

Majjhima Nikāya 31

Middle Discourses 31

Cūlagosiṅgasutta

The Shorter Discourse at Gosiṅga

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā nātike viharati giñjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo gosiṅgasālavanadāye viharanti.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the sal forest park at Gosiṅga.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena gosiṅgasālavanadāyo tenupasaṅkami.

Then in the late afternoon, the Buddha came out of retreat and went to that park.

Addasā kho dāyapālo bhagavantam dūratova āgacchantam.

The park keeper saw the Buddha coming off in the distance

Disvāna bhagavantam etadavoca:

and said to him,

“mā, samaṇa, etaṃ dāyaṃ pāvisi.

“Don’t come into this park, ascetic.

Santettha tayo kulaputtā attakāmarūpā viharanti.

There are three gentlemen who love themselves staying here.

Mā tesam aphāsumakāsi”ti.

Don’t disturb them.”

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa.

Anuruddha heard the park keeper conversing with the Buddha,

Suvāna dāyapālam etadavoca:

and said to him,

“mā, āvuso dāyapāla, bhagavantam vāresi.

“Don’t keep the Buddha out, good park keeper!

Satthā no bhagavā anuppatto”ti.

Our Teacher, the Blessed One, has arrived.”

Atha kho āyasmā anuruddho yenāyasmā ca nandiyo āyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantaṇca nandiyam āyasmantaṇca kimilam etadavoca:

Then Anuruddha went to Nandiya and Kimbila, and said to them,

“abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no bhagavā anuppatto”ti.

“Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”

Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam paccugantvā—

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha.

eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññapesi, eko pādodakam upathāpesi.

One received his bowl and robe, one spread out a seat, and one set out water for washing his feet.

Nisīdi bhagavā paññatte āsane.

He sat on the seat spread out

Nisajja kho bhagavā pāde pakkhālesi.

and washed his feet.

Tepi kho āyasmanto bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Those venerables bowed and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca:

The Buddha said to Anuruddha,

“Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti?

“I hope you’re keeping well, Anuruddha and friends; I hope you’re alright. And I hope you’re having no trouble getting alms-food.”

“Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāma”ti.

“We’re alright, Blessed One, we’re getting by. And we have no trouble getting alms-food.”

“Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

“Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma”ti.

“Indeed, sir, we live in harmony like this.”

“Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“But how do you live this way?”

“Idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think,

‘lābhā vata me, suladdhaṃ vata me,

‘I’m fortunate, so very fortunate,

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāma”ti.

to live together with spiritual companions such as these.’

Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;

I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;

—

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

—

Tassa mayhaṃ, bhante, evaṃ hoti:

I think,

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattheyyaṃ”ti.

‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

And that’s what I do.

Nānā hi kho no, bhante, kāyā ekañca pana maññe cittaṃ”ti.

Though we’re different in body, sir, we’re one in mind, it seems to me.”

Āyasmāpi kho nandiyo ... pe ...

And the venerables Nandiya and Kimbila spoke likewise, and they added:

āyasmāpi kho kimilo bhagavantam etadavoca:

“mayhampi, bhante, evam hoti:

‘lābhā vata me, suladdham vata me,

yoham evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti.

Tassa mayham, bhante, imesu āyasmantesu mettam kāyakammaṃ paccupaṭṭhitam āvi ceva raho ca,

mettam vacīkammaṃ paccupaṭṭhitam āvi ceva raho ca,

mettam manokammaṃ paccupaṭṭhitam āvi ceva raho ca.

Tassa mayham, bhante, evam hoti:

‘yannūnāham sakam cittam nikkhipitvā imesaṃyeva āyasmantānam cittassa vasena vatteyyan’ti.

So kho aham, bhante, sakam cittam nikkhipitvā imesaṃyeva āyasmantānam cittassa vasena vattāmi.

Nānā hi kho no, bhante, kāyā ekaṇca pana maññe cittaṃ”ti.

“Evam kho mayam, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharāmā”ti.

“That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

But I hope you’re living diligently, keen, and resolute?”

“Taggha mayam, bhante, appamattā ātāpino pahitattā viharāmā”ti.

“Indeed, sir, we live diligently.”

“Yathā katham pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

“But how do you live this way?”

“Idha, bhante, amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanāni paññāpeti, pāṇīyam paribhojanīyam upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti.

“In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin.

Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhūñjati, no ce ākaṅkhati appaharite vā chaḍḍeti, appānake vā udae opilāpeti.

If there’s anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.

So āsanāni paṭisāmeti, pāṇīyam paribhojanīyam paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati.

Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory.

Yo passati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittam
tuccaṃ so upaṭṭhāpeti.

If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up.

Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena
upaṭṭhāpema, na tveva mayaṃ, bhante, tappaccayā vācaṃ bhindāma.

*If he can't do it, he summons another with a wave of the hand, and they set it up by lifting it
with their hands. But we don't break into speech for that reason.*

Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattikaṃ dhammiyā kathāya
sannisīdāma.

And every five days we sit together for the whole night and discuss the teachings.

Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā"ti.

That's how we live diligently, keen, and resolute."

"Sādhu sādhu, anuruddhā.

"Good, good, Anuruddha and friends!

Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ
vihāraṇānaṃ uttari manussadhammā alamariyañāṇadassanaviseso adhigato
phāsuvihāro"ti?

*But as you live diligently like this, have you achieved any superhuman distinction in knowledge
and vision worthy of the noble ones, a meditation at ease?"*

"Kīṇhi no siyā, bhante.

"How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ
upasampajja viharāma.

*Whenever we want, quite secluded from sensual pleasures, secluded from unskillful qualities,
we enter and remain in the first absorption, which has the rapture and bliss born of seclusion,
while placing the mind and keeping it connected.*

Ayaṃ kho no, bhante, amhākaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ
vihāraṇānaṃ uttari manussadhammā alamariyañāṇadassanaviseso adhigato
phāsuvihāro"ti.

*This is a superhuman distinction in knowledge and vision worthy of the noble ones, a
meditation at ease, that we have achieved while living diligent, keen, and resolute."*

"Sādhu sādhu, anuruddhā.

"Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa
paṭippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso
adhigato phāsuvihāro"ti?

*But have you achieved any other superhuman distinction for going beyond and stilling that
meditation?"*

"Kīṇhi no siyā, bhante.

"How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vitakkavicārānaṃ vūpasamā ajjhataṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharāma.

*Whenever we want, as the placing of the mind and keeping it connected are stilled, we enter
and remain in the second absorption, which has the rapture and bliss born of immersion, with
internal clarity and confidence, and unified mind, without placing the mind and keeping it
connected.*

Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā
ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato
phāsuvihāro"ti.

*This is another superhuman distinction that we have achieved for going beyond and stilling
that meditation."*

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa patippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma pītiyā ca virāgā upekkhakā ca viharāma, satā ca sampajānā, sukhāṇca kāyena paṭisaṃvedema, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāma.

Whenever we want, with the fading away of rapture, we enter and remain in the third absorption, where we meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Etassa, bhante, viharassa samatikkamāya etassa viharassa patippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa patippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāma.

Whenever we want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, we enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Etassa, bhante, viharassa samatikkamāya etassa viharassa patippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa patippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanam upasampajja viharāma.

Whenever we want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, we enter and remain in the dimension of infinite space.

Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso ākāśānañcāyatanam samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanam upasampajja viharāma ... pe ...

Whenever we want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, we enter and remain in the dimension of infinite consciousness. ...

sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharāma ... pe ...

going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, we enter and remain in the dimension of nothingness. ...

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharāma.

going totally beyond the dimension of nothingness, we enter and remain in the dimension of neither perception nor non-perception.

Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhū sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharāma, paññāya ca no disvā āsavā parikkhīṇā.

Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end.

Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyaññāḍassanaviseso adhigato phāsuvihāro.

This is another superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved for going beyond and stilling that meditation.

Imamhā ca mayam, bhante, phāsuvihārā aññaṃ phāsuvihāraṃ uttaritaraṃ vā paṇītaraṃ vā na samanupassāmā”ti.

And we don't see any better or finer way of meditating at ease than this.”

“Sādhu sādhu, anuruddhā.

“Good, good!

Imamhā phāsuvihārā uttaritaro vā paṇītataro vā phāsuvihāro natthi”ti.

There is no better or finer way of meditating at ease than this.”

Atha kho bhagavā āyasmantañca anuruddham āyasmantañca nandiyam āyasmantañca kimilaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi.

Then the Buddha educated, encouraged, fired up, and inspired the venerables Anuruddha, Nandiya, and Kimbila with a Dhamma talk, after which he got up from his seat and left.

Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam anusamyāyitvā tato paṇinivattitvā āyasmā ca nandiyo āyasmā ca kimilo āyasmantaṃ anuruddham etadavocum:

The venerables then accompanied the Buddha for a little way before turning back. Nandiya and Kimbila said to Anuruddha,

“kim nu kho mayam āyasmato anuruddhassa evamārocimha:

“Did we ever tell you that we had

‘imāsañca imāsañca vihārasamāpattīnaṃ mayam lābhino’ti, yam no āyasmā anuruddho bhagavato sammukhā yāva āsavānaṃ khayā pakāseti”ti?

gained such and such meditations and attainments, up to the ending of defilements, as you revealed to the Buddha?”

“Na kho me āyasmanto evamārocesum:

“The venerables did not tell me that they had

‘imāsañca imāsañca vihārasamāpattīnaṃ mayam lābhino’ti, api ca me āyasmantaṃ cetasaṃ ceto paricca vidito:

gained such meditations and attainments. But I discovered it by comprehending your minds,

‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti.

Devatāpi me etamatthaṃ ārocesum:

and deities also told me.

‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti.

Tamenam bhagavatā pañhābhipuṭṭhena byākatan”ti.

I answered when the Buddha directly asked about it.”

Atha kho dīgho parajano yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho dīgho parajano yakkho bhagavantam etadavoca:

Then the native spirit Dīgha Parajana went up to the Buddha, bowed, stood to one side, and said to him,

“lābhā vata, bhante, vajjīnaṃ, suladdhalābhā vajjipajāya,

“The Vajjis are lucky! The Vajjian people are so very lucky

yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā—

that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen,

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.
the venerables Anuruddha, Nandiya, and Kimbila.”

Dīghassa parajanassa yakkhassa saddaṃ sutvā bhum mā devā saddamanussāvesuṃ:
Hearing the cry of Dīgha Parajana, the Earth Gods raised the cry ...

“lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya,

yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā—

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.

Bhum mānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā ... pe ...
Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ...

tāvatiṃsā devā ... pe ...
the Gods of the Thirty-Three ...

yāmā devā ... pe ...
the Gods of Yama ...

tusitā devā ... pe ...
the Joyful Gods ...

nimmānaratī devā ... pe ...
the Gods Who Love to Create ...

paranimmitavasavattī devā ... pe ...
the Gods Who Control the Creations of Others ...

brahmakāyikā devā saddamanussāvesuṃ:
the Gods of Brahmā’s Host raised the cry,

“lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya,
“The Vajjis are lucky! The Vajjian people are so very lucky

yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā—
that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen,

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.
the venerables Anuruddha, Nandiya, and Kimbila.”

Iti ha te āyasmanto tena khaṇena tena layena tena muhuttana yāva brahmalokā viditā
ahesuṃ.
And so at that moment, in that instant, those venerables were known as far as the Brahmā realm.

“Evametam, dīgha, evametam, dīgha.
“That’s so true, Dīgha! That’s so true!

Yasmāpi, dīgha, kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi
kulam ete tayo kulaputte pasannacittam anussareyya, tassapāssa kulassa
dīgharattam hitāya sukhāya.
If the family from which those three gentlemen went forth from the lay life to homelessness were to recollect those venerables with confident heart, that would be for that family’s lasting welfare and happiness.

Yasmāpi, dīgha, kulaparivattā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so
cepi kulaparivatto ete tayo kulaputte pasannacitto anussareyya, tassapāssa
kulaparivattassa dīgharattam hitāya sukhāya.
If the family circle ...

Yasmāpi, dīgha, gāmā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi
nigāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa gāmassa dīgharattaṃ
hitāya sukhāya.

village ...

Yasmāpi, dīgha, nigamā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi
nigāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa nigamassa
dīgharattaṃ hitāya sukhāya.

town ...

Yasmāpi, dīgha, nagarā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi
nagarāṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa nagarassa
dīgharattaṃ hitāya sukhāya.

city ...

Yasmāpi, dīgha, janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi
janapado ete tayo kulaputte pasannacitto anussareyya, tassapāssa janapadassa
dīgharattaṃ hitāya sukhāya.

country ...

Sabbe cepi, dīgha, khattiyā ete tayo kulaputte pasannacittā anussareyyuṃ,
sabbesānampāssa khattiyānaṃ dīgharattaṃ hitāya sukhāya.

all the aristocrats ...

Sabbe cepi, dīgha, brāhmaṇā ... pe ...

all the brahmins ...

sabbe cepi, dīgha, vessā ... pe ...

all the merchants ...

sabbe cepi, dīgha, suddā ete tayo kulaputte pasannacittā anussareyyuṃ,
sabbesānampāssa suddānaṃ dīgharattaṃ hitāya sukhāya.

*all the workers were to recollect those venerables with confident heart, that would be for all
those workers' lasting welfare and happiness.*

Sadevako cepi, dīgha, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā
sadevamanussā ete tayo kulaputte pasannacittā anussareyya, sadevakassapāssa
lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya
dīgharattaṃ hitāya sukhāya.

*If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and
brahmins, gods and humans—were to recollect those venerables with confident heart, that
would be for the whole world's lasting welfare and happiness.*

Passa, dīgha, yāva ete tayo kulaputtā bahujaṇahitāya paṭipannā bahujaṇasukhāya
lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ”ti.

*See, Dīgha, how those three gentlemen are practicing for the welfare and happiness of the
people, out of compassion for the world, for the benefit, welfare, and happiness of gods and
humans!”*

Idamavoca bhagavā.

That is what the Buddha said.

Attamano dīgho parajano yakkho bhagavato bhāsitaṃ abhinandīti.

Satisfied, the native spirit Dīgha Parajana was happy with what the Buddha said.

Cūḷagosingasuttaṃ niṭṭhitaṃ paṭhamam.

Mahāgosinḡasutta

The Longer Discourse at Gosinḡa

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā gosinḡasālavanadāye viharati sambahulehi abhiññātehi
abhiññātehi therehi sāvakehi saddhiṃ—

At one time the Buddha was staying in the sal forest park at Gosinḡa, together with several well-known senior disciples, such as

āyasmatā ca sārīputtena āyasmatā ca mahāmogallānena āyasmatā ca
mahākassapena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca
ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

the venerables Sārīputta, Mahāmogallāna, Mahākassapa, Anuruddha, Revata, Ānanda, and others.

Atha kho āyasmā mahāmogallāno sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā
mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākassapaṃ
etadavoca:

Then in the late afternoon, Venerable Mahāmogallāna came out of retreat, went to Venerable Mahākassapa, and said,

“āyāmāvuso, kassapa, yenāyasmā sārīputto tenupasaṅkamissāma
dhammassavanāyā”ti.

“Come, Reverend Kassapa, let’s go to Venerable Sārīputta to hear the teaching.”

“Evamāvuso”ti kho āyasmā mahākassapo āyasmato mahāmogallānassa paccassosi.

“Yes, reverend,” Mahākassapa replied.

Atha kho āyasmā ca mahāmogallāno āyasmā ca mahākassapo āyasmā ca
anuruddho yenāyasmā sārīputto tenupasaṅkamiṃsu dhammassavanāyā.

Then, together with Venerable Anuruddha, they went to Sārīputta to hear the teaching.

Addasā kho āyasmā ānando āyasmantañca mahāmogallānaṃ āyasmantañca
mahākassapaṃ āyasmantañca anuruddhaṃ yenāyasmā sārīputto tenupasaṅkamante
dhammassavanāyā.

Seeing them, Venerable Ānanda

Disvāna yenāyasmā revato tenupasaṅkami; upasaṅkamitvā āyasmantaṃ revataṃ
etadavoca:

went to Venerable Revata, told him what was happening,

“upasaṅkamantā kho amū, āvuso revata, sappurisā yenāyasmā sārīputto tena
dhammassavanāyā.

and invited him also.

Āyāmāvuso revata, yenāyasmā sārīputto tenupasaṅkamissāma dhammassavanāyā”ti.

“Evamāvuso”ti kho āyasmā revato āyasmato ānandassa paccassosi.

Atha kho āyasmā ca revato āyasmā ca ānando yenāyasmā sārīputto
tenupasaṅkamiṃsu dhammassavanāyā.

Addasā kho āyasmā sārīputto āyasmantañca revataṃ āyasmantañca ānandaṃ
dūratova āgacchante.

Sārīputta saw them coming off in the distance

Disvāna āyasmantaṃ ānandaṃ etadavoca:

and said to Ānanda,

“etu kho āyasmā ānando.

“Come, Venerable Ānanda.

Svāgataṃ āyasmato ānandassa bhagavato upatṭhākassa bhagavato santikāvacarassa.

Welcome to Ānanda, the Buddha's attendant, who is so close to the Buddha.

Ramaṇīyaṃ, āvuso ānanda, gosiṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

kathaṃrūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanam sobheyyā”ti?

What kind of mendicant would beautify this park?”

“Idhāvuso sārīputta, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppatividdhā.

“Reverend Sārīputta, it's a mendicant who is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anupapandhehi anusayasamugghātāya.

And they teach the four assemblies in order to uproot the underlying tendencies with well-rounded and systematic words and phrases.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

That's the kind of mendicant who would beautify this park.”

Evam vutte, āyasmā sārīputto āyasmantaṃ revataṃ etadavoca:

When he had spoken, Sārīputta said to Revata,

“byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ.

“Reverend Revata, Ānanda has answered by speaking from his heart.

Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma:

And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso revata, gosiṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathaṃrūpena, āvuso revata, bhikkhunā gosiṅgasālavanam sobheyyā”ti?

“Idhāvuso sārīputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattaṃ cetosamathamānuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ.

“Reverend Sārīputta, it's a mendicant who enjoys retreat and loves retreat. They're committed to inner serenity of the heart, they don't neglect absorption, they're endowed with discernment, and they frequent empty huts.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

That's the kind of mendicant who would beautify this park.”

Evam vutte, āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca:

When he had spoken, Sārīputta said to Anuruddha,

“byākataṃ kho, āvuso anuruddha, āyasmatā revatena yathāsakaṃ paṭibhānaṃ.

“Reverend Anuruddha, Revata has answered by speaking from his heart.

Tattha dāni mayaṃ āyasmantaṃ anuruddhaṃ pucchāma:

And now we ask you the same question.”

‘ramañiyam, āvuso anuruddha, gosiṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathamrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanam sobheyyā”ti?

“Idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena saḥassam lokānam voloketi.

