

## Majjhima Nikāya 61

*Middle Discourses 61*

### Ambalaṭṭhikarāhulovādasutta

*Advice to Rāhula at Ambalaṭṭhika*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā rājagahe viharati veluvane kalandakanivāpe.

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

Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati.

*Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā.*

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami.

*Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula.*

Addasā kho āyasmā rāhulo bhagavantam dūratova āgacchantam.

*Rāhula saw the Buddha coming off in the distance.*

Disvāna āsanam paññāpesi, udakañca pādānam.

*He spread out a seat and placed water for washing the feet.*

Nisīdi bhagavā paññatte āsane.

*The Buddha sat on the seat spread out,*

Nisajja pāde pakkhālesi.

*and washed his feet.*

Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantaṃ nisīdi.

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

Atha kho bhagavā parittam udakāvasesam udakādhāne ṭhapetvā āyasmantaṃ rāhulam āmantesi:

*Then the Buddha, leaving a little water in the pot, addressed Rāhula,*

“passasi no tvam, rāhula, imam parittam udakāvasesam udakādhāne ṭhapitaṃ”ti?

*“Rāhula, do you see this little bit of water left in the pot?”*

“Evaṃ, bhante”.

*“Yes, sir.”*

“Evaṃ parittakam kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjā”ti.

*“That’s how little of the ascetic’s nature is left in those who are not ashamed to tell a deliberate lie.”*

Atha kho bhagavā parittam udakāvasesam chaddetvā āyasmantaṃ rāhulam āmantesi:

*Then the Buddha, tossing away what little water was left in the pot, said to Rāhula,*

“passasi no tvam, rāhula, parittam udakāvasesam chadditaṃ”ti?

*“Do you see this little bit of water that was tossed away?”*

“Evaṃ, bhante”.

*“Yes, sir.”*

“Evaṃ chadditam kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjā”ti.

*“That’s how the ascetic’s nature is tossed away in those who are not ashamed to tell a deliberate lie.”*

Atha kho bhagavā tam udakādhānam nikkujjitvā āyasmantaṃ rāhulam āmantesi:

*Then the Buddha, turning the pot upside down, said to Rāhula,*

“passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjitaṃ”ti?

*“Do you see how this pot is turned upside down?”*

“Evaṃ, bhante”.

*“Yes, sir.”*

“Evaṃ nikkujjitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti.

*“That’s how the ascetic’s nature is turned upside down in those who are not ashamed to tell a deliberate lie.”*

Atha kho bhagavā taṃ udakādhānaṃ ukkujjitvā āyasantaṃ rāhulaṃ āmantesi:

*Then the Buddha, turning the pot right side up, said to Rāhula,*

“passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tucchaṃ”ti?

*“Do you see how this pot is vacant and hollow?”*

“Evaṃ, bhante”.

*“Yes, sir.”*

“Evaṃ rittaṃ tucchaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjāti.

*“That’s how vacant and hollow the ascetic’s nature is in those who are not ashamed to tell a deliberate lie.*

Seyyathāpi, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

*Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk.*

Tattha hatthārohassa evaṃ hoti:

*So its rider thinks:*

‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ... pe ... naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

*‘This royal bull elephant still protects its trunk.*

Apariccattaṃ kho rañño nāgassa jīvitāṃ’ti.

*It has not fully dedicated its life.’*

Yato kho, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ... pe ... naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti:

*But when that royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks:*

‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti.

*‘This royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk.*

Pariccattaṃ kho rañño nāgassa jīvitāṃ.

*It has fully dedicated its life.*

Natthi dāni kiñci rañño nāgassa akaraṇīyaṃ’ti.

*Now there is nothing that royal bull elephant would not do.’*

Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi.

*In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say.*

Tasmātiha te, rāhula, ‘hassāpi na musā bhaṇissāmī’ti—  
*So you should train like this: ‘I will not tell a lie, even for a joke.’*

evañhi te, rāhula, sikkhitabbaṃ.

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

kimatthiyo ādāso”ti?  
*What is the purpose of a mirror?”*

“Paccavekkhaṇattho, bhante”ti.  
*“It’s for checking your reflection, sir.”*

“Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ.  
*“In the same way, deeds of body, speech, and mind should be done only after repeated checking.*

Yadeva tvam, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbaṃ:  
*When you want to act with the body, you should check on that same deed:*

‘yannu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—  
*‘Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both?*

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?  
*Is it unskillful, with suffering as its outcome and result?’*

Sace tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:  
*If, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—  
*‘This act with the body that I want to do leads to hurting myself, hurting others, or hurting both.*

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ.  
*It’s unskillful, with suffering as its outcome and result.’ To the best of your ability, Rāhula, you should not do such a deed.*

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:  
*But if, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—  
*‘This act with the body that I want to do doesn’t lead to hurting myself, hurting others, or hurting both.*

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.  
*It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should do such a deed.*

Karontenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:

*While you are acting with the body, you should check on that same act:*

‘yannu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

*‘Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both?*

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

*Is it unskillful, with suffering as its outcome and result?’*

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

*If, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

*‘This act with the body that I am doing leads to hurting myself, hurting others, or hurting both.*

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi tvam, rāhula, evarūpaṃ kāyakammaṃ.

*It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should desist from such a deed.*

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

*But if, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

*‘This act with the body that I am doing doesn’t lead to hurting myself, hurting others, or hurting both.*

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi tvam, rāhula, evarūpaṃ kāyakammaṃ.

