi”ti.

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

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

“Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti?

“And how, Ānanda, is there the supreme development of the faculties in the training of the noble one?”

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃca kho saṅkhatam oḷārikaṃ paticcasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā”ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya, nimīletvā vā ummīleyya;

It’s like how a person with good sight might open their eyes then shut them; or might shut their eyes then open them.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā cakkhuviññeyyesu rūpesu.

In the training of the noble one this is called the supreme development of the faculties regarding sights known by the eye.

Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant hears a sound with their ears, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso appakasireneva accharam pahareyya;

It’s like how a strong person can effortlessly snap their fingers.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatāṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu sadesu.

In the training of the noble one this is called the supreme development of the faculties regarding sounds known by the ear.

Puna caparaṃ, ānanda, bhikkhuno ghānena gandhaṃ ghāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant smells an odor with their nose, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, īsakampoṇe padumapalāse udakaphusitāni pavattanti, na saṇṭhanti;

It's like how a drop of water would roll off a gently sloping lotus leaf, and would not stay there.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.

In the training of the noble one this is called the supreme development of the faculties regarding smells known by the nose.

Puna caparaṃ, ānanda, bhikkhuno jivhāya rasaṃ sāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant tastes a flavor with their tongue, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṅca kho saṅkhatam oḷārikaṃ paṭiccasamuppannaṃ.

That's conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso jivhagge kheḷapiṇḍaṃ saṃyūhitvā appakasirena vameyya;

It's like how a strong person who's formed a glob of spit on the tip of their tongue could easily spit it out.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā jivhāviññeyyesu rasesu.

In the training of the noble one this is called the supreme development of the faculties regarding tastes known by the tongue.

Puna caparaṃ, ānanda, bhikkhuno kāyena phoṭṭhabbaṃ phusitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant feels a touch with their body, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yaदिदाṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya;

It’s like how a strong person can extend or contract their arm.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatāṃ evamappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā kāyaviññeyyesu phoṭṭhabbesu.

In the training of the noble one this is called the supreme development of the faculties regarding touches known by the body.

Puna caparaṃ, ānanda, bhikkhuno manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant knows a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṃ kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yaदिदाṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṇṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso divasaṃsantatte ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya.

It’s like how a strong person could let two or three drops of water fall onto an iron cauldron that had been heated all day.

Dandho, ānanda, udakaphusitānaṃ nipāto, atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya;

The drops would be slow to fall, but they'd quickly dry up and evaporate.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṇaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṇṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā manoviññeyyesu dhammesu.

In the training of the noble one this is called the supreme development of the faculties regarding thoughts known by the mind.

Evaṃ kho, ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.

That's how there is the supreme development of the faculties in the training of the noble one.

Kathañcānanda, sekho hoti pāṭipado?

And how are they a practicing trainee?

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchati.

They are horrified, repelled, and disgusted by that.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchati.

They are horrified, repelled, and disgusted by that.

Evaṃ kho, ānanda, sekho hoti pāṭipado.

That's how they are a practicing trainee.

Kathañcānanda, ariyo hoti bhāvitindriyo?

And how are they a noble one with developed faculties?

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So sace ākaṅkhati: ‘paṭikūle appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that's what they do.

Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūlaṅca appaṭikūlaṅca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ear ...

ghānena gandhaṃ ghāyivā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So sace ākaṅkhati: ‘paṭikūle appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūlaṅca appaṭikūlaṅca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Evam kho, ānanda, ariyo hoti bhāvitindriyo.

That’s how they are a noble one with developed faculties.

Iti kho, ānanda, desitā mayā ariyassa vinaye anuttarā indriyabhāvanā, desito sekho pāṭipado, desito ariyo bhāvitindriyo.

So, Ānanda, I have taught the supreme development of the faculties in the training of the noble one, I have taught the practicing trainee, and I have taught the noble one with developed faculties.

Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni, jhāyathānanda, mā pamādattha, mā pacchā vip̐patisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī”ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Indriyabhāvanāsuttaṃ niṭṭhitaṃ dasamaṃ.

Salāyatanavaggo niṭṭhito pañcamo.

Anāthapiṇḍiko channo,

punṇo nandakarāhulā;

Chachakkaṃ salāyataniṃ,

nagaravindeyyasuddhikā;

Indriyabhāvanā cāpi,

vaggo ovādapañcamoti.

Devadahonupado ca,

Suññato ca vibhaṅako;

Salāyatanoti vaggā,

Uparipaṇṇāsake t̐hitāti.

Uparipaṇṇāsakaṃ samattaṃ.

T̐hi paṇṇāsakehi paṭimaṇḍito sakalo

majjhimānikāyo samatto.

The Middle Discourses is completed.