“Reverend Sārīputta, it’s a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human,

Seyyathāpi, āvuso sārīputta, cakkhumā puriso uparipāsādaragato saḥassam nemimaṇḍalānam volokeyya;

just as a person with good sight could survey a thousand wheel rims from the upper floor of a stilt longhouse.

evameva kho, āvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena saḥassam lokānam voloketi.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

Evam vutte, āysmā sārīputto āysmantam mahākassapaṃ etadavoca:

When he had spoken, Sārīputta said to Mahākassapa,

“byākataṃ kho, āvuso kassapa, āysmatā anuruddhena yathāsakaṃ paṭibhānam.

“Reverend Kassapa, Anuruddha has answered by speaking from his heart.

Tattha dāni mayaṃ āysmantam mahākassapaṃ pucchāma:

And now we ask you the same question.”

‘ramañiyam, āvuso kassapa, gosiṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathamrūpena, āvuso kassapa, bhikkhunā gosiṅgasālavanam sobheyyā”ti?

“Idhāvuso sārīputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asamsattho hoti asamsaggassa ca vaṇṇavādī, attanā ca āradhaviṇṇo hoti viṇṇārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī.

“Reverend Sārīputta, it’s a mendicant who lives in the wilderness, eats only alms-food, wears rag robes, and owns just three robes; and they praise these things. They are of few wishes, content, secluded, aloof, and energetic; and they praise these things. They are accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom; and they praise these things.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

Evam vutte, āysmā sārīputto āysmantam mahāmoggallānam etadavoca:

When he had spoken, Sārīputta said to Mahāmoggallāna,

“byākataṃ kho, āvuso moggallāna, āysmatā mahākassapena yathāsakaṃ paṭibhānam.

“Reverend Moggallāna, Mahākassapa has answered by speaking from his heart.

Tattha dāni mayam āyasmantaṃ mahāmogallānaṃ pucchāma:

And now we ask you the same question."

‘ramaṇīyaṃ, āvuso moggallāna, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

kathaṃrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti?

“Idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññaṃaññaṃ pañhaṃ pucchanti, aññaṃaññaṃ pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ kathā pavattinī hotī.

“Reverend Sārīputta, it’s when two mendicants engage in discussion about the teaching. They question each other and answer each other’s questions without faltering, and their discussion on the teaching flows on.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti.

That’s the kind of mendicant who would beautify this park.”

Atha kho āyasmā mahāmogallāno āyasmantaṃ sārīputtaṃ etadavoca:

Then Mahāmogallāna said to Sārīputta,

“byākatam kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

“Each of us has spoken from our heart.

Tattha dāni mayam āyasmantaṃ sārīputtaṃ pucchāma:

And now we ask you:

‘ramaṇīyaṃ, āvuso sārīputta, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

Sārīputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

kathaṃrūpena, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”’ti?

What kind of mendicant would beautify this park?”

“Idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati.

“Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it.

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

In the morning, they abide in whatever meditation or attainment they want.

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

At midday,

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

and in the evening, they abide in whatever meditation or attainment they want.

Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmatassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa.

Suppose that a ruler or their minister had a chest full of garments of different colors.

So yaññadeva dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārūpituṃ, taṃ tadeva dussayugaṃ pubbaṇhasamayaṃ pārūpeyya;

In the morning, they’d don whatever pair of garments they wanted.

yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārūpituṃ, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārūpeyya;

At midday,

yaññadeva dussayugam ākañkheyya sāyanhasamayaṃ pārupitum, taṃ tadeva dussayugam sāyanhasamayaṃ pārupeyya.

and in the evening, they'd don whatever pair of garments they wanted.

Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati.

In the same way, a mendicant masters their mind and is not mastered by it.

So yāya vihārasamāpattiya ākañkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

In the morning, they abide in whatever meditation or attainment they want.

yāya vihārasamāpattiya ākañkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

At midday,

yāya vihārasamāpattiya ākañkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

and in the evening, they abide in whatever meditation or attainment they want.

Evarūpena kho, āvuso moggallāna, bhikkhunā gosīṅgasālavanam sobheyyā"ti.

That's the kind of mendicant who would beautify this park."

Atha kho āyasmā sāriputto te āyasmante etadavoca:

Then Sāriputta said to those venerables,

"byākatam kho, āvuso, amhehi sabbeheva yathāsakam paṭibhānam.

"Each of us has spoken from the heart.

Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamattham bhagavato ārocessāma.

Come, reverends, let's go to the Buddha, and inform him about this.

Yathā no bhagavā byākarissati tathā naṃ dhāressāmā"ti.

As he answers, so we'll remember it."

"Evamāvuso"ti kho te āyasmanto āyasmato sāriputtassa paccassosum.

"Yes, reverend," they replied.

Atha kho te āyasmanto yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam etadavoca:

Then those venerables went to the Buddha, bowed, and sat down to one side. Venerable Sāriputta told the Buddha of how the mendicants had come to see him, and how he had asked Ānanda:

"idha, bhante, āyasmā ca revato āyasmā ca ānando yenāham tenupasaṅkamimsu dhammassavanāya.

-

Addasaṃ kho aham, bhante, āyasmantañca revataṃ āyasmantañca ānandaṃ dūratova āgacchante.

-

Disvāna āyasmantaṃ ānandaṃ etadavocaṃ:

-

'etu kho āyasmā ānando.

-

Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa.

Ramaṇīyam, āvuso ānanda, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;

"Ānanda, the sal forest park at Gosīṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

kathaṃrūpena, āvuso ānanda, bhikkhunā gosīṅgasālavanam sobheyyā'ti?
What kind of mendicant would beautify this park?

Evaṃ vutte, bhante, āyasmā ānando maṃ etadavoca:
When I had spoken, Ānanda said to me:

‘idhāvuso, sārīputta, bhikkhu bahussuto hoti sutadharo ... pe ...
Reverend Sārīputta, it's a mendicant who is very learned ...

anusayasamugghātāya.

Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā'”ti.
That's the kind of mendicant who would beautify this park.”

“Sādhū sādhu, sārīputta.
“Good, good, Sārīputta!

Yathā taṃ ānandova sammā byākaramāno byākareyya.
Ānanda answered in the right way for him.

Ānando hi, sārīputta, bahussuto sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipunṇam paṇisuddham brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.
For Ānanda is very learned ...”

So catassannaṃ paṇisaṇaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anuppaṇḍanehi anusayasamugghātāya'”ti.

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ revataṃ etadavocaṃ:
“Next I asked Revata the same question.

‘byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma—

ramaṇiyaṃ, āvuso revata, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti.

Kathaṃrūpena, āvuso revata, bhikkhunā gosīṅgasālavanam sobheyyā'ti?

Evaṃ vutte, bhante, āyasmā revato maṃ etadavoca:
He said:

‘idhāvuso sārīputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhataṃ cetosamathamānuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ.
‘It's a mendicant who enjoys retreat ...

Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā'”ti.
That's the kind of mendicant who would beautify this park.”

“Sādhū sādhu, sārīputta.
“Good, good, Sārīputta!

Yathā taṃ revatova sammā byākaramāno byākareyya.
Revata answered in the right way for him.

Revato hi, sārīputta, paṭisallānārāmo paṭisallānarato, ajjhataṃ cetosamathamānuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārānaṃ'”ti.
For Revata enjoys retreat ...”

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ anuruddhaṃ etadavocaṃ:

“Next I asked Anuruddha the same question.

‘byākataṃ kho, āvuso anuruddha, āyasmatā revatena ... pe ...

kathaṃrūpena, āvuso anuruddha, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti.

Evaṃ vutte, bhante, āyasmā anuruddho maṃ etadavoca:

He said:

‘idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantaṃ mānusakena sahaṣaṃ lokānaṃ voloketi.

‘It’s a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human ...

Seyyathāpi, āvuso sārīputta, cakkhumā puriso ... pe ...

evārūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti.”

That’s the kind of mendicant who would beautify this park.’”

“Sādhu sādhu, sārīputta, yathā taṃ anuruddhova sammā byākaramāno byākareyya.

“Good, good, Sārīputta! Anuruddha answered in the right way for him.

Anuruddho hi, sārīputta, dibbena cakkhunā visuddhena atikkantaṃ mānusakena sahaṣaṃ lokānaṃ voloketi”ti.

For Anuruddha surveys the entire galaxy with clairvoyance that is purified and surpasses the human.”

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ mahākassapaṃ etadavocaṃ:

“Next I asked Mahākassapa the same question.

‘byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma ... pe ...

kathaṃrūpena kho, āvuso kassapa, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti?

Evaṃ vutte, bhante, āyasmā mahākassapo maṃ etadavoca:

He said:

‘idhāvuso sārīputta, bhikkhu attanā ca ārañṇiko hoti ārañṇikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti ... pe ... attanā ca paṃsukūliko hoti ... pe ... attanā ca tecīvariko hoti ... pe ... attanā ca appiccho hoti ... pe ... attanā ca santuṭṭho hoti ... pe ... attanā ca pavivitto hoti ... pe ... attanā ca asaṃsaṭṭho hoti ... pe ... attanā ca āraddhavīriyo hoti ... pe ... attanā ca sīlasampanno hoti ... pe ... attanā ca samādhisampanno hoti ... pe ... attanā ca paññāsampanno hoti ... attanā ca vimuttisampanno hoti ... attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī.

‘It’s a mendicant who lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and they praise these things.

Evaṃrūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanaṃ sobheyyā’ti.”

That’s the kind of mendicant who would beautify this park.’”

“Sādhu sādhu, sārīputta.

“Good, good, Sārīputta!

Yathā taṃ kassapova sammā byākaramāno byākareyya.

Kassapa answered in the right way for him.

Kassapo hi, sārīputta, attanā ca āraññiko āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhavīriyo vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī”ti.

For Kassapa lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and he praises these things.”

“Evaṃ vutte, ahaṃ bhante āyasmantaṃ mahāmoggallānaṃ etadavocaṃ:

“Next I asked Mahāmoggallāna the same question.

‘byākatam kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma ... pe ...

kathamrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti?

Evaṃ vutte, bhante, āyasmā mahāmoggallāno maṃ etadavoca:

He said:

‘idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti. Te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ kathā pavattinī hotī.

‘It’s when two mendicants engage in discussion about the teaching ...

Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sārīputta, yathā taṃ moggallānova sammā byākaramāno byākareyya.

“Good, good, Sārīputta! Moggallāna answered in the right way for him.

Moggallāno hi, sārīputta, dhammakathiko”ti.

For Moggallāna is a Dhamma speaker.”

Evaṃ vutte, āyasmā mahāmoggallāno bhagavantaṃ etadavoca:

When he had spoken, Moggallāna said to the Buddha,

“atha khvāhaṃ, bhante, āyasmantaṃ sārīputtaṃ etadavocaṃ:

“Next, I asked Sārīputta:

‘byākatam kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

‘Each of us has spoken from our heart.

Tattha dāni mayaṃ āyasmantaṃ sārīputtaṃ pucchāma—

And now we ask you:

ramaṇīyaṃ, āvuso sārīputta, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, mañña, gandhā sampavanti.

Sārīputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

Kathamrūpena, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti?

What kind of mendicant would beautify this park?”

Evaṃ vutte, bhante, āyasmā sārīputto maṃ etadavoca:

When I had spoken, Sārīputta said to me:

‘idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti no ca bhikkhu cittassa vasena vattati.

‘Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it ...

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmatassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa.

So yaññadeva dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārupitum, taṃ tadeva dussayugaṃ pubbaṇhasamayaṃ pārūpeyya;

yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārupitum, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārūpeyya;

yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārupitum, taṃ tadeva dussayugaṃ sāyanhasamayaṃ pārūpeyya.

Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati.

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiya sāyanhasamayaṃ viharati.

Evarūpena kho, āvuso moggallāna, bhikkhunā gosīṅgasālavanaṃ sobheyyā””ti.

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, moggallāna.

“Good, good, Moggallāna!

Yathā taṃ sārīputtova sammā byākaramāno byākareyya.

Sārīputta answered in the right way for him.

Sārīputto hi, moggallāna, cittaṃ vasaṃ vatteti no ca sārīputto cittassa vasena vattati.

For Sārīputta masters his mind and is not mastered by it ...”

So yāya vihārasamāpattiya ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiya pubbaṇhasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiya majjhanhikasamayaṃ viharati;

yāya vihārasamāpattiya ākaṅkhati sāyanhasamayaṃ viharituṃ, tāya vihārasamāpattiya sāyanhasamayaṃ viharatī”ti.

Evam vutte, āyasmā sāriputto bhagavantam etadavoca:

When he had spoken, Sāriputta asked the Buddha,

“kassa nu kho, bhante, subhāsitaṃ”ti?

“Sir, who has spoken well?”

“Sabbesaṃ vo, sāriputta, subhāsitaṃ pariyāyena.

“You’ve all spoken well in your own way.

Api ca mamapi suñātha yathārūpena bhikkhunā gosīṅgasālavanaṃ sobheyya.

However, listen to me also as to what kind of mendicant would beautify this sal forest park at Gosīṅga.

Idha, sāriputta, bhikkhu pacchābhantaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā:

It’s a mendicant who, after the meal, returns from alms-round, sits down cross-legged with their body straight, and establishes mindfulness right there, thinking:

‘na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me nānupādāya āsavehi cittaṃ vimuccissatī”ti.

‘I will not break this sitting posture until my mind is freed from the defilements by not grasping!’

Evarūpena kho, sāriputta, bhikkhunā gosīṅgasālavanaṃ sobheyya”ti.

That’s the kind of mendicant who would beautify this park.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te āyasmanto bhagavato bhāsitaṃ abhinanduntī.

Satisfied, those venerables were happy with what the Buddha said.

Mahāgosīṅgasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 33

Middle Discourses 33

Mahāgopālakasutta

The Longer Discourse on the Cowherd

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:

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phāṭim kātum.

“Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsātikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti anavasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti.

It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to the bulls who are fathers and leaders of the herd.

Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phāṭim kātum.

A cowherd with these eleven factors can't maintain and expand a herd of cattle.

Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjitum.

In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsātikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṃghapitaro saṃghapariṇāyakā te na atirekapūjāya pūjetā hoti.

It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathaṇca, bhikkhave, bhikkhu na rūpaññū hoti?

And how does a mendicant not know form?

Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpaṃ’ti yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand that all form is the four primary elements, or form derived from the four primary elements.

Evam kho, bhikkhave, bhikkhu na rūpaññū hoti. (1)

That's how a mendicant doesn't know form.

Kathañca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti?

And how is a mendicant not skilled in characteristics?

Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evam kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti. (2)

That's how a mendicant isn't skilled in characteristics.

Kathañca, bhikkhave, bhikkhu na āsātikaṃ hāretā hoti?

And how does a mendicant not pick out flies' eggs?

Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Uppannaṃ byāpādavittakkaṃ ... pe ... uppannaṃ vihiṃsāvittakkaṃ ... pe ... uppannapanne pāpake akusale dhamme adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti.

It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, get rid of them, eliminate them, and obliterate them.

Evam kho, bhikkhave, bhikkhu na āsātikaṃ hāretā hoti. (3)

That's how a mendicant doesn't pick out flies' eggs.

Kathañca, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti?

And how does a mendicant not dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī.

When a mendicant sees a sight with their eyes, they get caught up in the features and details.

Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaram āpajjati.

Since the faculty of sight is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ... pe ...

smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...

taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...

feel a touch with their body ...

manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī.

know a thought with their mind, they get caught up in the features and details.

Yatvādhikaranamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaṃveyyuṃ, tassa saṃvaraṃ na paṭipajjati, na rakkhati manindriyam, manindriye na saṃvaram āpajjati.

Since the faculty of the mind is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint.

Evam kho, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti. (4)

That's how a mendicant doesn't dress wounds.

Kathaṇca, bhikkhave, bhikkhu na dhūmaṃ kattā hoti?

And how does a mendicant not smoke out pests?

Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti.

It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it.

Evam kho, bhikkhave, bhikkhu na dhūmaṃ kattā hoti. (5)

That's how a mendicant doesn't smoke out pests.

Kathaṇca, bhikkhave, bhikkhu na titthaṃ jānāti?

And how does a mendicant not know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te kālena kālaṃ upasaṅkamitvā na paripucchati, na paripaṇhāti:

It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and ask them questions:

‘idaṃ, bhante, kathaṃ?

Why, sir, does it say this?

Imassa ko attho'ti?

What does that mean?’

Tassa te āyasmanto avivatañceva na vivaranti, anuttāṇikataṇca na uttāṇikaronti, anekavihitesu ca kaṅkhāthāṇīyesu dhammesu kaṅkhaṃ na paṭivinodenti.

Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evam kho, bhikkhave, bhikkhu na titthaṃ jānāti. (6)

That's how a mendicant doesn't know the ford.

Kathaṇca, bhikkhave, bhikkhu na pītaṃ jānāti?

And how does a mendicant not know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitam pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no joy in the meaning and the teaching, and finds no joy connected with the teaching.

Evam kho, bhikkhave, bhikkhu na pītaṃ jānāti. (7)

That's how a mendicant doesn't know satisfaction.

Kathaṇca, bhikkhave, bhikkhu na vīthim jānāti?

And how does a mendicant not know the trail?

Idha, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the noble eightfold path.

Evam kho, bhikkhave, bhikkhu na vīthim jānāti. (8)

That's how a mendicant doesn't know the trail.

Kathaṇca, bhikkhave, bhikkhu na gocarakusalo hoti?

And how is a mendicant not skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation.

Evam kho, bhikkhave, bhikkhu na gocarakusalo hoti. (9)

That's how a mendicant is not skilled in pastures.

Kathaṇca, bhikkhave, bhikkhu anavasesadohī hoti?

And how does a mendicant milk dry?

Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihatthum pavārenti cīvarapaṇḍapātasenāsanagīlānappaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick, and that mendicant doesn't know moderation in accepting.

Evam kho, bhikkhave, bhikkhu anavasesadohī hoti. (10)

That's how a mendicant milks dry.

Kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti?

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

na mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

Evam kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti. (11)

That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitum.

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātiṃ kātum.

A cowherd with eleven factors can maintain and expand a herd of cattle.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsātikam hāretā hoti, vanaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthim jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti.

It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd.

Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātiṃ kātuṃ.

A cowherd with these eleven factors can maintain and expand a herd of cattle.

Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhanakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittthaṃ jānāti, pītaṃ jānāti, vīthim jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathaṇca, bhikkhave, bhikkhu rūpaññū hoti?

And how does a mendicant know form?

Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ 'cattāri mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpaṇ'ti yathābhūtaṃ pajānāti.

It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements.

Evam kho, bhikkhave, bhikkhu rūpaññū hoti. (1)

That's how a mendicant knows form.

Kathaṇca, bhikkhave, bhikkhu lakkhanakusalo hoti?

And how is a mendicant skilled in characteristics?

Idha, bhikkhave, bhikkhu kammalakkhaṇo bālo, kammalakkhaṇo paṇḍitoti yathābhūtaṃ pajānāti.

It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evam kho, bhikkhave, bhikkhu lakkhanakusalo hoti. (2)

That's how a mendicant is skilled in characteristics.

Kathaṇca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti?

And how does a mendicant pick out flies' eggs?

Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Uppannaṃ byāpādavittakkaṃ ... pe ... uppannaṃ vihiṃsāvittakkaṃ ... pe ... uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Evam kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti. (3)

That's how a mendicant picks out flies' eggs.