*It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should continue doing such a deed.*

Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:

*After you have acted with the body, you should check on that same act:*

‘yannu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

*‘Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both?*

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

*Is it unskillful, with suffering as its outcome and result?’*

Sace kho tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

*If, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

*‘This act with the body that I have done leads to hurting myself, hurting others, or hurting both.*

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānikātabbaṃ;

*It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.*

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ.  
*And having revealed it you should restrain yourself in future.*

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:  
*But if, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsim idaṃ me kāyakammaṃ  
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na  
ubhayabyābādhāyapi saṃvattati—  
*‘This act with the body that I have done doesn’t lead to hurting myself, hurting others, or  
hurting both.*

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṇ’ti, teneva tvam, rāhula,  
piṭipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.  
*It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture  
and joy because of this, training day and night in skillful qualities.*

“Yadeva tvam, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ  
paccavekkhitabbaṃ:  
*When you want to act with speech, you should check on that same deed:*

‘yannu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ  
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi  
saṃvatteyya—  
*‘Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting  
both?’ ...*

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ  
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi  
saṃvatteyya—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula,  
vācāya kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ  
nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, evarūpaṃ te, rāhula,  
vācāya kammaṃ karaṇīyaṃ.

Karontenapi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ  
paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ  
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi  
saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ  
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi  
saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi  
tvāṃ, rāhula, evarūpaṃ vacīkammaṃ.

Sace pana tvāṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ  
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na  
ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi tvāṃ,  
rāhula, evarūpaṃ vacīkammaṃ.

Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ  
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi  
saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace kho tvāṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

*If, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ  
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi  
saṃvattati—

*‘This act of speech that I have done leads to hurting myself, hurting others, or hurting both.*

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te, rāhula,  
vacīkammaṃ satthari vā viññūsu vā sabrahmacārisu desetabbaṃ, vivaritabbaṃ,  
uttānīkattabbaṃ;

*It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess,  
reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.*

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ.

*And having revealed it you should restrain yourself in future.*

Sace pana tvāṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

*But if, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ  
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na  
ubhayabyābādhāyapi saṃvattati—

*‘This act of speech that I have done doesn’t lead to hurting myself, hurting others, or hurting  
both.*

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ’ti, teneva tvāṃ, rāhula,  
pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

*It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture  
and joy because of this, training day and night in skillful qualities.*

Yadeva tvāṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ  
paccavekkhitabbaṃ:

*When you want to act with the mind, you should check on that same deed:*

‘yannu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ  
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi  
saṃvatteyya—

*‘Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting  
both?’ ...*

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ  
attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi  
saṃvatteyya—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, evarūpaṃ te,  
rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ  
nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na  
ubhayabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ’ti, evarūpaṃ te, rāhula,  
manasā kammaṃ karaṇīyaṃ.

Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ  
paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ  
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi  
saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti?

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ  
attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi  
saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṇ’ti, paṭisaṃhareyyāsi  
tvaṃ, rāhula, evarūpaṃ manokammaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ  
nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na  
ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṇ’ti, anupadajjeyyāsi tvaṃ,  
rāhula, evarūpaṃ manokammaṃ.

Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace kho tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

*If, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

*‘This act of mind that I have done leads to hurting myself, hurting others, or hurting both.*

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evaṃ paṇa te, rāhula, manokammaṃ aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ;

*It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should be horrified, repelled, and disgusted by that deed.*

aṭṭiyitvā harāyitvā jigucchitvā āyatim saṃvaram āpajjitabbaṃ.

*And being repelled, you should restrain yourself in future.*

Sace paṇa tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

*But if, while checking in this way, you know:*

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

*‘This act with the mind that I have done doesn’t lead to hurting myself, hurting others, or hurting both.*

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ’ti, teneva tvam, rāhula, piṭipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

*It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.*

Ye hi keci, rāhula, aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ.

*All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking.*

Yepi hi keci, rāhula, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti.

Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti.



Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi’ti—

*So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’”*

evañhi te, rāhula, sikkhitabban”ti.

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

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

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamam.

## Majjhima Nikāya 62

*Middle Discourses 62*

### Mahārāhulovādasutta

*The Longer Advice to Rāhula*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

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

Āyasmāpi kho rāhulo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya bhagavantam piṭṭhito piṭṭhito anubandhi.

*And Venerable Rāhula also robed up and followed behind the Buddha.*

Atha kho bhagavā apaloketvā āyasmantaṃ rāhulaṃ āmantesi:

*Then the Buddha looked back at Rāhula and said,*

“yaṃ kiñci, rāhula, rūpaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evameva yathābhūtaṃ sammappaññāya dattābbaṃ”ti.

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

“Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā”ti?

*“Only form, Blessed One? Only form, Holy One?”*

“Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā”ti.

*“Form, Rāhula, as well as feeling and perception and choices and consciousness.”*

Atha kho āyasmā rāhulo “ko najja bhagavatā sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissati”ti tato patinivattitvā aññatarasmiṃ rukkhamaṇe nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

*Then Rāhula thought, “Who would go to the village for alms today after being advised directly by the Buddha?” Turning back, he sat down at the root of a certain tree cross-legged, with his body straight, and established mindfulness right there.*

Addasā kho āyasmā sārīputto āyasmantaṃ rāhulaṃ aññatarasmiṃ rukkhamaṇe nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

*Venerable Sārīputta saw him sitting there,*

Disvāna āyasmantaṃ rāhulaṃ āmantesi:

*and addressed him,*

“ānāpānassatiṃ, rāhula, bhāvaṇaṃ bhāvehi.