Kathaṇca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti?

And how does a mendicant dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaranamenam cakkhundriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaram āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ... pe ...

taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...

feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaranamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyam, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evam kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti. (4)

That's how a mendicant dresses wounds.

Kathaṇca, bhikkhave, bhikkhu dhūmaṃ kattā hoti?

And how does a mendicant smoke out pests?

Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti.

It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it.

Evam kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti. (5)

That's how a mendicant smokes out pests.

Kathaṇca, bhikkhave, bhikkhu titthaṃ jānāti?

And how does a mendicant know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā te kālena kālaṃ upasaṅkamitvā paripucchati, paripaṇhāti:

It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions:

‘idaṃ, bhante, kathaṃ?

‘Why, sir, does it say this?

Imassa ko attho’ti?

What does that mean?’

Tassa te āyasmanto avivatañceva vivaranti, anuttāṇīkathaṇca uttāṇīkaronti, anekavihitesu ca kaṅkhāthānīyesu dhammesu kaṅkhaṃ paṭivinodenti.

Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evam kho, bhikkhave, bhikkhu titthaṃ jānāti. (6)

That's how a mendicant knows the ford.

Kathaṇca bhikkhave, bhikkhu pītaṃ jānāti?

And how does a mendicant know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Evam kho, bhikkhave, bhikkhu pītaṃ jānāti. (7)

That's how a mendicant knows satisfaction.

Kathaṇca, bhikkhave, bhikkhu vīthiṃ jānāti?

And how does a mendicant know the trail?

Idha, bhikkhave, bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti.

It's when a mendicant truly understands the noble eightfold path.

Evam kho, bhikkhave, bhikkhu vīthiṃ jānāti. (8)

That's how a mendicant knows the trail.

Kathaṇca, bhikkhave, bhikkhu gocarakusalo hoti?

And how is a mendicant skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti.

It's when a mendicant truly understands the four kinds of mindfulness meditation.

Evam kho, bhikkhave, bhikkhu gocarakusalo hoti. (9)

That's how a mendicant is skilled in pastures.

Kathaṇca, bhikkhave, bhikkhu sāvasesadohī hoti?

And how does a mendicant not milk dry?

Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihatthum pavārenti civarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick,

Tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya.

and that mendicant knows moderation in accepting.

Evam kho, bhikkhave, bhikkhu sāvasesadohī hoti. (10)

That's how a mendicant doesn't milk dry.

Kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka, te atirekapūjāya pūjetā hoti?

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

Evam kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka te atirekapūjāya pūjetā hoti. (11)

That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitun'ti.

A mendicant with these eleven qualities can achieve growth, improvement, and maturity in this teaching and training."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Mahāgopālakasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 34

Middle Discourses 34

Cūlagopālakasutta

The Shorter Discourse on the Cowherd

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre.

At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river.

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:

“Bhūtapubbaṃ, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

“Once upon a time, mendicants, there was an unintelligent Magadhan cowherd. In the last month of the rainy season, without inspecting the near shore or the far shore, he drove his cattle across a place with no ford on the Ganges river to the land of the Suvidehans on the northern shore.

Atha kho, bhikkhave, gāvo majjhegaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tattheva anayabyasanaṃ āpajjimsu.

But the cattle bunched up in mid-stream and came to ruin right there.

Tam kissa hetu?

Why is that?

Tathā hi so, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Because the unintelligent cowherd failed to inspect the shores before driving the cattle across at a place with no ford.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā māradheyyassa akusalā amāradheyyassa, akusalā maccudheyyassa akusalā amaccudheyyassa, tesam ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ ahitāya dukkhāya.

In the same way, there are ascetics and brahmins who are unskilled in this world and the other world, unskilled in Māra’s sovereignty and its opposite, and unskilled in Death’s sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting harm and suffering.

Bhūtapubbaṃ, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Once upon a time, mendicants, there was an intelligent Magadhan cowherd. In the last month of the rainy season, after inspecting the near shore and the far shore, he drove his cattle across a ford on the Ganges river to the land of the Suvidehans on the northern shore.

So paṭhamaṃ patāresi ye te usabhā gopitaro gopariṇāyakā.

First he drove across the bulls, the fathers and leaders of the herd.

Te tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi balavagāvo dammagāvo.

Then he drove across the strong and tractable cattle.

Tepi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi vacchatare vacchatariyo.

Then he drove across the bullocks and heifers.

Tepi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi vacchake kisābalake.

Then he drove across the calves and weak cattle.

Tepi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Bhūtapubbaṃ, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsi.

Once it happened that a baby calf had just been born. Urged on by its mother's lowing, even it managed to breast the stream of the Ganges and safely reach the far shore.

Taṃ kissa hetu?

Why is that?

Tathā hi so, bhikkhave, māgadhaḥko gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Because the intelligent cowherd inspected both shores before driving the cattle across at a ford.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā māradheyyassa kusalā amāradheyyassa, kusalā maccudheyyassa kusalā amaccudheyyassa, tesam ye sotabbaṃ saddahātappaṃ maññisanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

In the same way, there are ascetics and brahmins who are skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting welfare and happiness.

Seyyathāpi, bhikkhave, ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the bulls, fathers and leaders of the herd, who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, te tiriyaṃ māraṃ sotam chetvā sotthinā pāraṅgatā.

are the mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Having breasted Māra's stream, they have safely crossed over to the far shore.

Seyyathāpi te, bhikkhave, balavagāvo dammagāvo tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the strong and tractable cattle who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhaya opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ māraṃ sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who, with the ending of the five lower fetters, are reborn spontaneously. They're extinguished there, and are not liable to return from that world. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi te, bhikkhave, vacchatarā vacchatariyo tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the bullocks and heifers who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti, tepi tiriyaṃ māraṃ sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi te, bhikkhave, vacchakā kisābalakā tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamaṃsu;

Just like the calves and weak cattle who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā, tepi tiriyaṃ māraṃ sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi so, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyaṃ gaṅgāya sotam chetvā sotthinā pāraṃ agamāsi;

Just like the baby calf who had just been born, but, urged on by its mother's lowing, still managed to cross the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṃ māraṃ sotam chetvā sotthinā pāraṃ gamissanti.

are the mendicants who are followers of principles, followers by faith. They too, having breasted Māra's stream, will safely cross over to the far shore.

Ahaṃ kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo māradheyassa kusalo amāradheyassa, kusalo maccudheyassa kusalo amaccudheyassa. Tassa mayhaṃ, bhikkhave, ye sotabbaṃ saddahātappaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Mendicants, I am skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks I am worth listening to and trusting, it will be for their lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvā sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Ayaṃ loko paro loko,

“This world and the other world

jānatā suppakāsito;

have been clearly explained by one who knows;

Yañca mārena sampattaṃ,

as well as Māra's reach,

appattaṃ yañca maccunā.

and what's out of Death's reach.

Sabbaṃ lokaṃ abhiññāya,

Directly knowing the whole world,

sambuddhena pajānatā;

the Buddha who understands

Vivaṭaṃ amatadvāraṃ,
has flung open the door of the deathless,

khemaṃ nibbānapattiyaṃ.
for realizing the sanctuary, extinguishment.

Chinnaṃ pāpimato soṭaṃ,
The Wicked One's stream has been breasted,

Viddhastāṃ vinaḷīkataṃ;
it's smashed and gutted.

Pāmojjabahulā hoṭha,
Be full of joy, mendicants,

Khemaṃ pattattha bhikkhavo''ti.
set your heart on the sanctuary!"

Cūḷagopālakasuttaṃ niṭṭhitaṃ catutthaṃ.

Cūlasaccakasutta

The Shorter Discourse With Saccaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena saccako nigaṇṭhaputto vesāliyaṃ paṭivasati
bhassappavādako paṇḍitavādo sādhusammato bahujaṇassa.

Now at that time Saccaka, the son of Jain parents, was staying in Vesālī. He was a debater and clever speaker regarded as holy by many people.

So vesāliyaṃ parisati evaṃ vācam bhāsati:

He was telling a crowd in Vesālī,

“nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṅghim gāṇiṃ gaṇācariyaṃ, api
arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ
samāraddho na saṅkameyya na sampakameyya na sampavedheyya, yassa na
kacchehi sedā mucceyyum.

“If I was to take them on in debate, I don’t see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits.

Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ, sāpi mayā vādena
vādaṃ samāraddhā saṅkameyya sampakameyya sampavedheyya.

Even if I took on an insentient post in debate, it would shake and rock and tremble.

Ko pana vādo manussabhūtaṃ”ti?

How much more than a human being!”

Atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesālīṃ
piṇḍāya pāvisi.

Then Venerable Assaji robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Addasā kho saccako nigaṇṭhaputto vesāliyaṃ jaṅghāvihāraṃ anucaṅkamamāno
anuvicaramāno āyasmantaṃ assajim dūratova āgacchantaṃ.

As Saccaka was going for a walk he saw Assaji coming off in the distance.

Disvāna yenāyasmā assaji tenupasaṅkami; upasaṅkamitvā āyasmatā assajinā
saddhim sammodi.

He approached him and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ tthito
kho saccako nigaṇṭhaputto āyasmantaṃ assajim etadavoca:

When the greetings and polite conversation were over, Saccaka stood to one side and said to Assaji,

“kathaṃ pana, bho assaji, samaṇo gotamo sāvake vineti, kathambhāgā ca pana
samaṇassa gotamassa sāvakesu anusāsanaṃ bahulā pavattati”ti?

“Master Assaji, how does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?”

“Evaṃ kho, aggivessana, bhagavā sāvake vineti, evambhāgā ca pana bhagavato
sāvakesu anusāsanaṃ bahulā pavattati:

“Aggivessana, this is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds:

‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

‘Form, feeling, perception, choices, and consciousness are impermanent.

Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā.

Form, feeling, perception, choices, and consciousness are not-self.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti.

All conditions are impermanent. All things are not-self.’

Evam kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsani bahulā pavattati’ti.

This is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds.”

“Dussutaṃ vata, bho assaji, assumha ye mayaṃ evaṃvādiṃ samaṇaṃ gotamaṃ assumha.

“It’s sad to hear, Master Assaji, that the ascetic Gotama has such a doctrine.

Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo, appeva nāma tasma pāpakā dīṭṭhigatā viveceyyāma’ti.

Hopefully, some time or other I’ll get to meet Master Gotama, and we can have a discussion. And hopefully I can dissuade him from this harmful misconception.”

Tena kho pana samayena pañcamattāni licchavisatāni santhāgāre sannipatitāni honti kenacideva karaṇīyena.

Now at that time around five hundred Licchavis were sitting together at the meeting hall on some business.

Atha kho saccako nigaṇṭhaputto yena te licchavī tenupasaṅkami; upasaṅkamitvā te licchavī etadavoca:

Then Saccaka went up to them and said,

“abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissati.

“Come forth, good Licchavis, come forth! Today I am going to have a discussion with the ascetic Gotama.

Sace me samano gotamo tathā patitṭhissati yathā ca me nātaññatarena sāvakena assajinā nāma bhikkhunā patitṭhitaṃ, seyyathāpi nāma balavā puriso dīghalomikaṃ elakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya;

If he stands by the position stated to me by one of his well-known disciples—a mendicant named Assaji—I’ll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about!

evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākilaṇjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya;

Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about!

evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nipphoteyya;

Taking him on in debate, I’ll shake him down and about, and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating!

evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi.

Seyyathāpi nāma kuṇjaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati;

I'll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing!

evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi.

Abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissatī”ti.

Come forth, good Licchavis, come forth! Today I am going to have a discussion with the ascetic Gotama.”

Tatrekacce licchavī evamāhaṃsu:

At that, some of the Licchavis said,

“kiṃ samaṇo gotamo saccakassa nigaṇṭhaputtassa vādaṃ āropessati, atha kho saccako nigaṇṭhaputto samaṇassa gotamassa vādaṃ āropessatī”ti?

“How can the ascetic Gotama refute Saccaka’s doctrine, when it is Saccaka who will refute Gotama’s doctrine?”

Ekacce licchavī evamāhaṃsu:

But some of the Licchavis said,

“kiṃ so bhavamāno saccako nigaṇṭhaputto yo bhagavato vādaṃ āropessati, atha kho bhagavā saccakassa nigaṇṭhaputtassa vādaṃ āropessatī”ti?

“Who is Saccaka to refute the Buddha’s doctrine, when it is the Buddha who will refute Saccaka’s doctrine?”

Atha kho saccako nigaṇṭhaputto pañcamattehi licchavisatehi parivuto yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami.

Then Saccaka, escorted by the five hundred Licchavis, went to the hall with the peaked roof in the Great Wood.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.

At that time several mendicants were walking meditation in the open air.

Atha kho saccako nigaṇṭhaputto yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

Then Saccaka went up to them and said,

“kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati?

“Gentlemen, where is Master Gotama at present?

Dassanakāmā hi mayaṃ taṃ bhavantaṃ gotamaṃ”ti.

For we want to see him.”

“Esa, aggivessana, bhagavā mahāvanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisinnō”ti.

“Aggivessana, the Buddha has plunged deep into the Great Wood and is sitting at the root of a tree for the day’s meditation.”

Atha kho saccako nigaṇṭhaputto mahatiyā licchaviparisāya saddhiṃ mahāvanaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Saccaka, together with a large group of Licchavis, went to see the Buddha in the Great Wood, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Tepi kho licchavī appekacce bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu, appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. Appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

Before sitting down to one side, some of the Licchavis 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.

Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantam etadavoca:

Then Saccaka said to the Buddha,

“puccheyyāhaṃ bhavantaṃ gotamaṃ kiñcideva desaṃ, sace me bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

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

“Puccha, aggivessana, yadākaṅkhasī”ti.

“Ask what you wish, Aggivessana.”

“Kathaṃ pana bhavaṃ gotamo sāvake vineti, kathaṃbhāgā ca pana bhoto gotamassa sāvakesu anusāsani bahulā pavattati”ti?

“How does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?”

“Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati:

“This is how I guide my disciples, and how instruction to my disciples generally proceeds:

‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

‘Form, feeling, perception, choices, and consciousness are impermanent.

Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā.

Form, feeling, perception, choices, and consciousness are not-self.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā”ti.

All conditions are impermanent. All things are not-self.’

Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati”ti.

This is how I guide my disciples, and how instruction to my disciples generally proceeds.”

“Upamā maṃ, bho gotama, paṭibhātī”ti.

“A simile strikes me, Master Gotama.”

“Paṭibhātu taṃ, aggivessanā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

“Seyyathāpi, bho gotama, ye kecime bījagāmaḥbhūtagāmā vuddhiṃ virūlhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya.

“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth.

Evamate bījagāmaḥbhūtagāmā vuddhiṃ virūlhiṃ vepullaṃ āpajjanti.

Seyyathāpi vā pana, bho gotama, ye kecime balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patitthāya.

All the hard work that gets done depends on the earth and is grounded on the earth.

Evamate balakaraṇīyā kammantā karīyanti.

Evameva kho, bho gotama, rūpatāyāṃ purisapuggalo rūpe patitthāya puññaṃ vā apuññaṃ vā pasavati, vedanāyāṃ purisapuggalo vedanāya patitthāya puññaṃ vā apuññaṃ vā pasavati, saññāyāṃ purisapuggalo saññāya patitthāya puññaṃ vā apuññaṃ vā pasavati, saṅkhārāyāṃ purisapuggalo saṅkhāresu patitthāya puññaṃ vā apuññaṃ vā pasavati, viññāṇāyāṃ purisapuggalo viññāṇe patitthāya puññaṃ vā apuññaṃ vā pasavati”ti.

In the same way, an individual's self is form. Grounded on form they make good and bad choices. An individual's self is feeling ... perception ... choices ... consciousness. Grounded on consciousness they make good and bad choices.”

“Nanu tvam, aggivessana, evaṃ vadesi:

“Aggivessana, are you not saying this:

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’”ti?

“Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self?””

“Ahañhi, bho gotama, evaṃ vadāmi:

“Indeed, Master Gotama, that is what I am saying.

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’ ti, ayañca mahatī janatā”ti.

And this big crowd agrees with me!”

“Kiñhi te, aggivessana, mahatī janatā karissati?

“What has this big crowd to do with you?

Ingā tvam, aggivessana, sakaññeva vādaṃ nibbettehī”ti.

Please just explain your own statement.”

“Ahañhi, bho gotama, evaṃ vadāmi:

“Then, Master Gotama, what I am saying is this:

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’”ti.

“Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self.”

“Tena hi, aggivessana, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

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

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso—

Consider an anointed king such as Pasenadi of Kosala or Ajātasattu Vedehiputta of Magadha.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedehiputtassā”ti?

Would they have the power in their own realm to execute, fine, or banish those who are guilty?”

“Vatteyya, bho gotama, rañño khattiyassa muddhāvasittassa sakasmim vijite vaso—

“An anointed king would have such power, Master Gotama.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedehiputtassa.

Imesampi hi, bho gotama, saṃghānaṃ gaṇānaṃ—

Even federations such as the

Seyyathidaṃ—vajjīnaṃ mallānaṃ—

Vajjis and Mallas

vattati sakasmim vijite vaso—
have such power in their own realm.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ.

Kiṃ pana rañño khattiyassa muddhāvasittassa, seyyathāpi rañño pasenadissa
kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedhiputtassa?
So of course an anointed king such as Pasenadi or Ajātasattu

Vatteyya, bho gotama, vattituṇca maraḥatī”ti.
would wield such power, as is their right.”

“Taṃ kiṃ maññasi, aggivessana,
“What do you think, Aggivessana?

yaṃ tvam evaṃ vadesi:
When you say,

‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso—
‘Form is my self,’ do you have power over that form to say:

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?
‘May my form be like this! May it not be like that?’”

Evaṃ vutte, saccako nigaṇṭhaputto tuṇhī ahoṣi.
When he said this, Saccaka kept silent.

Dutiyampi kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:
The Buddha asked the question a second time,

“taṃ kiṃ maññasi, aggivessana, yaṃ tvam evaṃ vadesi:

‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso—

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?

Dutiyampi kho saccako nigaṇṭhaputto tuṇhī ahoṣi.
but Saccaka still kept silent.

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:
So the Buddha said to Saccaka,

“byākarohi dāni, aggivessana, na dāni te tuṇhībhāvassa kālo.
“Answer now, Aggivessana. Now is not the time for silence.

Yo koci, aggivessana tathāgatena yāvatatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na
byākaroti, ethevassa sattadhā muddhā phalaṭī”ti.
*If someone fails to answer a legitimate question when asked three times by the Buddha, their
head explodes into seven pieces there and then.”*

Tena kho pana samayena vajirapāṇi yakkho āyasaṃ vajiraṃ ādāya ādittaṃ
sampajjalitaṃ sajotibhūtaṃ saccakassa nigaṇṭhaputtassa uparivehāsaṃ ṭhito hoti:
*Now at that time the spirit Vajirapāṇi, taking up a burning iron thunderbolt, blazing and
glowing, stood in the sky above Saccaka, thinking,*

“sacāyaṃ saccako nigaṇṭhaputto bhagavatā yāvatatiyaṃ sahadhammikaṃ pañhaṃ
puṭṭho na byākarissatī ethevassa sattadhā muddhaṃ phālessāmī”ti.
*“If this Saccaka doesn’t answer when asked a third time, I’ll blow his head into seven pieces
there and then!”*

Taṃ kho pana vajirapāṇiṃ yakkhaṃ bhagavā ceva passati saccako ca nigaṇṭhaputto.
And both the Buddha and Saccaka could see Vajirapāṇi.