*“Rāhula, develop mindfulness of breathing.*

Ānāpānassati, rāhula, bhāvaṇā bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā”ti.

*When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial.”*

Atha kho āyasmā rāhulo sāyanhasamayam paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantam etadavoca:

*Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him:*

“kathaṃ bhāvitā nu kho, bhante, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahānisamsā”ti?

*“Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?”*

“Yaṃ kiñci, rāhula, ajjhataṃ paccataṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ—

*“Rāhula, the interior earth element is said to be anything hard, solid, and organic that’s internal, pertaining to an individual. This includes:*

kesā lomā nakhā dantā taco maṃsaṃ nhāru atṭhi atṭhimiññaṃ vakkamā hadayaṃ yakanam kilomakam pihakam papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhataṃ paccataṃ kakkhaḷaṃ kharigataṃ upādinnaṃ—  
*head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that’s internal, pertaining to an individual.*

ayaṃ vuccati, rāhula, ajjhattikā pathavīdhātu.

*This is called the interior earth element.*

Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhātūrevesā.

*The interior earth element and the exterior earth element are just the earth element.*

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya datṭhabbam.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

*When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.*

Katamā ca, rāhula, āpodhātu?

*And what is the water element?*

Āpodhātu siyā ajjhattikā, siyā bāhirā.

*The water element may be interior or exterior.*

Katamā ca, rāhula, ajjhattikā āpodhātu?

*And what is the interior water element?*

Yaṃ ajjhataṃ paccataṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ—

*Anything that’s water, watery, and organic that’s internal, pertaining to an individual. This includes:*

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttam, yaṃ vā panaññampi kiñci ajjhataṃ paccataṃ āpo āpogataṃ upādinnaṃ—  
*bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that’s water, watery, and organic that’s internal, pertaining to an individual.*

ayaṃ vuccati, rāhula, ajjhattikā āpodhātu.

*This is called the interior water element.*

Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūrevesā.

*The interior water element and the exterior water element are just the water element.*

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya datṭhabbam.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

*When you truly see with right understanding, you reject the water element, detaching the mind from the water element.*

Katamā ca, rāhula, tejodhātu?

*And what is the fire element?*

Tejodhātu siyā ajjhattikā, siyā bāhirā.

*The fire element may be interior or exterior.*

Katamā ca, rāhula, ajjhattikā tejodhātu?

*And what is the interior fire element?*

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

*Anything that’s fire, fiery, and organic that’s internal, pertaining to an individual. This includes:*

yena ca santappati yena ca jīriyati yena ca pariḍayhati yena ca asitapīṭakhāyitasāyitaṃ sammā pariñāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ—  
*that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that’s fire, fiery, and organic that’s internal, pertaining to an individual.*

ayaṃ vuccati, rāhula, ajjhattikā tejodhātu.

*This is called the interior fire element.*

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturevesā.

*The interior fire element and the exterior fire element are just the fire element.*

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya datṭhabbam.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

*When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.*

Katamā ca, rāhula, vāyodhātu?

*And what is the air element?*

Vāyodhātu siyā ajjhattikā, siyā bāhirā.

*The air element may be interior or exterior.*

Katamā ca, rāhula, ajjhattikā vāyodhātu?

*And what is the interior air element?*

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

*Anything that’s wind, windy, and organic that’s internal, pertaining to an individual. This includes:*

uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya vātā, aṅgamaṅgānūsārino vātā, assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ—  
*winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that’s air, airy, and organic that’s internal, pertaining to an individual.*

ayaṃ vuccati, rāhula, ajjhattikā vāyodhātu.

*This is called the interior air element.*

Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūrevesā.

*The interior air element and the exterior air element are just the air element.*

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya dattṭhabbam.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

*When you truly see with right understanding, you reject the air element, detaching the mind from the air element.*

Katamā ca, rāhula, ākāsadhātu?

*And what is the space element?*

Ākāsadhātu siyā ajjhattikā, siyā bāhirā.

*The space element may be interior or exterior.*

Katamā ca, rāhula, ajjhattikā ākāsadhātu?

*And what is the interior space element?*

Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ upādinnaṃ, seyyathidaṃ—

*Anything that’s space, spacious, and organic that’s internal, pertaining to an individual. This includes:*

kannacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhōharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ, aghaṃ aghagataṃ, vivaraṃ vivaragataṃ, asaṃphuṭṭhaṃ, maṃsalohitehi upādinnaṃ—

*the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions.*

ayaṃ vuccati, rāhula, ajjhattikā ākāsadhātu.

*This is called the interior space element.*

Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūrevesā.

*The interior space element and the exterior space element are just the space element.*

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtaṃ sammappaññāya dattṭhabbam.

*This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’*

Evametam yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.

*When you truly see with right understanding, you reject the space element, detaching the mind from the space element.*

Pathavīsamaṃ, rāhula, bhāvanaṃ bhāvehi.

*Rāhula, meditate like the earth.*

Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.*

Seyyathāpi, rāhula, pathaviyā sucimpi nikkhipanti, asucimpi nikkhipanti, gūthagatampi nikkhipanti, muttagatampi nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī aṭṭiyati vā harāyati vā jigucchati vā;

*Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this.*

evameva kho tvam, rāhula, pathavīsamaṃ bhāvanaṃ bhāvehi.