Atha kho saccako nigaṇṭhaputto bhīto saṃviggo lomahaṭṭhajāto bhagavantamyeva tānaṃ gavesī bhagavantamyeva leṇaṃ gavesī bhagavantamyeva saraṇaṃ gavesī bhagavantam etadavoca:

Saccaka was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he said,

“pucchatu maṃ bhavaṃ gotamo, byākarissāmī”ti.

“Ask me, Master Gotama. I will answer.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?”

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘rūpaṃ me attā’ti, vattati te tasmaṃ rūpe vaso—

‘Form is my self,’ do you have power over that form to say:

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?

‘May my form be like this! May it not be like that’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākaroḥi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘vedanā me attā’ti, vattati te tissaṃ vedanāyaṃ vaso—

‘Feeling is my self,’ do you have power over that feeling to say:

evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī”ti?

‘May my feeling be like this! May it not be like that’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākaroḥi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘saññā me attā’ti, vattati te tissaṃ saññāyaṃ vaso—

‘Perception is my self,’ do you have power over that perception to say:

evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī”ti?

‘May my perception be like this! May it not be like that’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!”

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvam evaṃ vadesi:

When you say,

‘saṅkhārā me attā’ti, vattati te tesu saṅkhāresu vaso—

‘Choices are my self,’ do you have power over those choices to say:

evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti?

‘May my choices be like this! May they not be like that?’”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!”

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvam evaṃ vadesi:

When you say,

‘viññāṇaṃ me attā’ti, vattati te tasmaṃ viññāṇe vaso—

‘Consciousness is my self,’ do you have power over that consciousness to say:

evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣi’ti?

‘May my consciousness be like this! May it not be like that?’”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karoḥi, aggivessana;

“Think about it, Aggivessana!”

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

rūpaṃ niccaṃ vā aniccaṃ vā’ti?

Is form permanent or impermanent?”

“Aniccaṃ, bho gotama”.

“Impermanent.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bho gotama”.

“Suffering.”

“Yaṃ paṇāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

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

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

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

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

vedanā ... pe ...

Is feeling ...

saññā ... pe ...

perception ...

saṅkhārā ... pe ...

choices ...

taṃ kiṃ maññasi, aggivessana, viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bho gotama”.

“Impermanent.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

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

“Dukkhaṃ, bho gotama”.

“Suffering.”

“Yaṃ paṇāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ:

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

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

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

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ ‘etaṃ

mama, esohamasmi, eso me attā’ti samanupassati, api nu kho so sāmaṃ vā

dukkhaṃ parijāneyya, dukkhaṃ vā parikkhepetvā vihareyyā”ti?

Consider someone who clings, holds, and attaches to suffering, regarding it thus: ‘This is mine, I am this, this is my self.’ Would such a person be able to completely understand suffering themselves, or live having wiped out suffering?”

“Kiñhi siyā, bho gotama?

“How could they?

No hidaṃ, bho gotamā”ti.

No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

nanu tvaṃ evaṃ sante dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito,
dukkhaṃ:

This being so, aren't you someone who clings, holds, and attaches to suffering, regarding it thus: 'This is mine, I am this, this is my self'?"

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

“Kiñhi no siyā, bho gotama?

“How could I not?

Evametam, bho gotamā”ti.

Yes, Master Gotama.”

“Seyyathāpi, aggivessana, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno
tiṇhaṃ kuthāriṃ ādāya vanaṃ paviseyya.

“Suppose, Aggivessana, there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest.

So tattha passeyya mahantaṃ kadalikkhandhaṃ ujum navaṃ akukkukajātaṃ.

There they'd see a big banana tree, straight and young and grown free of defects.

Tamenaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavattim
vinibbhujeyya.

They'd cut it down at the base, cut off the top, and unroll the coiled sheaths.

So tattha pattavattim vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ?

But they wouldn't even find sapwood, much less heartwood.

Evameva kho tvaṃ, aggivessana, mayā sakasmiṃ vāde samanuyuñjīyamāno
samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho.

In the same way, when pursued, pressed, and grilled by me on your own doctrine, you turn out to be void, hollow, and mistaken.

Bhāsītā kho pana te esā, aggivessana, vesāliyaṃ parisati vācā:

But it was you who stated before the assembly of Vesālī:

‘nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṃghim gaṇim gaṇācariyaṃ, api
arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ
samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na
kacchehi sedā mucceyyum.

'If I was to take them on in debate, I don't see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits.

Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ sāpi mayā vādena
vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya.

Even if I took on an insentient post in debate, it would shake and rock and tremble.

Ko pana vādo manussabhūtaṃsā’ti?

How much more than a human being!'

Tuyhaṃ kho pana, aggivessana, appekaccāni sedaphusitāni nalāṭā muttāni,
uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ paṭiṭṭhitāni.

But sweat is pouring from your forehead; it's soaked through your robe and drips on the ground.

Mayhaṃ kho pana, aggivessana, natthi etarahi kāyasmiṃ sedo”ti.

While I now have no sweat on my body.”

Iti bhagavā tasmim parisati suvaṇṇavaṇṇaṃ kāyaṃ vivari.

So the Buddha revealed his golden body to the assembly.

Evam vutte, saccako nigaṇṭhaputto tuṇhībhūto maṅkubhūto pattakkhandho
adhomukho pajjhāyanto appaṭibhāno nisīdi.

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

Atha kho dummukho licchaviputto saccakam niganthaputtam tunhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantaṃ appaṭibhānaṃ viditvā bhagavantam etadavoca:

Knowing this, the Licchavi Dummukha said to the Buddha,

“upamā maṃ, bhagavā, paṭibhātī”ti.

“A simile strikes me, Blessed One.”

“Paṭibhātu taṃ, dummukhā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

“Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharanī.

“Sir, suppose there was a lotus pond not far from a town or village,

Tatrāssa kakkatako.

and a crab lived there.

Atha kho, bhante, sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharanī tenupasaṅkameyyuṃ; upasaṅkamitvā taṃ pokkharanīṃ ogāhetvā taṃ kakkatakam udakā uddharitvā thale patitthāpeyyuṃ.

Then several boys or girls would leave the town or village and go to the pond, where they’d pull out the crab and put it on dry land.

Yaññadeva hi so, bhante, kakkatako aḷam abhininnāmeyya taṃ tadeva te kumārakā vā kumārikā vā kaṭṭhena vā kathalena vā sañchindeyyuṃ sambhañjeyyuṃ sampalibhañjeyyuṃ.

Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone.

Evañhi so, bhante, kakkatako sabbehi aḷehi sañchinnehi sambhaggehi sampalibhaggehi abhabbō taṃ pokkharanīṃ puna otarituṃ, seyyathāpi pubbe.

And when that crab’s claws had all been snapped, cracked, and broken off it wouldn’t be able to return down into that lotus pond.

Evameva kho, bhante, yāni saccakassa niganthaputtassa visūkāyitāni visevitāni vipphanditāni tānapi sabbāni bhagavatā sañchinnāni sambhaggāni sampalibhaggāni;

In the same way, sir, the Buddha has snapped, cracked, and broken off all Saccaka’s tricks, dodges, and evasions.

abhabbo ca dāni, bhante, saccako niganthaputto puna bhagavantam upasaṅkamituṃ yadidaṃ vādādhippāyo”ti.

Now he can’t get near the Buddha again looking for a debate.”

Evam vutte, saccako niganthaputto dummukham licchaviputtam etadavoca:

But Saccaka said to him,

“āgamehi tvam, dummukha, āgamehi tvam, dummukha, () na mayaṃ tayā saddhiṃ mantema, idha mayaṃ bhotā gotamena saddhiṃ mantema.

“Hold on, Dummukha, hold on! I wasn’t talking with you, I was talking with Master Gotama.

Tiṭṭhatesā, bho gotama, amhākañceva aññesaṇa puthusamaṇabrāhmaṇānaṃ vācā.

Master Gotama, leave aside that statement I made—as did various other ascetics and brahmins—

Vilāpaṃ vilapitaṃ maññe.

it was, like, just a bit of nonsense.

Kittāvatā ca nu kho bhoto gotamassa sāvako sāsanakaro hoti ovādapatikaro tinnavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti?

How do you define a disciple of Master Gotama who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions?”

“Idha, aggivessana, mama sāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbhaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati;

*‘It’s when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ... pe ...

They truly see any kind of feeling ...

yā kāci saññā ... pe ...

perception ...

ye keci saṅkhārā ... pe ...

choices ...

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbhaṃ viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

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

Ettavatā kho, aggivessana, mama sāvako sāsana-karo hoti ovādapatikaro tiṇṇavicikiccho vīgata-kathān-katho vesārajjappatto aparappaccayo satthusāsane viharatī”ti.

That’s how to define one of my disciples who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions.”

“Kittāvatā pana, bho gotama, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohiṭabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti?

“But how do you define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment?”

“Idha, aggivessana, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya disvā anupadā vimutto hoti;

*‘It’s when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ And having seen this with right understanding they’re freed by not grasping.*

yā kāci vedanā ... pe ...

They truly see any kind of feeling ...

yā kāci saññā ... pe ...

perception ...

ye keci saṅkhārā ... pe ...

choices ...

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya disvā anupadā vimutto hoti.

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

Ettāvātā kho, aggivessana, bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto.

That's how to define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.

Evam vimuttacitto kho, aggivessana, bhikkhu tīhi anuttariyehi samannāgato hoti—
A mendicant whose mind is freed like this has three unsurpassable qualities:

dassanānuttariyena, paṭipadānuttariyena, vimuttānuttariyena.
unsurpassable vision, practice, and freedom.

Evam vimuttacitto kho, aggivessana, bhikkhu tathāgataññeva sakkaroti garuṃ karoti māneti pūjeti—

They honor, respect, esteem, and venerate only the Realized One:

buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti”ti.

‘The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment.’”

Evam vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca:
When he had spoken, Saccaka said to him,

“mayameva, bho gotama, dhamṣī, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha.

“Master Gotama, it was rude and impudent of me to imagine I could attack you in debate.

Siya hi, bho gotama, hatthiṃ pabhinnaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

For a person might find safety after attacking a rutting elephant, but not after attacking Master Gotama.

Siya hi, bho gotama, pajjalitaṃ aggikkhandhaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

A person might find safety after attacking a blazing mass of fire, but not after attacking Master Gotama.

Siya hi, bho gotama, āsīvisaṃ ghoravisaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

They might find safety after attacking a poisonous viper, but not after attacking Master Gotama.

Mayameva, bho gotama, dhamṣī, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha.

It was rude and impudent of me to imagine I could attack you in debate.

Adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā”ti.

Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho saccako nigaṇṭhaputto bhagavato adhivāsanaṃ viditvā te licchavī āmantesi:

Then, knowing that the Buddha had consented, Saccaka addressed those Licchavis,

“suṇantu me bhonto licchavī, samaṇo me gotamo nimantito svātanāya saddhiṃ bhikkhusaṃghena.

“Listen, gentlemen. I have invited the ascetic Gotama together with the Saṅgha of mendicants for tomorrow's meal.

Tena me abhihareyyātha yamassa patirūpaṃ maññeyyāthā”ti.

You may all bring me what you think is suitable.”

Atha kho te licchavī tassā rattiya accayena saccakassa nigaṇṭhaputtassa pañcamattāni thālipākasatāni bhattābhihāraṃ abhihariṃsu.

Then, when the night had passed, those Licchavis presented Saccaka with an offering of five hundred servings of food.

Atha kho nigaṇṭhaputto sake ārāme pañitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:

And Saccaka had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.

“It s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā pattacīvaramādāya yena saccakassa nigaṇṭhaputtassa ārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Saccaka’s park, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Atha kho saccako nigaṇṭhaputto buddhappamukhaṃ bhikkhusaṅghaṃ pañitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Saccaka served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho saccako nigaṇṭhaputto bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Saccaka took a low seat and sat to one side.

Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

Then Saccaka said to the Buddha,

“yamidaṃ, bho gotama, dāne puññaṅca puñña mahī ca taṃ dāyakānaṃ sukhāya hotū”ti.

“Master Gotama, may the merit and the growth of merit in this gift be for the happiness of the donors.”

“Yaṃ kho, aggivessana, tādisaṃ dakkhiṇeyyaṃ āgama avītarāgaṃ avītadosaṃ avītamohaṃ, taṃ dāyakānaṃ bhavissati.

“Aggivessana, whatever comes from giving to a recipient of a religious donation such as yourself—who is not free of greed, hate, and delusion—will accrue to the donors.

Yaṃ kho, aggivessana, mādisaṃ dakkhiṇeyyaṃ āgama vītarāgaṃ vītadosaṃ vītamohaṃ, taṃ tuyhaṃ bhavissati”ti.

Whatever comes from giving to a recipient of a religious donation such as myself—who is free of greed, hate, and delusion—will accrue to you.”

Cūlasaccakasuttaṃ niṭṭhitaṃ pañcamāṃ.

Majjhima Nikāya 36

Middle Discourses 36

Mahāsaccakasutta

The Longer Discourse With Saccaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena bhagavā pubbaṅhasamayaṃ sunivattho hoti pattacivaramādāya vesālīṃ piṇḍāya pavisitukāmo.

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood.

Atha kho saccako nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanam kūṭāgārasālā tenupasaṅkami.

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood.

Addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūratova āgacchantam.

Venerable Ānanda saw him coming off in the distance,

Disvāna bhagavantaṃ etadavoca:

and said to the Buddha,

“ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujaṇassa.

“Sir, Saccaka, the son of Jain parents, is coming. He’s a debater and clever speaker regarded as holy by many people.

Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṃghassa.

He wants to discredit the Buddha, the teaching, and the Saṅgha.

Sādhū, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyā”ti.

Please, sir, sit for a moment out of compassion.”

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out.

Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

Then Saccaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“Santi, bho gotama, eke samaṇabrāhmaṇā kāyabhāvanānuyogamanuyuttā viharanti, no cittabhāvanam.

“Master Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind.

Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ.

They experience painful physical feelings.

Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūrukhaṃbhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggaṃhissati, ummādampi pāpuṇissati cittakkhepaṃ.

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati.
Their mind was subject to the body, and the body had power over it.

Taṃ kissa hetu?
Why is that?

Abhāvitattā cittassa.
Because their mind was not developed.

Santi pana, bho gotama, eke samaṇabrāhmaṇā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanam.
There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance.

Phusanti hi te, bho gotama, cetasikaṃ dukkhaṃ vedanaṃ.
They experience painful mental feelings.

Bhūtapubbaṃ, bho gotama, cetasikāya dukkhāya vedanāya phutṭhassa sato ūrukkhambhōpi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitam mukhato uggamissati, ummādampi pāpuṇissati cittaṃ kkepaṃ.
This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Tassa kho eso, bho gotama, cittanvayo kāyo hoti, cittassa vasena vattati.
Their body was subject to the mind, and the mind had power over it.

Taṃ kissa hetu?
Why is that?

Abhāvitattā kāyassa.
Because their physical endurance was not developed.

Tassa mayhaṃ, bho gotama, evaṃ hoti:
It occurs to me that

‘addhā bhoto gotamassa sāvaka cittaṃ bhāvanānuyogamanuyuttā viharanti, no kāyabhāvanam’”ti.
Master Gotama’s disciples must live committed to the practice of developing the mind, without developing physical endurance.”

“Kinti pana te, aggivessana, kāyabhāvanā sutā”ti?
“But Aggivessana, what have you heard about the development of physical endurance?”

“Seyyathidaṃ—
“Take, for example,

nando vaccho, kiso saṅkicco, makkhali gosālo—
Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.

eteḥi, bho gotama, acelakā muttācārā hatthāpalekhanā naeḥibhaddantikā natitthabhaddantikā na abhihaṭaṃ na uddissakataṃ na nimantanam sādhiyanti,
They go naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

te na kumbhimukhā paṭiggaṇhanti na kaḷopimukhā paṭiggaṇhanti na eḷakamantaram na daṇḍamantaram na musalamantaram na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu na yattha sā upatṭhito hoti na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti.

They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

Te ekāgārikā vā honti ekāloṇṇikā, dvāgārikā vā honti dvāloṇṇikā ... pe ... sattāgārikā vā honti sattāloṇṇikā.

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

Ekissāpi dattiyā yāpenti, dvīhipi dattīhi yāpenti ... pe ... sattahipi dattīhi yāpenti.

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

Ekāhikampi āhāraṃ āhārenti, dvīhikampi āhāraṃ āhārenti ... pe ... sattāhikampi āhāraṃ āhārenti. Iti evarūpaṃ addhamāsikampi pariyāyabhaddabhojanānuyogamanuyuttā viharanti”ti.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.”

“Kiṃ pana te, aggivessana, tāvatakeneva yāpenti”ti?

“But Aggivessana, do they get by on so little?”

“No hidam, bho gotama.

“No, Master Gotama.

Appekadā, bho gotama, ulārāni ulārāni khādanīyāni khādanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni sāyanīyāni sāyanti, ulārāni ulārāni pānāni pivanti.

Sometimes they eat a variety of luxury foods and drink a variety of luxury beverages.

Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāmā”ti.

They gather their body’s strength, build it up, and get fat.”

“Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti.

“What they earlier gave up, they later got back. That is how there is the increase and decrease of this body.

Kinti pana te, aggivessana, cittabhāvanā sutā”ti?

But Aggivessana, what have you heard about development of the mind?”

Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

When Saccaka was questioned by the Buddha about development of the mind, he was unable to answer.

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:

So the Buddha said to Saccaka,

“yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsītā sāpi ariyassa vinaye no dhammikā kāyabhāvanā.

“The development of physical endurance that you have described is not the legitimate development of physical endurance in the noble one’s training.

Kāyabhāvanampi kho tvaṃ, aggivessana, na aññāsi, kuto pana tvaṃ cittabhāvanam jānissasi?

And since you don’t even understand the development of physical endurance, how can you possibly understand the development of the mind?

Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca.

Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind,

Taṃ suṇāhi, sādhuṇaṃ manasi karohi, bhāsissāmi”ti.

listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.

“Yes, sir,” replied Saccaka.

Bhagavā etadavoca:

The Buddha said this:

“Kathaṇca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca?

“And how is someone undeveloped in physical endurance and mind?

Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā.

Take an uneducated ordinary person who has a pleasant feeling.

So sukhāya vedanāya phuttho samāno sukhasārāgī ca hoti sukhasārāgitaṇca āpajjati.

When they experience pleasant feeling they become full of lust for it.

Tassa sā sukhā vedanā nirujjhati.

Then that pleasant feeling ceases.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

And when it ceases, a painful feeling arises.