*In the same way, meditate like the earth.*

Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.*

Āposamaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate like water.*

Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.*

Seyyathāpi, rāhula, āposmimi sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitagatampi dhovanti, na ca tena āpo aṭṭiyati vā harāyati vā jigucchati vā;

*Suppose they were to wash both clean and unclean things in the water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and disgusted because of this.*

evameva kho tvam, rāhula, āposamaṃ bhāvanaṃ bhāvehi.

*In the same way, meditate like water.*

Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.*

Tejosamaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate like fire.*

Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.*

Seyyathāpi, rāhula, tejo sucimpi dahati, asucimpi dahati, gūthagatampi dahati, muttagatampi dahati, kheḷagatampi dahati, pubbagatampi dahati, lohitagatampi dahati, na ca tena tejo aṭṭiyati vā harāyati vā jigucchati vā;

*Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this.*

evameva kho tvam, rāhula, tejosamaṃ bhāvanaṃ bhāvehi.

*In the same way, meditate like fire.*

Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.*

Vāyosamaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate like wind.*

Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.*

Seyyathāpi, rāhula, vāyo sucimpi upavāyati, asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati, na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā;

*Suppose the wind were to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this.*

evameva kho tvam, rāhula, vāyosamaṃ bhāvanaṃ bhāvehi.

*In the same way, meditate like the wind.*

Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.*

Ākāśasamaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate like space.*

Ākāśasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.*

Seyyathāpi, rāhula, ākāso na katthaci patiṭṭhito;

*Just as space is not established anywhere,*

evameva kho tvam, rāhula, ākāśasamaṃ bhāvanaṃ bhāvehi.

*in the same way, meditate like space.*

Ākāśasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

*For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.*

Mettaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate on love.*

Mettañhi te, rāhula, bhāvanaṃ bhāvayato yo byāpādo so pahīyissati.

*For when you meditate on love any ill will will be given up.*

Karuṇaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate on compassion.*

Karuṇañhi te, rāhula, bhāvanaṃ bhāvayato yā vihesā sā pahīyissati.

*For when you meditate on compassion any cruelty will be given up.*

Muditaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate on rejoicing.*

Muditañhi te, rāhula, bhāvanaṃ bhāvayato yā arati sā pahīyissati.

*For when you meditate on rejoicing any negativity will be given up.*

Upekkhaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate on equanimity.*

Upekkhañhi te, rāhula, bhāvanaṃ bhāvayato yo paṭigho so pahīyissati.

*For when you meditate on equanimity any repulsion will be given up.*

Asubhaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate on ugliness.*

Asubhañhi te, rāhula, bhāvanaṃ bhāvayato yo rāgo so pahīyissati.

*For when you meditate on ugliness any lust will be given up.*

Aniccasaññaṃ, rāhula, bhāvanaṃ bhāvehi.

*Meditate on impermanence.*

Aniccaaññāhi te, rāhula, bhāvanam bhāvayato yo asmimāno so pahīyissati.  
*For when you meditate on impermanence any conceit ‘I am’ will be given up.*

Ānāpānassatiṃ, rāhula, bhāvanam bhāvehi.  
*Develop mindfulness of breathing.*

Ānāpānassati hi te, rāhula, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.  
*When mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.*

Katham bhāvitā ca, rāhula, ānāpānassati, katham bahulīkatā mahapphalā hoti mahānisamsā?  
*And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?*

Idha, rāhula, bhikkhu araññagato vā rukkhāmūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upatthapetvā.  
*It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and establishes mindfulness right there.*

So satova assasati satova passasati.  
*Just mindful, they breath in. Mindful, they breath out.*

Dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti;  
*When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’*

rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti.  
*When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’*

‘Sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati;  
*They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.*

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.  
*They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.*

‘Pītippaṭisaṃvedī assasissāmī’ti sikkhati; ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati;  
*They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.*

‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati;  
*They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.*

‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati;  
*They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.*

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.  
*They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.*

‘Cittappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati;  
*They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.*



‘abhippamodayaṃ cittaṃ assasissāmi’ti sikkhati; ‘abhippamodayaṃ cittaṃ passasissāmi’ti sikkhati;

*They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.*

‘samādahaṃ cittaṃ assasissāmi’ti sikkhati; ‘samādahaṃ cittaṃ passasissāmi’ti sikkhati;

*They practice breathing in immersing the mind. They practice breathing out immersing the mind.*

‘vimocayaṃ cittaṃ assasissāmi’ti sikkhati; ‘vimocayaṃ cittaṃ passasissāmi’ti sikkhati.

*They practice breathing in freeing the mind. They practice breathing out freeing the mind.*

‘Aniccānupassī assasissāmi’ti sikkhati; ‘aniccānupassī passasissāmi’ti sikkhati;

*They practice breathing in observing impermanence. They practice breathing out observing impermanence.*

‘virāgānupassī assasissāmi’ti sikkhati; ‘virāgānupassī passasissāmi’ti sikkhati;

*They practice breathing in observing fading away. They practice breathing out observing fading away.*

‘nirodhānupassī assasissāmi’ti sikkhati; ‘nirodhānupassī passasissāmi’ti sikkhati;

*They practice breathing in observing cessation. They practice breathing out observing cessation.*

‘paṇiṇissaggānupassī assasissāmi’ti sikkhati; ‘paṇiṇissaggānupassī passasissāmi’ti sikkhati.

*They practice breathing in observing letting go. They practice breathing out observing letting go.*

Evam bhāvitā kho, rāhula, ānāpānassati, evaṃ bahulīkatā mahapphalā hoti mahānisamsā.

*Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.*

Evam bhāvitāya, rāhula, ānāpānassatiyā, evaṃ bahulīkatāya yepi te carimakā assāsā tepi veditāva nirujjhanti no aviditā”ti.

*When mindfulness of breathing is developed and cultivated in this way, even when the final breaths in and out cease, they are known, not unknown.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

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

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

## Majjhima Nikāya 63

*Middle Discourses 63*

### Cūlamālukyāsutta

*The Shorter Discourse With Mālūkyā*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho āyasmato mālūkyaputtassa rahogatassa paṭisallīnassa evaṃ cetaso parivitatko udapādi:

*Then as Venerable Mālūkyā was in private retreat this thought came to his mind:*

“yānimāni diṭṭhigatāni bhagavatā abyākatāni thapitāni patikkhittāni:

*“There are several convictions that the Buddha has left undeclared; he has set them aside and refused to comment on them.*

‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīraṃ’tipi, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’tipi, ‘hoti tathāgato paraṃ maraṇā’tipi, ‘na hoti tathāgato paraṃ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi—

*For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.*

tāni me bhagavā na byākaroti.

*The Buddha does not give me a straight answer on these points.*

Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati.

*I don't like that, and do not accept it.*

Sohaṃ bhagavantam upasaṅkamitvā etamatthaṃ pucchissāmi.

*I'll go to him and ask him about this.*

Sace me bhagavā byākarissati:

*If he gives me a straight answer on any of these points,*

‘sassato loko’ti vā ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ bhagavati brahmacariyaṃ carissāmi;

*I will live the spiritual life under him.*

no ce me bhagavā byākarissati:

*If he does not give me a straight answer on any of these points,*

‘sassato loko’ti vā ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmī’ti.

*I will reject the training and return to a lesser life.”*

Atha kho āyasmā mālūkyaputto sāyanhasamayaṃ patisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnō kho āyasmā mālūkyaputto bhagavantam etadavoca:

*Then in the late afternoon, Mālūkyā came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts. He then continued:*

“Idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi—

yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni:

‘sassato loko’tipi, ‘asassato loko’tipi ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi—

tāni me bhagavā na byākaroti.

Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati.

Sohaṃ bhagavantam upasaṅkamitvā etamattaṃ pucchissāmi.

Sace me bhagavā byākarissati:

‘sassato loko’ti vā, ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ bhagavati, brahmacariyaṃ carissāmi.

No ce me bhagavā byākarissati:

‘sassato loko’ti vā, ‘asassato loko’ti vā ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā—

evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmīti.

Sace bhagavā jānāti:

*“If the Buddha knows*

‘sassato loko’ti, ‘sassato loko’ti me bhagavā byākarotu;  
*that the world is eternal, please tell me.*

sace bhagavā jānāti:

*If you know*

‘asassato loko’ti, ‘asassato loko’ti me bhagavā byākarotu.  
*that the world is not eternal, tell me.*

No ce bhagavā jānāti:

*If you don’t know*

‘sassato loko’ti vā, ‘asassato loko’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

*whether the world is eternal or not, then it is straightforward to simply say:*

‘na jānāmi, na passāmī’ti.

*‘I neither know nor see.’*

Sace bhagavā jānāti:

*If you know*

‘antavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu;

*that the world is finite, or infinite; that the soul and the body are the same thing, or they are different things; that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist, please tell me.*

sace bhagavā jānāti:

‘anantavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘antavā loko’ti vā, ‘anantavā loko’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi, na passāmi’ti.

Sace bhagavā jānāti:

‘taṃ jīvaṃ taṃ sarīraṃ’ti, ‘taṃ jīvaṃ taṃ sarīraṃ’ti me bhagavā byākarotu;

sace bhagavā jānāti:

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi, na passāmi’ti.

Sace bhagavā jānāti:

‘hoti tathāgato paraṃ maraṇā’ti, ‘hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu;

sace bhagavā jānāti:

‘na hoti tathāgato paraṃ maraṇā’ti, ‘na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi na passāmi’ti.

Sace bhagavā jānāti:

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu;

sace bhagavā jānāti:

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

*If you don't know*

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:  
*any of these things, then it is straightforward to simply say:*

‘na jānāmi, na passāmi’”ti.

*‘I neither know nor see.’”*

“Kiṃ nu tāhaṃ, mālukiyaputta, evaṃ avacaṃ:

*“What, Mālukiyaputta, did I ever say to you:*

‘ehi tvaṃ, mālukiyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi:

*‘Come, Mālukiyaputta, live the spiritual life under me, and I will declare these things to you’?”*

“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā”ti?

“No hetam, bhante”.

*“No, sir.”*

“Tvam vā pana maṃ evaṃ avaca:

*“Or did you ever say to me:*

‘ahaṃ, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati:

*‘Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me’?”*

“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā”ti?

“No hetam, bhante”.

*“No, sir.”*

“Iti kira, mālukiyaputta, nevāhaṃ taṃ vadāmi:

*“So it seems that I did not say to you:*

‘ehi tvaṃ, mālukiyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi:

*‘Come, Mālukiyaputta, live the spiritual life under me, and I will declare these things to you.’*

“sassato loko”ti vā, “asassato loko”ti vā ... pe ...

“neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti;

napi kira maṃ tvaṃ vadesi:

*And you never said to me:*

‘aḥaṃ, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati:  
*‘Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me.’*

“sassato loko”ti vā “asassato loko”ti vā ... pe ...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti.