So dukkhāya vedanāya phuttho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati.

When they experience painful feeling, they sorrow and pine and lament, beating their breast and falling into confusion.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa.

Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind.

Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

Someone whose mind is occupied by both pleasant and painful feelings like this is undeveloped in physical endurance and in mind.

Kathaṇca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca?

And how is someone developed in physical endurance and mind?

Idha, aggivessana, sutavato ariyasāvakassa uppajjati sukhā vedanā.

Take an educated noble disciple who has a pleasant feeling.

So sukhāya vedanāya phuttho samāno na sukhasārāgī ca hoti, na sukhasārāgitaṇca āpajjati.

When they experience pleasant feeling they don't become full of lust for it.

Tassa sā sukhā vedanā nirujjhati.

Then that pleasant feeling ceases.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

And when it ceases, painful feeling arises.

So dukkhāya vedanāya phuttho samāno na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati.

When they experience painful feelings they don't sorrow or pine or lament, beating their breast and falling into confusion.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa.

Because their physical endurance is developed, pleasant feelings don't occupy the mind. And because their mind is developed, painful feelings don't occupy the mind.

Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca”ti.

Someone whose mind is not occupied by both pleasant and painful feelings like this is developed in physical endurance and in mind.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā”ti.

is developed in physical endurance and in mind.”

“Addhā kho te ayaṃ, aggivessana, āsajja upanīya vācā bhāsītā,

“Your words are clearly invasive and intrusive, Aggivessana.

api ca te ahaṃ byākarissāmi.

Nevertheless, I will answer you.

Yato kho ahaṃ, aggivessana, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya thassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya thassatīti netam thānaṃ vijjati”ti.

Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind.”

“Na hi nūna bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyya”ti.

“Surely you must have had feelings so pleasant or so painful that they could occupy your mind?”

“Kiñhi no siyā, aggivessana?

“How could I not, Aggivessana?

Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

Before my awakening—when I was still unawakened but intent on awakening—I thought:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum.

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti.

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So kho ahaṃ, aggivessana, aparena samayena daharova samāno, susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā, akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Ālāra Kālāma and said to him,

‘icchāmahaṃ, āvuso kālāma, imasmim dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evam vutte, aggivessana, ālāro kālāmo maṃ etadavoca:

Ālāra Kālāma replied,

‘viharatāyasmā,
‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.
I quickly memorized that teaching.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ṇāṇavadañca vadāmi theravadañca, ‘jānāmi passāmi’ti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāhattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti,

‘It is not solely by mere faith that Ālāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

Surely he meditates knowing and seeing this teaching.’

Atha khvāhaṃ, aggivessana, yena ālāro kālāmo tenupasaṅkamaṃ; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him,

‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’

Evam vutte, aggivessana, ālāro kālāmo ākiñcaññāyatanam pavedesi.

When I said this, he declared the dimension of nothingness.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

‘It’s not just Ālāra Kālāma who has faith,

na kho ālārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;
energy;

na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati;
mindfulness,

na kho ālārasseva kālāmassa atthi samādhi, mayhampatthi samādhi;
immersion,

na kho ālārasseva kālāmassa atthi paññā, mayhampatthi paññā;
and wisdom; I too have these things.

yannūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyyan’ti.

Why don’t I make an effort to realize the same teaching that Ālāra Kālāma says he has realized with his own insight?’

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viḥāsim.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, aggivessana, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ:

So I approached Ālāra Kālāma and said to him,

‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

‘I have, reverend.’

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!’

Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi;

So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it.

yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi.

The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

So the teaching that I know, you know, and the teaching you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti.

Come now, reverend! We should both lead this community together.’

Iti kho, aggivessana, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, aggivessana, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ
pariyesaṃāno yena udako rāmaputto tenupasaṅkaṃiṃ; upasaṅkaṃitvā udakaṃ
rāmaputtaṃ etadavocaṃ:

*I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached
Uddaka, son of Rāma, and said to him,*

‘icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.
‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evam vutte, aggivessana, udako rāmaputto maṃ etadavoca:
Uddaka replied,

‘viharatāyasmā,
‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam
abhiññā sacchikatvā upasampajja vihareyyā’ti.

*This teaching is such that a sensible person can soon realize their own tradition with their own
insight and live having achieved it.’*

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.
I quickly memorized that teaching.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena
ñānavadaṇca vadāmi theravādaṇca, ‘jānāmi passaṃ’ti ca paṭijānāmi, ahañceva aññe
ca.

*So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the
authority of the elders. I claimed to know and see, and so did others.*

Tassa mayhaṃ, aggivessana, etadahosi:
Then it occurred to me,

‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayam abhiññā
sacchikatvā upasampajja viharāṃti pavedesi.

*‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight,
and live having achieved it.”’*

Addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.
Surely he meditated knowing and seeing this teaching.’

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkaṃiṃ;
upasaṅkaṃitvā udakaṃ rāmaputtaṃ etadavocaṃ:
So I approached Uddaka, son of Rāma, and said to him,

‘kittāvatā no āvuso rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja
viharāṃti pavedesī’ti?

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

Evam vutte, aggivessana, udako rāmaputto nevasaññānāsaññāyatanaṃ pavedesi.
*When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor
non-perception.*

Tassa mayhaṃ, aggivessana, etadahosi:
Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;
‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ;
energy,

na kho rāmasseva ahosi sati, mayhampatthi sati;
mindfulness,

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi;
immersion,

na kho rāmasseva ahosi paññā, mayhampatthi paññā;
and wisdom; I too have these things.

yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi tassa dhammassa sacchikiriyāya padaheyyaṇ'ti.

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

‘ettāvataṃ no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘Ettāvataṃ kho āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti.

‘He had, reverend.’

‘Ahampi kho, āvuso, ettāvataṃ imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti.

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!’

Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi.

The teaching that Rāma had realized with his own insight, and declared having achieved it, you have realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Iti yādiso rāmo ahosi tādiso tuvaṃ; yādiso tuvaṃ tādiso rāmo ahosi.

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

Come now, reverend! You should lead this community.’

Iti kho, aggivessana, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbija apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, aggivessana, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvēlā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaraḡāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaraḡāmo.

This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, aggivessana, tattheva nisīdim

So I sat down right there, thinking:

‘alamidaṃ padhānāyā’ti.

This is good enough for meditation.’

Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ udae nikkhattaṃ.

Suppose there was a green, sappy log, and it was lying in water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, udae nikkhattaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyya”ti?

By drilling the stick against that green, sappy log lying in the water, could they light a fire and produce heat?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.

“Taṃ kissa hetu”?

Why not?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, taṇca pana udae nikkhattaṃ.

Because it’s a green, sappy log, and it’s lying in the water.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāḡi assā”ti.

That person will eventually get weary and frustrated.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakatṭhā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmāpipāsā kāmāpariḷāho, so ca ajjhataṃ na suppahīno hoti, na suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the first example that occurred to me.

Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a second example occurred to me.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhattaṃ.

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’^{ti}.

to light a fire and produce heat.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhattaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyya^{ti}?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.

“Taṃ kissa hetu”?

Why not?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhattaṃ.

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assa^{ti}.

That person will eventually get weary and frustrated.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakatṭhā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmāpipāsā kāmāpariḷāho so ca ajjhataṃ na suppahīno hoti, na suppatippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

Ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā

This was the second example that occurred to me.

Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a third example occurred to me.

Seyyathāpi, aggivessana, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā” ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bho gotama”.

“Yes, Master Gotama.

“Taṃ kissa hetu”?

Why is that?

“Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhittaṃ” ti.

Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakatṭhā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmāpipāsā kāmāpariḷāho, so ca ajjhataṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā katukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā katukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening.

Ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the third example that occurred to me.

Imā kho maṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ’ ti.

‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.’

So kho ahaṃ, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.

So that's what I did,

Tassa mayhaṃ, aggivessana, dantebhi dantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.
until sweat ran from my armpits.

Seyyathāpi, aggivessana, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ, upatthitā sati asammūṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappaḍhānena paḍhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I practice the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātanaṃ nikkhamantānaṃ adhimatto saddo hoti.

But then winds came out my ears making a loud noise,

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

like the puffing of a blacksmith’s bellows.

evameva kho me, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātanaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upatthitā sati asammūṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappaḍhānena paḍhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

But then strong winds ground my head,

Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena muddhani abhimattheyya; like a strong man was drilling into my head with a sharp point.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭṭipassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsaveḍanā honti.

But then I got a severe headache,

Seyyathāpi, aggivessana, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ daḍeyya;

like a strong man was tightening a tough leather strap around my head.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsaveḍanā honti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭṭipassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyaṃ’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

But then strong winds carved up my belly,

Seyyathāpi, aggivessana, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya;

like a deft butcher or their apprentice was slicing my belly open with a meat cleaver.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appānakamyeva jhānaṃ jhāyeyyaṃ’ ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhim.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.

But then there was an intense burning in my body,

Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā āṅgarakāsuyā santāpeyyuṃ samparitāpeyyuṃ;

like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Apissu maṃ, aggivessana, devatā disvā evamāhaṃsu:

Then some deities saw me and said,

‘kālaṅkato samaṇo gotamo’ ti.

‘The ascetic Gotama is dead.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karoti’ ti.

‘He’s not dead, but he’s dying.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, napi kālaṃ karoti, araham samaṇo gotamo, vihāro tveva so arahato evārūpo hoti’ ti.

‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Tassa mayham, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāham sabbaso āhārupacchedāya paṭipajjeyyan’ ti.

‘Why don’t I practice completely cutting off food?’

Atha kho maṃ, aggivessana, devatā upasaṅkamitvā etadavocum:

But deities came to me and said,

‘mā kho tvam, mārīsa, sabbaso āhārupacchedāya paṭipajji.

‘Good sir, don’t practice totally cutting off food.’

Sace kho tvam, mārīsa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayam dibbam ojaṃ lomakūpehi ajjhohāressāma, tāya tvam yāpessasi’ ti.

If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Tassa mayham, aggivessana, etadahosi:

Then I thought,

‘ahañceva kho pana sabbaso ajajjitam paṭijāneyyam, imā ca me devatā dibbam ojaṃ lomakūpehi ajjhohāreyyūṃ, tāya cāham yāpeyyam, taṃ mamassa musā’ ti.

‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’

So kho aham, aggivessana, tā devatā paccācikkhāmi, ‘halan’ ti vadāmi.

So I dismissed those deities, saying, ‘There’s no need.’

Tassa mayham, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāham thokaṃ thokaṃ āhāraṃ āhāreyyam, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ’ ti.

‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’

So kho aham, aggivessana, thokaṃ thokaṃ āhāraṃ āhāresim, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.

So that’s what I did,

Tassa mayham, aggivessana, thokaṃ thokaṃ āhāraṃ āhārayato, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.

until my body became extremely emaciated.

Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā; evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,

Seyyathāpi nāma otthapadam; evamevassu me ānisadam hoti tāyevappāhāratāya.

my bottom became like a camel’s hoof,

Seyyathāpi nāma vattanāvaḷi; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.

my vertebrae stuck out like beads on a string,

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya.

and my ribs were as gaunt as the broken-down rafters on an old barn.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhītārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphutito hoti sammilāto; evamevassu me sisacchavi samphutitā hoti sammilātā tāyevappāhāratāya.

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

So kho ahaṃ, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakamaṃyeva pariggaṇhāmi, piṭṭhikaṇṭakamaṃ parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakamaṃ allīnā hoti tāyevappāhāratāya.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

So kho ahaṃ, aggivessana, vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

So kho ahaṃ, aggivessana, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, aggivessana, pāṇinā gattāni anumajjato pūtimulāni lomāni kāyasmā papatanti tāyevappāhāratāya.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.

Then some people saw me and said: ‘The ascetic Gotama is black.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.

Some said: ‘He’s not black, he’s brown.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti.

Some said: ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’

Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

‘ye kho keci aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo.

‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo.

Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari
manussadhammā alamariyaññānadassanavisesaṃ.

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.

Siyā nu kho añño maggo bodhāyā'ti?

Could there be another path to awakening?'

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘abhiñānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno
viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānaṃ upasampajja viharitā.

I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Siyā nu kho eso maggo bodhāyā'ti?

Could that be the path to awakening?'

Tassa mayhaṃ, aggivessana, satānusaṃ viññānaṃ ahosi:

Stemming from that memory came the realization:

‘eseva maggo bodhāyā'ti.

**That* is the path to awakening!'*

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi
aññatra akusalehi dhammehi'ti?

Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

‘na kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra
akusalehi dhammehi'ti.

I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

‘na kho taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena,
yannūnaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ'ti.

I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?'

So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

So I ate some solid food.

Tena kho pana maṃ, aggivessana, samayena pañca bhikkhū paccupaṭṭhitā honti:

Now at that time the five mendicants were attending on me, thinking,

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī'ti.

'The ascetic Gotama will tell us of any truth that he realizes.'

Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me
te pañca bhikkhū nibbijja pakkamiṃsu:

But when I ate some solid food, they left disappointed in me, saying,

‘bāhulliko samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

‘The ascetic Gotāma has become indulgent; he has strayed from the struggle and returned to indulgence.’

So kho ahaṃ, aggivessana, olārikam āhāram āhāretvā, balaṃ gahetvā, vivicca kāmehi vivicca akusalehi dhāmmehi savitakkaṃ savicāraṃ vivekajam pītisukkaṃ paṭhamam jhānam upasampajja vihāsim.

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukkaṃ duttiyaṃ jhānam upasampajja vihāsim.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānam upasampajja vihāsim.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukkaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānam upasampajja vihāsim.

With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

I recollected my many kinds of past lives, with features and details.

Ayaṃ kho me, aggivessana, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā;

This was the first knowledge, which I achieved in the first watch of the night.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ... pe ...

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

ayaṃ kho me, aggivessana, rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā;

This was the second knowledge, which I achieved in the middle watch of the night.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayaṇāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.

When it was freed, I knew it was freed.

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

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

Ayaṃ kho me, aggivessana, rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā;

This was the third knowledge, which I achieved in the last watch of the night.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā.
Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds,

Apissu maṃ ekameko evaṃ maññati:
and each person thinks

‘mamevārabbha samaṇo gotamo dhammaṃ desetī’ti.
that I am teaching the Dhamma especially for them.

Na kho panetaṃ, aggivessana, evaṃ daṭṭhabbaṃ;
But it should not be seen like this.

yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti.
The Realized One teaches others only so that they can understand.

So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne, tasmīmyeva purimasmim
samādhinimutte ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi
samādahāmi, yena sudaṃ niccakappaṃ viharāmi”ti.

*When that talk is finished, I still, settle, unify, and immerse my mind in samādhi internally,
using the same meditation subject as a foundation of immersion that I used before, which is my
usual meditation.”*

“Okappaniyametaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa.
“I’d believe that of Master Gotama, just like a perfected one, a fully awakened Buddha.

Abhijānāti kho pana bhavaṃ gotamo divā supitā”ti?
But do you ever recall sleeping during the day?”

“Abhijānāmaham, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ
piṇḍapātapatikanta catugguṇaṃ saṅghāṭiṃ paññapetvā dakkhiṇena passena sato
sampajāno niddaṃ okkamitā”ti.

*“I do recall that in the last month of the summer, I have spread out my outer robe folded in four
and lain down in the lion’s posture—on the right side, placing one foot on top of the
other—mindful and aware.”*

“Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā sammohavahārasmim vadanti”ti?
“Some ascetics and brahmins call that a deluded abiding.”

“Na kho, aggivessana, ettavatā sammūlho vā hoti asammūlho vā.
“That’s not how to define whether someone is deluded or not.

Api ca, aggivessana, yathā sammūlho ca hoti asammūlho ca,
But as to how to define whether someone is deluded or not,

taṃ suṇāhi, sādhu kaṃ manasi karoḥi, bhāsissāmi”ti.
listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.
“Yes, sir,” replied Saccaka.

Bhagavā etadavoca:
The Buddha said this:

“Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā
dukkhaviṇṇā āyatim jātijāramarāṇi appahīnā, tamahaṃ ‘sammūlho’ti vadāmi.
*“Whoever has not given up the defilements—corruptions that lead to future lives and are
hurtful, resulting in suffering and future rebirth, old age, and death—is deluded, I say.*

Āsavānañhi, aggivessana, appahānā sammūlho hoti.
For it’s not giving up the defilements that makes you deluded.

Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā
dukkhaviṇṇā āyatim jātijāramarāṇi pahīnā, tamahaṃ ‘asammūlho’ti vadāmi.
*Whoever has given up the defilements—corruptions that lead to future lives and are hurtful,
resulting in suffering and future rebirth, old age, and death—is not deluded, I say.*

Āsavānañhi, aggivessana, pahānā asammūlho hoti.

For it's giving up the defilements that makes you not deluded.

Tathāgatassa kho, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

The Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūḷhiyā;

Just as a palm tree with its crown cut off is incapable of further growth,

evameva kho, aggivessana, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā”ti.

in the same way, the Realized One has given up the defilements so they are unable to arise in the future.”

Evam vutte, saccako nigaṇṭhaputto bhagavantam etadavoca:

When he had spoken, Saccaka said to him,

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It's incredible, Master Gotama, it's amazing!

Yāvañcidam bhoto gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivanṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa.

When Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Abhijānāmahaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā.

I recall taking on Pūraṇa Kassapa in debate.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇa dosaṇa appaccayaṇa pātvākāsi.

He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivanṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa.

But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Abhijānāmahaṃ, bho gotama, makkhalim gosālaṃ ... pe ...

I recall taking on Makkhali Gosāla,

ajitaṃ kesakambalaṃ ...

Ajita Kesakambala,

pakudhaṃ kaccāyanaṃ ...

Pakudha Kaccāyana,

sañjayaṃ belatṭhaputtaṃ ...

Sañjaya Belatṭhiputta,

nigaṇṭhaṃ nātaputtaṃ vādena vādaṃ samārabhitā.

and Nigaṇṭha Nātaputta in debate.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇa dosaṇa appaccayaṇa pātvākāsi.

They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.

But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Handa ca dāni mayaṃ, bho gotama, gacchāma.

Well, now, Master Gotama, I must go.

Bahukiccā mayaṃ, bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, aggivessana, kālaṃ maññasī”ti.

“Please, Aggivessana, go at your convenience.”

Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ pakkāmiti.

Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, got up from his seat and left.

Mahāsaccakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Cūḷatanhāsāṅkhasutta

The Shorter Discourse on the Ending of Craving

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sakko devānamindo bhagavantaṃ etadavoca:

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

“kittāvatā nu kho, bhante, bhikkhu saṅkhittena tanhāsāṅkhasayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanuṣṣānaṃ”ti?

“Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?”

“Idha, devānaminda, bhikkhuno sutam hoti:

“Lord of Gods, it's when a mendicant has heard:

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

‘Nothing is worth insisting on.’

Evañcetam, devānaminda, bhikkhuno sutam hoti:

When a mendicant has heard that

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

nothing is worth insisting on,

So sabbaṃ dhammaṃ abhijānāti; sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti; sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti—

they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.

So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati.