Evam sante, moghapurisa, ko santo kaṃ paccācikkhasi?  
*In that case, you silly man, are you really in a position to be abandoning anything?*

Yo kho, mālukiyaputta, evaṃ vadeyya:  
*Suppose someone were to say this:*

‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati:  
*‘I will not live the spiritual life under the Buddha until the Buddha declares to me*

“sassato loko”ti vā, “asassato loko”ti vā ... pe ...  
*that the world is eternal, or that the world is not eternal ...*

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti,  
*or that after death a Realized One neither exists nor doesn’t exist.’*

abyākatameva taṃ, mālukiyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.  
*That would still remain undeclared by the Realized One, and meanwhile that person would die.*

Seyyathāpi, mālukiyaputta, puriso sallena viddho assa savisena gāḥhapalepanena.  
*Suppose a man was struck by an arrow thickly smeared with poison.*

Tassa mittāmaccaṃ nātisālōhitā bhisakkaṃ sallakattaṃ upatṭhapeyyuṃ.  
*His friends and colleagues, relatives and kin would get a field surgeon to treat him.*

So evaṃ vadeyya:  
*But the man would say:*

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,  
khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti;  
*‘I won’t pull out this arrow as long as I don’t know whether the man who wounded me was an aristocrat, a brahmin, a merchant, or a worker.’*

so evaṃ vadeyya:  
*He’d say:*

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,  
evaṃnāmo evaṃgotto iti vā’ti;  
*‘I won’t pull out this arrow as long as I don’t know the following things about the man who wounded me: his name and clan;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,  
dīgho vā rasso vā majjhimo vā’ti;  
*whether he’s tall, short, or medium;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,  
kāḷo vā sāmo vā maṅguracchavī vā’ti;  
*whether his skin is black, brown, or tawny;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho,  
amukasmim̐ gāme vā nigame vā nagare vā’ti;  
*and what village, town, or city he comes from.*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ jānāmi yenamhi viddho,  
yadi vā cāpo yadi vā kodaṇḍo’ti;  
*I won’t pull out this arrow as long as I don’t know whether the bow that wounded me is made of  
wood or cane;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyāṃ jānāmi yāyamhi viddho,  
yadi vā akkassa yadi vā saṇhassa yadi vā nhārussa yadi vā maruvāya yadi vā  
khirapaṇṇino’ti;  
*whether the bow-string is made of swallow-wort fibre, sunn hemp fibre, sinew, sanseveria fibre,  
or spurge fibre;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho,  
yadi vā gacchaṃ yadi vā ropimaṇ’ti;  
*whether the shaft is made from a bush or a plantation tree;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho,  
yassa pattehi vājitaṃ yadi vā gijjhassa yadi vā kaṅkassa yadi vā kulalassa yadi vā  
morassa yadi vā sithilahanuno’ti;  
*whether the shaft was fitted with feathers from a vulture, a heron, a hawk, a peacock, or a stork;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho,  
yassa nhārunā parikkhittaṃ yadi vā gavassa yadi vā māhimsassa yadi vā bheravassa  
yadi vā semhārassā’ti;  
*whether the shaft was bound with sinews of a cow, a buffalo, a swamp deer, or a gibbon;*

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi yenamhi viddho,  
yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā  
vacchadantaṃ yadi vā karavīrapattaṇ’ti—  
*and whether the arrowhead was spiked, razor-tipped, barbed, made of iron or a calf’s tooth, or  
lancet-shaped.’*

aññāteva taṃ, mālukyaputta, tena purisena assa, atha so puriso kālāṃ kareyya.  
*That man would still not have learned these things, and meanwhile they’d die.*

Evameva kho, mālukyaputta, yo evaṃ vadeyya:  
*In the same way, suppose someone was to say:*

‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati:  
*‘I will not live the spiritual life under the Buddha until the Buddha declares to me*

“sassato loko”ti vā “asassato loko”ti vā ... pe ...  
*that the world is eternal, or that the world is not eternal ...*

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti—  
*or that after death a Realized One neither exists nor doesn’t exist.’*

abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.  
*That would still remain undeclared by the Realized One, and meanwhile that person would die.*

‘Sassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.  
*It’s not true that if there were the view ‘the world is eternal’ there would be the living of the spiritual life.*

‘Asassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.  
*It’s not true that if there were the view ‘the world is not eternal’ there would be the living of the spiritual life.*

‘Sassato loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘asassato loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā;  
*When there is the view that the world is eternal or that the world is not eternal, there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress.*

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.  
*And it is the defeat of these things in this very life that I advocate.*

‘Antavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.  
*It’s not true that if there were the view ‘the world is finite’ ...*

‘Anantavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.  
*‘the world is infinite’ ...*

‘Antavā loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘anantavā loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā;

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

‘Taṃ jīvaṃ taṃ sarīraṇ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.  
*‘the soul and the body are the same thing’ ...*

‘Aññaṃ jīvaṃ aññaṃ sarīraṇ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.  
*‘the soul and the body are different things’ ...*

‘Taṃ jīvaṃ taṃ sarīraṇ’ti vā, mālukyaputta, diṭṭhiyā sati, ‘aññaṃ jīvaṃ aññaṃ sarīraṇ’ti vā diṭṭhiyā sati attheva jāti ... pe ...

nighātaṃ paññapemi.

‘Hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.  
*‘a Realized One exists after death’ ...*

‘Na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.  
*‘a Realized One doesn’t exist after death’ ...*

‘Hoti tathāgato paraṃ maraṇā’ti vā, mālukyaputta, diṭṭhiyā sati, ‘na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ... pe ...

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.  
*‘a Realized One both exists and doesn’t exist after death’ ...*



‘Neva hoti na na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhaviṣṣāti, evampi no.

*‘a Realized One neither exists nor doesn’t exist after death’ there would be the living of the spiritual life.*

‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ... pe ...

*When there are any of these views there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress.*

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

*And it is the defeat of these things in this very life that I advocate.*

Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha;

*So, Mālunkyaputta, you should remember what I have not declared as undeclared,*

byākatañca me byākatato dhāretha.

*and what I have declared as declared.*

Kiñca, mālukyaputta, mayā abyākataṃ?

*And what have I not declared?*

‘Sassato loko’ti mālukyaputta, mayā abyākataṃ;

*I have not declared the following: ‘the world is eternal,’*

‘asassato loko’ti—

*‘the world is not eternal,’*

mayā abyākataṃ;

‘antavā loko’ti—

*‘the world is finite,’*

mayā abyākataṃ;

‘anantavā loko’ti—

*‘the world is infinite,’*

mayā abyākataṃ;

‘taṃ jīvaṃ taṃ sarīraṇ’ti—

*‘the soul and the body are the same thing,’*

mayā abyākataṃ;

‘aññaṃ jīvaṃ aññaṃ sarīraṇ’ti—

*‘the soul and the body are different things,’*

mayā abyākataṃ;

‘hoti tathāgato paraṃ maraṇā’ti—

*‘a Realized One exists after death,’*

mayā abyākataṃ;

‘na hoti tathāgato paraṃ maraṇā’ti—

*‘a Realized One doesn’t exist after death,’*

mayā abyākataṃ;

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti—

*‘a Realized One both exists and doesn’t exist after death,’*

mayā abyākatam;

‘neva hoti na na hoti tathāgato param maraṇā’ti—  
*‘a Realized One neither exists nor doesn’t exist after death.’*

mayā abyākatam.

Kasmā cetam, mālukiyaputta, mayā abyākatam?

*And why haven’t I declared these things?*

Na hetam, mālukiyaputta, atthasamhitam na ādibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

*Because they aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

Tasmā tam mayā abyākatam.

*That’s why I haven’t declared them.*

Kiñca, mālukiyaputta, mayā byākatam?

*And what have I declared?*

‘Idam dukkhan’ti, mālukiyaputta, mayā byākatam;

*I have declared the following: ‘this is suffering.’*

‘ayaṃ dukkhasamudayo’ti—

*‘this is the origin of suffering,’*

mayā byākatam;

‘ayaṃ dukkhanirodho’ti—

*‘this is the cessation of suffering.’*

mayā byākatam;

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti—

*‘this is the practice that leads to the cessation of suffering.’*

mayā byākatam.

Kasmā cetam, mālukiyaputta, mayā byākatam?

*And why have I declared these things?*

Etañhi, mālukiyaputta, atthasamhitam etaṃ ādibrahmacariyakam nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati.

*Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

Tasmā tam mayā byākatam.

*That’s why I have declared them.*

Tasmātiha, mālukiyaputta, abyākatañca me abyākatato dhāretha;

*So, Mālukiyaputta, you should remember what I have not declared as undeclared,*

byākatañca me byākatato dhārethā”ti.

*and what I have declared as declared.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā mālukiyaputto bhagavato bhāsitaṃ abhinandīti.

*Satisfied, Venerable Mālukiyaputta was happy with what the Buddha said.*

Cūlamālukiya suttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 64

*Middle Discourses 64*

Mahāmālukyasutta

*The Longer Discourse With Mālūṅkya*

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:*

“dhāretha no tumhe, bhikkhave, mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti?

*“Mendicants, do you remember the five lower fetters that I taught?”*

Evam vutte, āyasmā mālukiyaṃputto bhagavantam etadavoca:

*When he said this, Venerable Mālūṅkyaṃputta said to him,*

“ahaṃ kho, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti.

*“Sir, I remember them.”*

“Yathā kathaṃ pana tvaṃ, mālukiyaṃputta, dhāresi mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti?

*“But how do you remember them?”*

“Sakkāyadiṭṭhiṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

*“I remember the lower fetters taught by the Buddha as follows: identity view,*

vicikicchāṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

*doubt,*

sīlabbataparāmāsaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

*misapprehension of precepts and observances,*

kāmacchandaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;

*sensual desire,*

byāpādaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi.

*and ill will.*

Evam kho ahaṃ, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti.

*That's how I remember the five lower fetters taught by the Buddha.”*

“Kassa kho nāma tvaṃ, mālukiyaṃputta, imāni evaṃ pañcorambhāgiyāni saṃyojanāni desitāni dhāresi?

*“Who on earth do you remember being taught the five lower fetters in that way?*

Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti?

*Wouldn't the wanderers who follow other paths fault you using the simile of the infant?*

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyadiṭṭhi?

*For a little baby doesn't even have a concept of 'identity', so how could identity view possibly arise in them?*

Anusettevassa sakkāyadiṭṭhānusayo.

*Yet the underlying tendency to identity view still lies within them.*

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā?

*A little baby doesn't even have a concept of 'teachings', so how could doubt about the teachings possibly arise in them?*

Anusettevassa vicikicchānusayo.