Meditating in this way, they don't grasp at anything in the world.

Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati:

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

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

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

Ettāvatā kho, devānaminda, bhikkhu saṅkhittena tanhāsāṅkhasayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanuṣṣānaṃ”ti.

That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.”

Atha kho sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Then Sakka, lord of gods, having approved and agreed with what the Buddha said, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti.

Now, at that time Venerable Mahāmoggallāna was sitting not far from the Buddha.

Atha kho āyasmato mahāmoggallānassa etadahosi:

He thought,

“kiṃ nu kho so yakkho bhagavato bhāsitaṃ abhisamecca anumodi udāhu no;

“Did that spirit comprehend what the Buddha said when he agreed with him, or not?

yannūnāham taṃ yakkham jāneyyaṃ—

Why don’t I find out?”

yadi vā so yakkho bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no”ti?

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—pubbārāme migāramātupāsāde antarahito devesu tāvatimsesu pāturahosi.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Eastern Monastery and reappeared among the gods of the Thirty-Three.

Tena kho pana samayena sakko devānamindo ekapuṇḍarīke uyyāne dibbehi pañcahi tūriyasatehi samappito samañgībhūto paricāreti.

Now at that time Sakka was amusing himself in the Single Lotus Park, supplied and provided with a divine orchestra.

Addasā kho sakko devānamindo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ.

Seeing Mahāmoggallāna coming off in the distance,

Disvāna tāni dibbāni pañca tūriyasatāni paṭippanāmetvā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ etadavoca:

he dismissed the orchestra, approached Mahāmoggallāna, and said,

“ehi kho, mārisa moggallāna, svāgataṃ, mārisa moggallāna.

“Come, my good Moggallāna! Welcome, good sir!

Cirassaṃ kho, mārisa moggallāna, imaṃ pariyāyaṃ akāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīda, mārisa moggallāna, idamāsaṇaṃ paññattan”ti.

Sit, my good Moggallāna, this seat is for you.”

Nisīdi kho āyasmā mahāmoggallāno paññatte āsane.

Mahāmoggallāna sat down on the seat spread out,

Sakkopi kho devānamindo aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.

while Sakka took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakkam devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Mahāmoggallāna said to him,

“yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsi?

“Kosiya, how did the Buddha briefly explain freedom through the ending of craving?

Sādhu mayampi etissā kathāya bhāgino assāma savaṇāya”ti.

Please share this talk with me so that I can also get to hear it.”

“Mayaṃ kho, mārisa moggallāna, bahukiccā bahukaraṇīyā—

“My good Moggallāna, I have many duties, and much to do,

appeva sakena karaṇīyena, api ca devānaṃyeva tāvatimsānaṃ karaṇīyena.
not only for myself, but also for the Gods of the Thirty-Three.

Api ca, mārisa moggallāna, sussutaṃyeva hoti suggahitaṃ sumanasikataṃ
sūpadhāritaṃ, yaṃ no khippameva antaradhāyati.

Besides, I quickly forget even things I’ve properly heard, learned, attended, and memorized.

Bhūtapubbaṃ, mārisa moggallāna, devāsurasāṅgāmo samupabyūḷho ahosi.
Once upon a time, a battle was fought between the gods and the demons.

Tasmiṃ kho pana, mārisa moggallāna, saṅgāme devā jiniṃsu, asurā parājiniṃsu.
In that battle the gods won and the demons lost.

So kho ahaṃ, mārisa moggallāna, taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tato
paṭinivattitvā vejayantaṃ nāma pāsadaṃ māpesiṃ.

When I returned from that battle as a conqueror, I created the Palace of Victory.

Vejayantassa kho, mārisa moggallāna, pāsādassa ekasataṃ niyyūhaṃ.
The Palace of Victory has a hundred towers.

Ekekasmiṃ niyyūhe satta satta kūṭāgārasatāni.
Each tower has seven hundred chambers.

Ekamekasmiṃ kūṭāgāre satta satta accharāyo.
Each chamber has seven nymphs.

Ekamekissā accharāya satta satta paricārikāyo.
Each nymph has seven maids.

Icehyyāsi no tvam, mārisa moggallāna, vejayantassa pāsādassa rāmaṇeyyakam
daṭṭhun”ti?
Would you like to see the lovely Palace of Victory?”

Adhivāsesi kho āyasmā mahāmoggallāno tuṇhībhāvena.
Mahāmoggallāna consented in silence.

Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ
mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo tenupasaṅkamīṃsu.
Then, putting Venerable Mahāmoggallāna in front, Sakka, lord of gods, and Vessavaṇa, the Great King, went to the Palace of Victory.

Addasaṃsu kho sakkassa devānamindassa paricārikāyo āyasmantaṃ
mahāmoggallānaṃ dūratova āgacchantaṃ;
When they saw Moggallāna coming off in the distance, Sakka’s maids,

disvā ottappamānā hirīyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu.
being prudent and discreet, each went to her own bedroom.

Seyyathāpi nāma suṇisā sasuraṃ disvā ottappati hirīyati;
They were just like a daughter-in-law who is prudent and discreet when they see their father-in-law.

evameva sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ
disvā ottappamānā hirīyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu.

Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ
mahāmoggallānaṃ vejayante pāsāde anucaṅkamāpentī anuvicārāpentī:
Then Sakka and Vessavaṇa encouraged Moggallāna to wander and explore the palace, saying,

“idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakam;
“See, in the palace, my good Moggallāna, this lovely thing!

idampi, mārīsa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakan”ti.
And that lovely thing!”

“Sobhati idaṃ āyasmato kosiya, yathā taṃ pubbe katapuñṇassa.
“That looks nice for Venerable Kosiya, just like for someone who has made merit in the past.

Manussāpi kiñcīdeva rāmaṇeyyakam disvā evamāhaṃsu:
Humans, when they see something lovely, also say:

‘sobhati vata bho yathā devānaṃ tāvatimsānan’ti.
‘It looks nice enough for the Gods of the Thirty-Three!’

Tayidaṃ āyasmato kosiya sobhati, yathā taṃ pubbe katapuñṇassā”ti.
That looks nice for Venerable Kosiya, just like for someone who has made merit in the past.”

Atha kho āyasmato mahāmoggallānassa etadahosi:
Then Moggallāna thought,

“atibālhaṃ kho ayaṃ yakkho pamatto viharati.
“This spirit lives much too negligently.

Yannūnāhaṃ imaṃ yakkhaṃ saṃvejeyya”ti.
Why don’t I stir up a sense of urgency in him?”

Atha kho āyasmā mahāmoggallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi
yathā vejayantaṃ pāsādaṃ pādaṅguṭṭhakena saṅkampehi sampakampehi
sampavedhesi.
Then Moggallāna used his psychic power to make the Palace of Victory shake and rock and tremble with his big toe.

Atha kho sakko ca devānamindo, vessavaṇo ca mahārājā, devā ca tāvatimsā
acchariyabbhuta-cittajātā ahesuṃ:
Then Sakka, Vessavaṇa, and the Gods of the Thirty-Three, their minds full of wonder and amazement, thought,

“acchariyaṃ vata, bho, abbhutaṃ vata, bho.
“It’s incredible, it’s amazing!

Samaṇassa mahiddhikatā mahānubhāvātā, yatra hi nāma dibbabhavanaṃ
pādaṅguṭṭhakena saṅkampehi sampakampehi sampavedhessatī”ti.
The ascetic has such power and might that he makes the god’s home shake and rock and tremble with his big toe!”

Atha kho āyasmā mahāmoggallāno sakkaṃ devānamindaṃ saṃviggaṃ
lomahatṭhajātaṃ viditvā sakkaṃ devānamindaṃ etadavoca:
Knowing that Sakka was shocked and awestruck, Moggallāna said to him,

“yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsāṅkhayavimuttiṃ
abhāsi?
“Kosiya, how did the Buddha briefly explain freedom through the ending of craving?

Sādhu mayampi etissā kathāya bhāgino assāma savanāyā”ti.
Please share this talk with me so that I can also get to hear it.”

“Idhāhaṃ, mārīsa moggallāna, yena bhagavā tenupasaṅkamim; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsim. Ekamantaṃ iṭhito kho ahaṃ, mārīsa
moggallāna, bhagavantaṃ etadavocaṃ:
“My dear Moggallāna, I approached the Buddha, bowed, stood to one side, and said to him,

‘kittāvatā nu kho, bhante, bhikkhu saṅkhittena taṇhāsāṅkhayavimutto hoti
accantaṇiṭṭho accanta-yogakkhemī accanta-brahmacārī accantapariyosāno seṭṭho
devamanussānaṃ’ti?
‘Sir, how do you briefly define a mendicant who is freed with the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?’

Evam vutte, mārīsa moggallāna, bhagavā maṃ etadavoca:

When I had spoken the Buddha said to me:

‘idha, devānaminda, bhikkhuno sutaṃ hoti:

Lord of Gods, it's when a mendicant has heard:

“sabbe dhammā nālaṃ abhinivesāyā”ti.

“Nothing is worth insisting on”

Evañcetam, devānaminda, bhikkhuno sutaṃ hoti

When a mendicant has heard that

“sabbe dhammā nālaṃ abhinivesāyā”ti.

nothing is worth insisting on,

So sabbam dhammam abhijānāti, sabbam dhammam abhiññāya sabbam dhammam parijānāti, sabbam dhammam pariññāya yaṃ kiñci vedanaṃ vedeti sukham vā dukkham vā adukkhamasukham vā.

they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—

So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.

So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati,

Meditating in this way, they don't grasp at anything in the world.

anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati:

Not being grasping, they're not anxious. Not being anxious, they personally become extinguished.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti pajānāti.

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

Ettavatā kho, devānaminda, bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantanittho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ ti.

That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.’

Evam kho me, mārīsa moggallāna, bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsī”ti.

That's how the Buddha briefly explained freedom through the ending of craving to me.”

Atha kho āyasmā mahāmoggallāno sakkassa devānamindassa bhāsitaṃ abhinanditvā anumoditvā—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—devesu tāvatimsesu antarahito pubbārāme miḡāramātupāsāde pāturaḥosi.

Moggallāna approved and agreed with what Sakka said. As easily as a strong person would extend or contract their arm, he vanished from among the Gods of the Thirty-Three and reappeared in the Eastern Monastery.

Atha kho sakkassa devānamindassa paricārikāyo acirapakkante āyasmante mahāmoggallāne sakkam devānamidaṃ etadavocum:

Soon after Moggallāna left, Sakka's maids said to him,

“eso nu te, mārīsa, so bhagavā satthā”ti?

“Good sir, was that the Blessed One, your Teacher?”

“Na kho me, mārīsa, so bhagavā satthā.

“No, it was not.

Sabrahmacārī me eso āyasmā mahāmogallāno”ti.
That was my spiritual companion Venerable Mahāmogallāna.

“Lābhā te, mārīsa, suladdham te, mārīsa
“You’re fortunate, good sir, so very fortunate,

yassa te sabrahmacārī evaṃmahiddhiko evaṃmahānubhāvo.
to have a spiritual companion of such power and might!

Aho nūna te so bhagavā satthā”ti.
We can’t believe that’s not the Blessed One, your Teacher!”

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

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

“abhijānāti no, bhante, bhagavā ahu nātāññatarassa mahesakkhassa yakkhassa saṃkhittena taṇhāsaṅkhayavimuttiṃ bhāsītā”ti?

“Sir, do you recall briefly explaining freedom through the ending of craving to a certain well-known and illustrious spirit?”

“Abhijānāmaḥam, moggallāna, idha sakko devānamindo yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, moggallāna, sakko devānamindo maṃ etadavoca:

“I do, Moggallāna.” And the Buddha retold all that happened when Sakka came to visit him, adding:

‘kittavatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantanīṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan’ti.

Evam vutte, ahaṃ, moggallāna, sakkaṃ devānamindaṃ etadavocaṃ

‘idha devānaminda, bhikkhuno sutam hoti

“sabbe dhammā nālaṃ abhinivesāyā”ti.

Evam cetam, devānaminda, bhikkhuno sutam hoti

“sabbe dhammā nālaṃ abhinivesāyā”ti.

So sabbam dhammaṃ abhijānāti, sabbam dhammaṃ abhiññāya sabbam dhammaṃ pariānāti, sabbam dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṇissaggānupassī viharati.

So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto,

paṇissaggānupassī viharanto na kiñci loke upādiyati,

anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati:

“khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti pajānāti.

Ettāvātā kho, devānaminda, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṇ’ti.

Evaṃ kho ahaṃ, moggallāna, abhijānāmi sakkassa devānamindassa saṃkhittena taṇhāsāṅkhayavimuttiṃ bhāsitaṇ’ti.

“That’s how I recall briefly explaining freedom through the ending of craving to Sakka, lord of gods.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandīti.

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

Cūḷataṇhāsāṅkhayasuttaṃ niṭṭhitaṃ sattamaṃ.

Mahātaṇhāsaṅkhasutta

The Longer Discourse on the Ending of Craving

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 sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:

Now at that time a mendicant called Sāti, the fisherman's son, had the following harmful misconception:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti.

“As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another.”

Assosum kho sambahulā bhikkhū:

Several mendicants heard about this.

“sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti.

Atha kho te bhikkhū yena sāti bhikkhū kevaṭṭaputto tenupasaṅkamimṣu; upasaṅkamitvā sātīm bhikkhū kevaṭṭaputtaṃ etadavocum:

They went up to Sāti and said to him,

“saccam kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

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

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti?

‘As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another?’”

“Evam byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ”ti.

“Absolutely, reverends. As I understand the Buddha's teachings, it is this very same consciousness that roams and transmigrates, not another.”

Atha kho te bhikkhū sātīm bhikkhū kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāma samanuyūñjanti samanugāhanti samanubhāsanti:

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

“mā evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

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

Anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti.

In many ways the Buddha has said that consciousness is dependently originated, since consciousness does not arise without a cause.”

Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam thāmasā parāmāsā abhinivissa voharati:

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

“evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati anaññan”ti.

Yato kho te bhikkhū nāsakkhimso sātīm bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimso; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimso. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum:

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

“sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam:

‘tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan’ti.

Assumha kho mayam, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam:

‘tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan’ti.

Atha kho mayam, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātīm bhikkhum kevaṭṭaputtam etadavocumha:

‘saccam kira te, āvuso sāti, evarūpam pāpakam diṭṭhigatam uppannam:

“tathāham bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan”ti?

Evam vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca:

‘evam byā kho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññāṇam sandhāvati saṃsarati, anaññan’ti.

Atha kho mayam, bhante, sātīm bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuññimha samanugāhimha samanubhāsimha:

‘mā evam, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam vadeyya.

Anekapariyāyenāvuso sāti, paṭiccasamuppannam viññāṇam vuttam bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’ti.

Evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam thāmasā parāmāsā abhinivissa voharati:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’ti.

Yato kho mayaṃ, bhante, nāsakkhimha sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemaṃ’ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvaṃ bhikkhu, mama vacanena sātiṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi:

“Please, monk, in my name tell the mendicant Sāti that

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

the teacher summons him.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadāvoca:

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

“satthā taṃ, āvuso sāti, āmantetī”ti.

“Reverend Sāti, the teacher summons you.”

“Evaṃāvuso”ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sātiṃ bhikkhuṃ kevaṭṭaputtaṃ bhagavā etadāvoca:

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

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

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

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti?

‘As I understand the Buddha’s teachings, it is this very same consciousness that roams and transmigrates, not another’?”

“Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ”ti.

“Absolutely, sir. As I understand the Buddha’s teachings, it is this very same consciousness that roams and transmigrates, not another.”

“Katamaṃ taṃ, sāti, viññāṇaṃ”ti?

“Sāti, what is that consciousness?”

“Yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedetī”ti.

“Sir, it is he who speaks and feels and experiences the results of good and bad deeds in all the different realms.”

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

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

Nanu mayā, moghapurisa, anekapariyāyena paticcaṣaṃuppannaṃ viññāṇaṃ vuttaṃ, aññatara paccayā natthi viññāṇassa sambhavoti?

Haven’t I said in many ways that consciousness is dependently originated, since consciousness does not arise without a cause?

Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānaṃ khaṇasi, bahuṇca apuññaṃ pasavasi.

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

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

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmim dhammavinaye”ti?

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

“Kiñhi siyā, bhante?

“How could that be, sir?”

No hetam, bhante”ti.

No, sir.”

Evaṃ vutte, sāti bhikkhu kevaṭṭaputto tunhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

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

Atha kho bhagavā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tunhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca:

Knowing this, the Buddha said,

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

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

Idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I’ll question the mendicants about this.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati”ti?

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

“No hetam, bhante.

“No, sir.

Anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccaṃ natthi viññāṇassa sambhavo”ti.

For in many ways the Buddha has told us that consciousness is dependently originated, since consciousness does not arise without a cause.”

“Sādhu sādhu, bhikkhave.

“Good, good, mendicants!

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

It’s good that you understand my teaching like this.

Anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccaṃ natthi viññāṇassa sambhavo”ti.

For in many ways I have told you that consciousness is dependently originated, since consciousness does not arise without a cause.

Atha ca panāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati.

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

Taṃhi tassa moghapurissassa bhavissati dīgharattaṃ ahitāya dukkhāya.

This will be for his lasting harm and suffering.

“Yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇantveva saṅkhyāṃ gacchati.

Consciousness is reckoned according to the specific conditions dependent upon which it arises.

Cakkhuṇca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the eye and sights is reckoned as eye consciousness.

sotaṇca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the ear and sounds is reckoned as ear consciousness.

ghāṇaṇca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the nose and smells is reckoned as nose consciousness.

jivhaṇca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the tongue and tastes is reckoned as tongue consciousness.

kāyaṇca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇantveva saṅkhyāṃ gacchati;

Consciousness that arises dependent on the body and touches is reckoned as body consciousness.

manaṇca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇantveva saṅkhyāṃ gacchati.

Consciousness that arises dependent on the mind and thoughts is reckoned as mind consciousness.

Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati.

It's like fire, which is reckoned according to the specific conditions dependent upon which it burns.

Katthaṇca paṭicca aggi jalati, katthaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on logs is reckoned as a log fire.

sakalikaṇca paṭicca aggi jalati, sakalikaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on twigs is reckoned as a twig fire.

tiṇaṇca paṭicca aggi jalati, tiṇaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on grass is reckoned as a grass fire.

gomayaṇca paṭicca aggi jalati, gomayaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

thusaṇca paṭicca aggi jalati, thusaggitveva saṅkhyāṃ gacchati;

A fire that burns dependent on husks is reckoned as a husk fire.

saṅkāraṇca paṭicca aggi jalati, saṅkāraggitveva saṅkhyāṃ gacchati.

A fire that burns dependent on rubbish is reckoned as a rubbish fire.

Evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyāṃ gacchati.

In the same way, consciousness is reckoned according to the specific conditions dependent upon which it arises. ...

Cakkhuṇca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuviññāṇantveva saṅkhyāṃ gacchati;

sotaṇca paṭicca sadde ca uppajjati viññāṇaṃ, sotaviññāṇantveva saṅkhyāṃ gacchati,

ghāṇaṇca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānaviññāṇantveva saṅkhyāṃ gacchati,

jivhāñca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇantveva saṅkhyāṃ gacchati.

Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyaviññāṇantveva saṅkhyāṃ gacchati.

Manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇantveva saṅkhyāṃ gacchati.

Bhūtamidanti, bhikkhave, passathā”ti?

Mendicants, do you see that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Do you see that it originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?

“Do you see that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti?

“Is doubt given up in someone who truly sees with right understanding that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti?

“Is doubt given up in someone who truly sees with right understanding that this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyati”ti?

“Is doubt given up in someone who truly sees with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Are you free of doubt as to whether this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Are you free of doubt as to whether this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

“Have you truly seen clearly with right understanding that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

“Have you truly seen clearly with right understanding that this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudittṭhan”ti?

“Have you truly seen clearly with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Imañce tumhe, bhikkhave, ditṭhim evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Pure and bright as this view is, mendicants, if you cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“No hetam, bhante”.

“No, sir.”

“Imañce tumhe, bhikkhave, ditṭhim evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Pure and bright as this view is, mendicants, if you don’t cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“Evam, bhante”.

“Yes, sir.”

“Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

Kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catuttham.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

What is the source, origin, birthplace, and root of these four fuels?

Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

Craving.

Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of craving?

Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

Feeling.

Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of feeling?

Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

Contact.

Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo?

And what is the source of contact?

Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātikā saḷāyatanapabhavo.

The six sense fields.

Saḷāyatanañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of the six sense fields?

Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ.

Name and form.

Nāmarūpañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of name and form?

Nāmarūpaṃ viññānanidānaṃ viññānasamudayaṃ viññānajātikaṃ viññānapabhavaṃ.

Consciousness.

Viññānañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

And what is the source of consciousness?

Viññānaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ.

Choices.

Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of choices?

Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.
Ignorance.

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā,
So, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ,
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanāṃ,
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,
The six sense fields are conditions for contact.

phassapaccayā vedanā,
Contact is a condition for feeling.

vedanāpaccayā tanhā,
Feeling is a condition for craving.

tanhāpaccayā upādānaṃ,
Craving is a condition for grasping.

upādānapaccayā bhavo,
Grasping is a condition for continued existence.

bhavapaccayā jāti,
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Jātipaccayā jarāmaraṇanti iti kho panetaṃ vuttaṃ;
'Rebirth is a condition for old age and death.' That's what I said.

jātipaccayā nu kho, bhikkhave, jarāmaraṇaṃ, no vā, kathaṃ vā ettha hotī"ti?
Is that how you see this or not?"

“Jātipaccayā, bhante, jarāmaraṇaṃ;

evaṃ no ettha hoti—
“That's how we see it.”

jātipaccayā jarāmaraṇaṃ”ti.

“Bhavapaccayā jātīti iti kho panetaṃ vuttaṃ;
“‘Continued existence is a condition for rebirth.’ ...

bhavapaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hotī"ti?

“Bhavapaccayā, bhante, jāti;

evaṃ no ettha hoti—

bhavapaccayā jātī”ti.

“Upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ;

upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti?

“Upādānapaccayā, bhante, bhavo;

evaṃ no ettha hoti—

upādānapaccayā bhavo”ti.

“Taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ, taṇhāpaccayā nu kho, bhikkhave, upādānaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Taṇhāpaccayā, bhante, upādānaṃ;

evaṃ no ettha hoti—

taṇhāpaccayā upādānaṃ”ti.

“Vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ;

vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hotī”ti?

“Vedanāpaccayā, bhante, taṇhā;

evaṃ no ettha hoti—

vedanāpaccayā taṇhā”ti.

“Phassapaccayā vedanāti iti kho panetaṃ vuttaṃ;

phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī”ti?

“Phassapaccayā, bhante, vedanā;

evaṃ no ettha hoti—

phassapaccayā vedanā”ti.

“Saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ;

saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hotī”ti?

“Saḷāyatanapaccayā, bhante, phasso;

evaṃ no ettha hoti—

saḷāyatanapaccayā phasso”ti.

“Nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ;

nāmarūpapaccayā nu kho, bhikkhave, saḷāyatanaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Nāmarūpapaccayā, bhante, saḷāyatanaṃ;

evaṃ no ettha hoti—

nāmarūpapaccayā saḷāyatanaṃ”ti.

“Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ;

viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Viññāṇapaccayā, bhante, nāmarūpaṃ;

evaṃ no ettha hoti—

viññāṇapaccayā nāmarūpan”ti.

“Saṅkhārapaccayā viññāṇanti iti kho panetaṃ vuttaṃ;

saṅkhārapaccayā nu kho, bhikkhave, viññāṇaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Saṅkhārapaccayā, bhante, viññāṇaṃ;

evaṃ no ettha hoti—

saṅkhārapaccayā viññāṇaṃ”ti.

“Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ;

‘Ignorance is a condition for choices.’ That’s what I said.

avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hotī”ti?

Is that how you see this or not?”

“Avijjāpaccayā, bhante, saṅkhārā;

evaṃ no ettha hoti—

“That’s how we see it.”

avijjāpaccayā saṅkhārā”ti.

“Sādhu, bhikkhave.

“Good, mendicants!

Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi—

So both you and I say this.

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ—

When this exists, that is; due to the arising of this, that arises. That is:

avijjāpaccayā saṅkhārā,

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,

Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ,
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanam,
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,
The six sense fields are conditions for contact.

phassapaccayā vedanā,
Contact is a condition for feeling.

vedanāpaccayā taṇhā,
Feeling is a condition for craving.

taṇhāpaccayā upādānam,
Craving is a condition for grasping.

upādānapaccayā bhavo,
Grasping is a condition for continued existence.

bhavapaccayā jāti,
Continued existence is a condition for rebirth.

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho,
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāraṇirodhā viññāṇaṇirodho,
When choices cease, consciousness ceases.

viññāṇaṇirodhā nāmarūpaṇirodho,
When consciousness ceases, name and form cease.

nāmarūpaṇirodhā saḷāyatanaṇirodho,
When name and form cease, the six sense fields cease.

saḷāyatanaṇirodhā phassaṇirodho,
When the six sense fields cease, contact ceases.

phassaṇirodhā vedanāṇirodho,
When contact ceases, feeling ceases.

vedanāṇirodhā taṇhāṇirodho,
When feeling ceases, craving ceases.

taṇhāṇirodhā upādānaṇirodho,
When craving ceases, grasping ceases.

upādānaṇirodhā bhavaṇirodho,
When grasping ceases, continued existence ceases.

bhavaṇirodhā jātinirodho,
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Jātinirodhā jarāmaṇaṇirodhoti iti kho panetaṃ vuttaṃ;
'When rebirth ceases, old age and death cease.' That's what I said.

jātinirodhā nu kho, bhikkhave, jarāmarañanirodho, no vā, katham vā ettha hotī”ti?
Is that how you see this or not?”

“Jātinirodhā, bhante, jarāmarañanirodho;

evaṃ no ettha hoti—
“That’s how we see it.”

jātinirodhā jarāmarañanirodho”ti.

“Bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ;
‘When continued existence ceases, rebirth ceases.’ ...

bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, katham vā ettha hotī”ti?

“Bhavanirodhā, bhante, jātinirodho;

evaṃ no ettha hoti—

bhavanirodhā jātinirodho”ti.

“Upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ;

upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, katham vā ettha hotī”ti?

“Upādānanirodhā, bhante, bhavanirodho;

evaṃ no ettha hoti—

upādānanirodhā bhavanirodho”ti.

“Taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ;

taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, katham vā ettha hotī”ti?

“Taṇhānirodhā, bhante, upādānanirodho;

evaṃ no ettha hoti—

taṇhānirodhā upādānanirodho”ti.

“Vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ;

vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, katham vā ettha hotī”ti?

“Vedanānirodhā, bhante, taṇhānirodho;

evaṃ no ettha hoti—

vedanānirodhā taṇhānirodho”ti.

“Phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ;

phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hotī”ti?

“Phassanirodhā, bhante, vedanānirodho;

evaṃ no ettha hoti—

phassanirodhā vedanānirodho”ti.

“Saḷāyatanirodhā phassanirodhoti iti kho panetaṃ vuttaṃ;

saḷāyatanirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotīti?

Saḷāyatanirodhā, bhante, phassanirodho;

evaṃ no ettha hoti—

saḷāyatanirodhā phassanirodho”ti.

“Nāmarūpanirodhā saḷāyatanirodhoti iti kho panetaṃ vuttaṃ;

nāmarūpanirodhā nu kho, bhikkhave, saḷāyatanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Nāmarūpanirodhā, bhante, saḷāyatanirodho;

evaṃ no ettha hoti—

nāmarūpanirodhā saḷāyatanirodho”ti.

“Viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ;

viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Viññāṇanirodhā, bhante, nāmarūpanirodho;

evaṃ no ettha hoti—

viññāṇanirodhā nāmarūpanirodho”ti.

“Saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ;

saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti?

“Saṅkhāranirodhā, bhante, viññāṇanirodho;

evaṃ no ettha hoti—

saṅkhāranirodhā viññāṇanirodho”ti.

“Avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ;
‘When ignorance ceases, choices cease.’ That’s what I said.

avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti?
Is that how you see this or not?”

“Avijjānirodhā, bhante, saṅkhāranirodho;

evaṃ no ettha hoti—
“That’s how we see it.”

avijjānirodhā saṅkhāranirodho”ti.

“Sādhu, bhikkhave.
“Good, mendicants!

Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi—
So both you and I say this.

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ—
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjānirodhā saṅkhāranirodho,
When ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho,
When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho,
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatanirodho,
When name and form cease, the six sense fields cease.

saḷāyatanirodhā phassanirodho,
When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho,
When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho,
When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho,
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho,
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho,
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantaṃ vā
paṭidhāveyyātha:
Knowing and seeing in this way, mendicants, would you turn back to the past, thinking,

‘ahesumha nu kho mayaṃ atītamaddhānaṃ, nanu kho ahesumha atītamaddhānaṃ,
kiṃ nu kho ahesumha atītamaddhānaṃ, kathaṃ nu kho ahesumha atītamaddhānaṃ,
kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhānaṃ”ti?
*‘Did we exist in the past? Did we not exist in the past? What were we in the past? How were
we in the past? After being what, what did we become in the past?’”*

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā patidhāveyyātha—

“Knowing and seeing in this way, mendicants, would you turn forward to the future, thinking,

bhavissāma nu kho mayaṃ anāgataṃ maddhānaṃ, nanu kho bhavissāma anāgataṃ maddhānaṃ, kiṃ nu kho bhavissāma anāgataṃ maddhānaṃ, kathaṃ nu kho bhavissāma anāgataṃ maddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgataṃ maddhānaṃ”ti?

“Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhataṃ kathaṃ kathā assatha—

“Knowing and seeing in this way, mendicants, would you be undecided about the present, thinking,

ahaṃ nu kho smi, no nu kho smi, kiṃ nu kho smi, kathaṃ nu kho smi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmi bhavissati”ti?

“Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha—

“Knowing and seeing in this way, would you say,

sattā no garu, satthugāraṇa ca mayaṃ evaṃ vademā”ti?

“Our teacher is respected. We speak like this out of respect for our teacher.”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha—

“Knowing and seeing in this way, would you say,

samaṇo evamāha, samaṇa ca nāma mayaṃ evaṃ vademā”ti?

“Our ascetic says this. It’s only because of him that we say this.”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyātha”ti?

“Knowing and seeing in this way, would you acknowledge another teacher?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusaṃaṇaṃ brāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyātha”ti?

“Knowing and seeing in this way, would you believe that the observances and noisy, superstitious rites of the various ascetics and brahmins are the most important things?”

“No hetam, bhante”.

“No, sir.”

“Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ, tadeva tumhe vadethā”ti.

“Are you not speaking only of what you have known and seen and realized for yourselves?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave, upanītā kho me tumhe, bhikkhave, iminā sanditthikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabba viññūhi.

“Good, mendicants! You have been guided by me with this teaching that’s visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Sanditthiko ayam, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi—

For when I said that this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves,

iti yantaṃ vuttaṃ, idametam paṭicca vuttanti.

this is what I was referring to.

Tinnaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.

Mendicants, when three things come together an embryo is conceived.

Idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

In a case where the mother and father come together, but the mother is not in the fertile part of her menstrual cycle, and the spirit being reborn is not present, the embryo is not conceived.

Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

In a case where the mother and father come together, the mother is in the fertile part of her menstrual cycle, but the spirit being reborn is not present, the embryo is not conceived.

Yato ca kho, bhikkhave, mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti—evaṃ tinnaṃ sannipātā gabbhassāvakkanti hoti.

But when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and the spirit being reborn is present—an embryo is conceived.

Tamenaṃ, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā samsayena garubhāraṃ.

The mother nurtures the embryo in her womb for nine or ten months at great risk to her heavy burden.

Tamenaṃ, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā samsayena garubhāraṃ.

When nine or ten months have passed, the mother gives birth at great risk to her heavy burden.

Tamenaṃ jātaṃ samānaṃ sakena lohitena poseti.

When the infant is born she nourishes it with her own blood.

Lohitañhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ.

For mother’s milk is regarded as blood in the training of the noble one.

Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya

That boy grows up and his faculties mature.

yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlāti, seyyathidaṃ—vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ.

He accordingly plays childish games such as toy plows, tipcat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya

That boy grows up and his faculties mature further.

pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti—

He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation.

cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

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

sotaviññeyyehi saddehi ...

Sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

Smells known by the nose ...

jivhāviññeyyehi rasehi ...

Tastes known by the tongue ...

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

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

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso.

When they see a sight with their eyes, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

Taṅca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it.

Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

This gives rise to relishing.

Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ... pe ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme sārājati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso.

When they know a thought with their mind, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

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Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Idha, bhikkhave, tathāgato loka uppajjati arahaṃ sammāsambuddho vijācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā 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 majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ;

He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing.

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He reveals an entirely full and pure spiritual life.

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some good family.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect,

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyyaṃ””ti.

Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?’

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātīparivattaṃ pahāya, mahantaṃ vā nātīparivattaṃ pahāya, kesamassuṃ ohāretvā, kāsāyaṇi vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

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

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti—ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti—yā sā vācā nelā kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācaṃ bhāsītā kālena, sāpadesaṃ pariyantavatīṃ atthasamhitā.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bjāgāmabhūtagāmasamārambhā paṭivirato hoti,

They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato, virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti,

They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti,

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti,

They avoid high and luxurious beds.

jātarūparajatapaṭiggahanā paṭivirato hoti,

They avoid receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato hoti,
raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato hoti,
raw meat,

itthikumārīkapaṭiggahaṇā paṭivirato hoti,
women and girls,

dāsīdāsaṭiggahaṇā paṭivirato hoti,
male and female bondservants,

ajelakapaṭiggahaṇā paṭivirato hoti,
goats and sheep,

kukkutasūkarapaṭiggahaṇā paṭivirato hoti,
chickens and pigs,

hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti,
elephants, cows, horses, and mares,

khattavattthupaṭiggahaṇā paṭivirato hoti,
and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti,
They avoid running errands and messages;

kayavikkayā paṭivirato hoti,
buying and selling;

tulākūtakaṃsakūtāmānakūtā paṭivirato hoti,
falsifying weights, metals, or measures;

ukkotaṇavañcanaṇikatisāciyogā paṭivirato hoti,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopaśahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ... pe ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā papākā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokithe vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhārane sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato,

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsanaṃ bhajati—araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapaṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigaṭābhijjhena cetasa viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddham pahāya vīgatathinamiddho viharati ālokasaññī, sato sampajāno,
thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto,
uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tinnavicikicchho viharati akathaṃkathī kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe,
They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ ... pe ...

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...

tatiyaṃ jhānaṃ ... pe ...
third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati, appiyarūpe rūpe na byāpajati,
upatthitakāyasati ca viharati appamānacetaso.

When they see a sight with their eyes, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

Taṃ cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te pāpakā
akusālā dhammā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati
nājjhosāya tiṭṭhati.

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it.

Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu
nandī sā nirujjhanti.

As a result, relishing of feelings ceases.

Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā
jātinirodho, jātinirodhā jarāmaṇaṃ sokapāridevadukkhadomanassupāyāsā
nirujjhanti.

When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Sotena saddaṃ sutvā ... pe ...
When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ... pe ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...
When they feel a touch with their body ...

manasā dhammaṃ viññāya piyarūpe dhamme na sārājati, appiyarūpe dhamme na byāpajati, upatṭhitakāyasati ca viharati appamāṇacetaso,
When they know a thought with their mind, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it.

Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati.
As a result, relishing of feelings ceases.

Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Imaṃ kho me tumhe, bhikkhave, saṅkhittena tanhāsaṅkhayavimuttiṃ dhāretha, sātīṃ pana bhikkhuṃ kevattaṃputtaṃ mahātaṇhājālatanāṇhāsaṅghāṭappaṭimukkaṃ”ti.
Mendicants, you should memorize that brief statement on freedom through the ending of craving. But the mendicant Sāti, the fisherman's son, is caught in a vast net of craving, a tangle of craving.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Mahātaṇhāsaṅkhasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

Mahāassapurasutta

The Longer Discourse at Assapura

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo.

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura.

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:

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti.

“Mendicants, people label you as ascetics.

Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha;

And when they ask you what you are, you claim to be ascetics.

tesaṃ vo, bhikkhave, evaṃsamaññānaṃ satam evampatiññānaṃ satam ‘ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, evaṃ no ayam amhakaṃ samañña ca saccā bhavissati paṭiñña ca bhūta.

Given this label and this claim, you should train like this: ‘We will undertake and follow the things that make one an ascetic and a brahmin. That way our label will be accurate and our claim correct.

Yesaṇca mayaṃ cīvarapaṇḍapātasenaśanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesaṃ te kāra amhesu mahapphalā bhavissanti mahānisamsā, amhakañcevaṃ pabbajjā avañjhā bhavissati saphalā saudrayā’ti.

Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

Evañhi vo, bhikkhave, sikkhitabbam.

Katame ca, bhikkhave, dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca?

And what are the things that make one an ascetic and a brahmin?

‘Hirottappena samannāgatā bhavissāmā’ti evañhi vo, bhikkhave, sikkhitabbam.

You should train like this: ‘We will have conscience and prudence.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīyan’ti tāvatakenaeva tuṭṭhim āpajjeyyātha.

‘We have conscience and prudence. Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

I declare this to you, mendicants, I announce this to you:

‘mā vo sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi, sati uttarim karaṇīye’.
‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim karaṇīyaṃ?
What more is there to do?

‘Parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
You should train like this: ‘Our bodily behavior will be pure, clear, open, neither inconsistent nor secretive.

Tāya ca pana parisuddhakāyasamācārātāya nevattānukkamsessāma na paraṃ vambhessāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ.
And we won’t glorify ourselves or put others down on account of our pure bodily behavior.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:
Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro;
‘We have conscience and prudence, and our bodily behavior is pure.

alamettāvātā katamettāvātā, anupatto no sāmāññattho, natthi no kiñci uttarim karaṇīyan’ti tāvatakena va tuṭṭhim āpajjeyātha.
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:
I declare this to you, mendicants, I announce this to you:

‘mā vo sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi, sati uttarim karaṇīye’.
‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim karaṇīyaṃ?
What more is there to do?

‘Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
You should train like this: ‘Our verbal behavior ...

Tāya ca pana parisuddhavacīsamācārātāya nevattānukkamsessāma na paraṃ vambhessāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ.
-

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro;
-

alamettāvātā katamettāvātā, anupatto no sāmāññattho, natthi no kiñci uttarim karaṇīyan’ti tāvatakena va tuṭṭhim āpajjeyātha.
-

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi, sati uttarim karaṇīye’.
-

Kiñca, bhikkhave, uttarim karaṇīyaṃ?
-

‘Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
mental behavior ...

Tāya ca pana parisuddhamanosamācārātāya nevattānukkamsessāma na paraṃ vambhessāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ.
-

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro;

alamettāvataṃ katamettāvataṃ, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.

Kiñca, bhikkhave, uttarim karaṇīyaṃ?

‘Parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.
livelihood will be pure, clear, open, neither inconsistent nor secretive.

Tāya ca pana parisuddhājīvatāya nevattānukkaṃsessāma na paraṃ vambhessamā’ti evaṇhi vo, bhikkhave, sikkhitabbam.

And we won’t glorify ourselves or put others down on account of our pure livelihood.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, and our livelihood is pure.

alamettāvataṃ katamettāvataṃ, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.

Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

I declare this to you, mendicants, I announce this to you:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.

‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim karaṇīyaṃ?

What more is there to do?

‘Indriyesu guttadvārā bhavissāma;

You should train yourselves like this: ‘We will restrain our sense doors.

cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī.

When we see a sight with our eyes, we won’t get caught up in the features and details.

Yatvādhikarānaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalaṃ dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaram āpajjissāma.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of sight, and we will achieve its restraint.

Sotena saddaṃ sutvā ... pe ...

When we hear a sound with our ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

When we smell an odor with our nose ...

jivhāya rasaṃ sāyitvā ... pe ...
When we taste a flavor with our tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...
When we feel a touch with our body ...

manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī.
When we know a thought with our mind, we won't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusālā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaraṃ āpajjissāmā'ti evañhi vo, bhikkhave, sikkhitabbam.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of mind, and we will achieve its restraint.'

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:
Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā;
‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, and our sense doors are restrained.

alamettāvātā katamettāvātā, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo sāmāññatthikānaṃ satam sāmāññattho parihāyi, sati uttarim karaṇīye’.

Kiñca, bhikkhave, uttarim karaṇīyaṃ?
What more is there to do?

‘Bhojane mattaññuno bhavissāma, patisaṅkhā yoniso āhāraṃ āharissāma,
You should train yourselves like this: ‘We will not eat too much. We will only eat after reflecting properly on our food.

neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatīyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihankhāma navaṇca vedanaṃ na uppādessāma, yātrā ca no bhavissati, anavajjatā ca, phāsu vihāro cā’ti evañhi vo, bhikkhave, sikkhitabbam.
We will eat not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, we shall put an end to old discomfort and not give rise to new discomfort, and we will live blamelessly and at ease.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:
Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno;
‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, and we don't eat too much.

alamettāvātā katamettāvātā, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tāvatakeneva tuṭṭhim āpajjeyyātha.
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo, sāmaññatthikānaṃ satamaññattho parihāyi sati uttarimañ karaṇīye’.

Kiñca, bhikkhave, uttarimañ karaṇīyaṃ?

What more is there to do?

‘Jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma.

You should train yourselves like this: ‘We will be dedicated to wakefulness. When practicing walking and sitting meditation by day, we will purify our mind from obstacles.

Rattiyā paṭhamamañ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma.

In the evening, we will continue to practice walking and sitting meditation.

Rattiyā majjhimamañ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappessāma pāde pādaṃ accādhāya, sato sampajāno uttāhāsaññaṃ manasi karitvā.

In the middle of the night, we will lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Rattiyā pacchimaṃ yāmaṃ paccuttāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ.

In the last part of the night, we will get up and continue to practice walking and sitting meditation, purifying our mind from obstacles.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenaṃ samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosaṃcāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don’t eat too much, and we are dedicated to wakefulness.

alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarimañ karaṇīyaṃ’ti, tāvatakena va tutthiṃ āpajeyyātha.

Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo, sāmaññatthikānaṃ satamaññattho parihāyi sati uttarimañ karaṇīye’.

Kiñca, bhikkhave, uttarimañ karaṇīyaṃ?

What more is there to do?

‘Satisampajāññaṃ samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ.

You should train yourselves like this: ‘We will have situational awareness and mindfulness. We will act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, satisampajāññena samannāgatā;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don’t eat too much, we are dedicated to wakefulness, and we have mindfulness and situational awareness.

alamettāvātā katamettāvātā, anuppatto no sāmāññattho, natthi no kiñci uttarim karaṇīyaṃ’ti tvātakeneva tuṭṭhiṃ āpajjeyyātha.

Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo, sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi sati uttarim karaṇīye’.

Kiñca, bhikkhave, uttarim karaṇīyaṃ?

What more is there to do?

Idha, bhikkhave, bhikkhu vivittaṃ senāsanaṃ bhajati—araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanappatthaṃ abbhokāsaṃ palālapuñjaṃ.

Take a mendicant who frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpānnacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddhaṃ pahāya vigatathinamiddho viharati, ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Seyyathāpi, bhikkhave, puriso iṇaṃ ādāya kammante payojeyya.

Suppose a man who has gotten into debt were to apply himself to work,

Tassa te kammantā samijjheyyaṃ.

and his efforts proved successful.

So yāni ca porāṇāni iṇamūlāni tāni ca byantī kareyya, siyā cassa uttarim avasiṭṭhaṃ dārabharaṇāya.

He would pay off the original loan and have enough left over to support his partner.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhiṃsu.

Sohaṃ yāni ca porāṇāni inamūlāni tāni ca byantī akāsiṃ, atthi ca me uttarim avasiṭṭhaṃ dārabharaṇāyā’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
he’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso ābādhiko assa dukkhito bāḥhagilāno, bhattañcassa nacchādeyya, na cassa kāye balamattā.

Suppose a person was sick, suffering, and gravely ill. They’d lose their appetite and get physically weak.

So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā.

But after some time they’d recover from that illness, and regain their appetite and their strength.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe ābādhiko ahoṣiṃ dukkhito bāḥhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā, somhi etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso bandhanāgāre baddho assa.
Suppose a person was imprisoned in a jail.

So aparena samayena tamhā bandhanā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo.

But after some time they were released from jail, safe and sound, with no loss of wealth.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanā mutto, sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo.
Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wished.

So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṅgamo.

But after some time they’d be freed from servitude and become their own master, an emancipated individual able to go where they wished.

Tassa evamassa:
Thinking about this,

‘aham kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṅgamo, somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṅgamo’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya.

Suppose there was a person with wealth and property who was traveling along a desert road.

So aparena samayena tamhā kantārā nitthareyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo.

But after some time they crossed over the desert, safe and sound, with no loss of wealth.

Tassa evamassa:

Thinking about this,

‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ.

Somhi etarahi tamhā kantārā nitthiṇṇo sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

they’d be filled with joy and happiness.

Evameva kho, bhikkhave, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, ime pañca nīvaraṇe appahīne attani samanupassati.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

Seyyathāpi, bhikkhave, ānanyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,

They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhāniyacunnāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya. Sāyaṃ nhāniyapiṇḍi snehānugatā snehaparetā santarabāhirā, phuṭṭā snehena na ca pagghariṇī.

It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, bhikkhave, udakarahado ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphutaṃ assa.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Seyyathāpi, bhikkhave, uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggāposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphutaṃ assa.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Puna caparaṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupetvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphutaṃ assa.

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, with features and details.

Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya, so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa: 'ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchīṃ, tatrapī evaṃ atthāsīṃ evaṃ nisīdīṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ; tamhāpi gāmā amuṃ gāmaṃ agacchīṃ, tatrapī evaṃ atthāsīṃ evaṃ nisīdīṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ; somhi tamhā gāmā sakamyeva gāmaṃ paccāgato'ti.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

Evameva kho, bhikkhave, bhikkhu anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

In the same way, a mendicant recollects their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate, yathākammūpāge satte pajānāti ... pe ...

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

seyyathāpi, bhikkhave, dve agārā sadvārā. Tattha cakkhumā puriso majjhe thito passeyya manusse gehaṃ pavisantepi nikkhamantepi, anucankamantepi anuvicarantepi.

Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

Evameva kho, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbhaṇṇe, sugate duggate yathākammūpage satte pajānāti ... pe

In the same way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thīte āneñjappatte āsavānaṃ khayaṇāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti:

When they’re freed, they know they’re freed.

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

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

Seyyathāpi, bhikkhave, pabbatasāṅkhepe udakarahado accho vippasanno anāvilo.

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.

Tattha cakkhumā puriso tīre thito passeyya sippisambukampi sakkharakathalampi macchagumbampi, carantampi tiṭṭhantampi.

Tassa evamassa:

They’d think:

‘ayaṃ kho udakarahado accho vippasanno anāvilo. Tatthime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipi’ti’.

‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

Evameva kho, bhikkhave, bhikkhu ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe

In the same way, a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

nāparam itthattāyāti pajānāti.

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

Ayaṃ vuccati, bhikkhave, bhikkhu 'samaṇo' itipi 'brāhmaṇo' itipi 'nhātako' itipi 'vedagū' itipi 'sottiyo' itipi 'ariyo' itipi 'araham' itipi.

This mendicant is called an 'ascetic', a 'brahmin', a 'bathed initiate', a 'knowledge master', a 'scholar', a 'noble one', and a 'perfected one'.

Kathaṇca, bhikkhave, bhikkhu samaṇo hoti?

And how is a mendicant an ascetic?

Samitāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have quelled the bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evam kho, bhikkhave, bhikkhu samaṇo hoti.

That's how a mendicant is an ascetic.

Kathaṇca, bhikkhave, bhikkhu brāhmaṇo hoti?

And how is a mendicant a brahmin?

Bāhitāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have barred out the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu brāhmaṇo hoti.

That's how a mendicant is a brahmin.

Kathaṇca, bhikkhave, bhikkhu nhātako hoti?

And how is a mendicant a bathed initiate?

Nhātāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have bathed off the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu nhātako hoti.

That's how a mendicant is a bathed initiate.

Kathaṇca, bhikkhave, bhikkhu vedagū hoti?

And how is a mendicant a knowledge master?

Viditāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have known the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu vedagū hoti.

That's how a mendicant is a knowledge master.

Kathaṇca, bhikkhave, bhikkhu sottiyo hoti?

And how is a mendicant a scholar?

Nissutāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They have scoured off the bad, unskillful qualities.

Evam kho, bhikkhave, bhikkhu sottiyo hoti.

That's how a mendicant is a scholar.

Kathaṇca, bhikkhave, bhikkhu ariyo hoti?

And how is a mendicant a noble one?

Ārakāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaraniyā.

They are far away from the bad, unskillful qualities.

Evam̐ kho, bhikkhave, bhikkhu ariyo hoti.

That's how a mendicant is a noble one.

Kathañca, bhikkhave, bhikkhu araham̐ hoti?

And how is a mendicant a perfected one?

Ārakāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim̐, jātijarāmarañiyā.

They are far away from the bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evam̐ kho, bhikkhave, bhikkhu araham̐ hoti”ti.

That's how a mendicant is a perfected one.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam̐ abhinandunti.

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

Mahāassapurasuttam̐ niṭṭhitam̐ navamam̐.

Majjhima Nikāya 40

Middle Discourses 40

Cūlaassapurasutta

The Shorter Discourse at Assapura

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo.

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura.

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:

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti.

“Mendicants, people label you as ascetics.

Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha.

And when they ask you what you are, you claim to be ascetics.

Tesaṃ vo, bhikkhave, evaṃsamaññānaṃ satam evaṃpaṭiññānaṃ satam:

Given this label and this claim, you should train like this: ‘We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct.

‘yā samaṇasāmīcippaṭipadā taṃ paṭipajjissāma;

evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā;

yesaṇca mayam cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesaṃ te kāraṃ amhesu mahapphalā bhavissanti mahānisamsā, amhākañcevāyaṃ pabbajjā avaṇṇhā bhavissati saphalā saudrayā’ti.

Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Kathaṇca, bhikkhave, bhikkhu na samaṇasāmīcippaṭipadaṃ paṭipanno hoti?

And how does a mendicant not practice in the way that is proper for an ascetic?

Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā appahīnā hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upanāho appahīno hoti, makkhissa makkho appahīno hoti, palāsissa palāso appahīno hoti, issukissa issā appahīnā hoti, maccharissa macchariyaṃ appahīnaṃ hoti, sāthassa sātheyyaṃ appahīnaṃ hoti, māyāvissa māyā appahīnā hoti, pāpicchassa pāpikā icchā appahīnā hoti, micchādītthikassa micchādītthi appahīnā hoti—

There are some mendicants who have not given up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.

imesaṃ kho ahaṃ, bhikkhave, samanamaḷānaṃ samanadosānaṃ samaṇakasatānaṃ āpāyikānaṃ tñānānaṃ duggativedaṇiyānaṃ appahānā ‘na samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi.

These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. As long as they have not given these up, they do not practice in the way that is proper for an ascetic, I say.

Seyyathāpi, bhikkhave, matajaṃ nāma āvudhajātaṃ ubhatodhāraṃ pītanisitaṃ.

I say that such a mendicant’s going forth may be compared to the kind of weapon called ‘death-dealer’—double-edged, hardened, and keen—covered and wrapped in the outer robe.

Tadassa saṅghāṭiyā sampārutaṃ sampaliveṭhitaṃ.

Tathūpamaḥaṃ, bhikkhave, imassa bhikkhuno pabbajjaṃ vadāmi.

Nāhaṃ, bhikkhave, saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi.

I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

Nāhaṃ, bhikkhave, acelakassa acelakamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘naked ascetic’ just because you go naked.

Nāhaṃ, bhikkhave, rajojallikassa rajojallikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘dust and dirt wearer’ just because you’re caked in dust and dirt.

Nāhaṃ, bhikkhave, udakorohakassa udakorohaṇamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘water immerser’ just because you immerse yourself in water.

Nāhaṃ, bhikkhave, rukkhamūlikassa rukkhamūlikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘tree root dweller’ just because you stay at the root of a tree.

Nāhaṃ, bhikkhave, abbhokāsikassa abbhokāsikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘open air dweller’ just because you stay in the open air.

Nāhaṃ, bhikkhave, ubbhaṭṭhakassa ubbhaṭṭhakamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘stander’ just because you continually stand.

Nāhaṃ, bhikkhave, pariyāyabhattikassa pariyāyabhattikamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘interval eater’ just because you eat food at set intervals.

Nāhaṃ, bhikkhave, mantajjhāyakassa mantajjhāyakamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘reciter’ just because you recite scriptures.

Nāhaṃ, bhikkhave, jaṭilakassa jaṭādhāraṇamattena sāmaññaṃ vadāmi.

You don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

Saṅghāṭikassa ce, bhikkhave, saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭṭhassa sātheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenāṃ mittāmaccā nātisālohitā jātameva naṃ saṅghāṭikaṃ kareyyuṃ, saṅghāṭikattameva samādapeyyuṃ:

Imagine that just by wearing an outer robe someone with covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you an outer robe wearer as soon as you were born. They’d encourage you:

‘ehi tvam, bhādrāmukha, saṅghāṭiko hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paḷāsissa paḷāso pahīyissati, issukissa issā pahīyissati, maccharissa macchariyaṃ pahīyissati, saṭhassa sāṭheyyaṃ pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādītthikassa micchādītthi pahīyissati’ ti.

‘Please, my dear, wear an outer robe! By doing so you will give up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.’

Yasmā ca kho ahaṃ, bhikkhave, saṅghāṭikampi idhekaccaṃ passāmi abhijjhālum byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ paḷāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādītthikaṃ, tasmā na saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi.

But sometimes I see someone with these bad qualities who is an outer robe wearer. That’s why I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

Acelakassa ce, bhikkhave ... pe ...

Imagine that just by going naked ...

rajojallikassa ce, bhikkhave ... pe ...

wearing dust and dirt ...

udakorohakassa ce, bhikkhave ... pe ...

immersing in water ...

rukkhamūlikassa ce, bhikkhave ... pe ...

staying at the root of a tree ...

abbhokāsikassa ce, bhikkhave ... pe ...

staying in the open air ...

ubbhatthakassa ce, bhikkhave ... pe ...

standing continually ...

pariyāyabhattikassa ce, bhikkhave ... pe ...

eating at set intervals ...

mantajjhāyakassa ce, bhikkhave ... pe ...

reciting scriptures ...

jaṭilakassa ce, bhikkhave, jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paḷāsissa paḷāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādītthikassa micchādītthi pahīyetha, tamenāṃ mittāmaccā ñāṭisālohitā jātameva naṃ jaṭilakaṃ kareyyuṃ, jaṭilakattameva samādapeyyuṃ:

having matted hair someone with covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They’d encourage you:

‘ehi tvam, bhādrāmukha, jaṭilako hohi, jaṭilakassa te sato jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyissati byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati ... pe ... pāpicchassa pāpikā icchā pahīyissati micchādītthikassa micchādītthi pahīyissati’ ti.

‘Please, my dear, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.’

Yasmā ca kho ahaṃ, bhikkhave, jaṭilakampi idhekaccaṃ passāmi abhijjhālūṃ byāpannacittāṃ kodhanāṃ upanāhiṃ makkhiṃ palāsiṃ issukiṃ macchariṃ saṭhaṃ māyaviṃ pāpicchaṃ micchādītṭhiṃ, tasmā na jaṭilakassa jaṭādhāraṇamattena samaññaṃ vadāmi.

But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That's why I say that you don't deserve the label 'matted-hair ascetic' just because you have matted hair.

Kathaṇca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadaṃ paṭipanno hoti?

And how does a mendicant practice in the way that is proper for an ascetic?

Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, palāsisso palāso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyaṃ pahīnaṃ hoti, saṭhassa sātheyyaṃ pahīnaṃ hoti, māyavissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādītṭhikassa micchādītṭhi pahīnā hoti—

There are some mendicants who have given up covetousness, ill will, irritability, hostility, offensiveness, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.

imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānaṃ duggativedaniyānaṃ pahānā 'samaṇasāmīcippaṭipadaṃ paṭipanno'ti vadāmi.

These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. When they have given these up, they are practicing in the way that is proper for an ascetic, I say.

So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassati ().

They see themselves purified from all these bad, unskillful qualities.

Tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassato () pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, bhikkhave, pokkharāṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful.

Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched.

No matter what direction they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion.

In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—and has arrived at the teaching and training proclaimed by a Realized One. Having developed love, compassion, rejoicing, and equanimity in this way they gain inner peace.

Because of that inner peace they are practicing the way proper for an ascetic, I say.

And suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—

and they realize 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.

They're an ascetic because of the ending of defilements."

That is what the Buddha said.

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

Kevattaassapurajatilena.