*Yet the underlying tendency to doubt still lies within them.*

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso?

*A little baby doesn't even have a concept of 'precepts', so how could misapprehension of precepts and observances possibly arise in them?*

Anusettevassa sīlabbataparāmāsānusayo.

*Yet the underlying tendency to misapprehension of precepts and observances still lies within them.*

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmacchando?

*A little baby doesn't even have a concept of 'sensual pleasures', so how could desire for sensual pleasures possibly arise in them?*

Anusettevassa kāmārāgānusayo.

*Yet the underlying tendency to sensual desire still lies within them.*

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati sattesu byāpādo?

*A little baby doesn't even have a concept of 'sentient beings', so how could ill will for sentient beings possibly arise in them?*

Anusettevassa byāpādānusayo.

*Yet the underlying tendency to ill will still lies within them.*

Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti”ti?

*Wouldn't the wanderers who follow other paths fault you using the simile of the infant?”*

Evam vutte, āyasmā ānando bhagavantam etadavoca:

*When he said this, Venerable Ānanda said to the Buddha,*

“etassa, bhagavā, kālo, etassa, sugata, kālo

*“Now is the time, Blessed One! Now is the time, Holy One!*

yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressanti”ti.

*May the Buddha teach the five lower fetters. The mendicants will listen and remember it.”*

“Tena hānanda, suṇāhi, sādhu kaṃ manasi karoḥi; bhāsisāmi”ti.

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

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

*“Yes, sir,” Ānanda replied.*

Bhagavā etadavoca:

*The Buddha said this:*

“Idhānanda, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

*“Ananda, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.*

sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati sakkāyadiṭṭhiparetena;

*Their heart is overcome and mired in identity view,*

uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ nappajānāti.

*and they don’t truly understand the escape from identity view that has arisen.*

Tassa sā sakkāyadiṭṭhi thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ.

*That identity view is reinforced in them, not eliminated: it is a lower fetter.*

Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena;

*Their heart is overcome and mired in doubt,*

uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti.

*and they don’t truly understand the escape from doubt that has arisen.*

Tassa sā vicikicchā thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ.

*That doubt is reinforced in them, not eliminated: it is a lower fetter.*

Sīlabbataparāmāsapariyuṭṭhitena cetasā viharati sīlabbataparāmāsaparetena;

*Their heart is overcome and mired in misapprehension of precepts and observances,*

uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

*and they don’t truly understand the escape from misapprehension of precepts and observances that has arisen.*

Tassa so sīlabbataparāmāso thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

*That misapprehension of precepts and observances is reinforced in them, not eliminated: it is a lower fetter.*

Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena;

*Their heart is overcome and mired in sensual desire,*

uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

*and they don’t truly understand the escape from sensual desire that has arisen.*

Tassa so kāmarāgo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

*That sensual desire is reinforced in them, not eliminated: it is a lower fetter.*

Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena;

*Their heart is overcome and mired in ill will,*

uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

*and they don’t truly understand the escape from ill will that has arisen.*

Tassa so byāpādo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

*That ill will is reinforced in them, not eliminated: it is a lower fetter.*

Sutavā ca kho, ānanda, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati na sakkāyadiṭṭhiparetena;

*But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons. Their heart is not overcome and mired in identity view,*

uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ pajānāti.

*and they truly understand the escape from identity view that has arisen.*

Tassa sā sakkāyadiṭṭhi sānusaṃyā pahīyati.

*That identity view, along with any underlying tendency to it, is given up in them.*

Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena;  
*Their heart is not overcome and mired in doubt,*

uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti.  
*and they truly understand the escape from doubt that has arisen.*

Tassa sā vicikicchā sānusayā pahīyati.  
*That doubt, along with any underlying tendency to it, is given up in them.*

Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena;  
*Their heart is not overcome and mired in misapprehension of precepts and observances,*

uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti.  
*and they truly understand the escape from misapprehension of precepts and observances that has arisen.*

Tassa so sīlabbataparāmāso sānusayo pahīyati.  
*That misapprehension of precepts and observances, along with any underlying tendency to it, is given up in them.*

Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena;  
*Their heart is not overcome and mired in sensual desire,*

uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti.  
*and they truly understand the escape from sensual desire that has arisen.*

Tassa so kāmarāgo sānusayo pahīyati.  
*That sensual desire, along with any underlying tendency to it, is given up in them.*

Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena;  
*Their heart is not overcome and mired in ill will,*

uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti.  
*and they truly understand the escape from ill will that has arisen.*

Tassa so byāpādo sānusayo pahīyati.  
*That ill will, along with any underlying tendency to it, is given up in them.*

Yo, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañcorambhāgiyāni saṃyojanāni ṇassati vā dakkhati vā pajahissati vāti—netam thānaṃ vijjati.  
*There is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.*

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ acchetvā phegguṃ acchetvā sāraccchedo bhavissatīti—  
*Suppose there was a large tree standing with heartwood. It's not possible to cut out the heartwood without having cut through the bark and the softwood.*

netam thānaṃ vijjati;

evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañcorambhāgiyāni saṃyojanāni ṇassati vā dakkhati vā pajahissati vāti—netam thānaṃ vijjati.  
*In the same way, there is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.*

Yo ca kho, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañcorambhāgiyāni saṃyojanāni ṇassati vā dakkhati vā pajahissati vāti—thānametaṃ vijjati.  
*There is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice.*

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacamaṃ chetvā pheggumaṃ chetvā sāraccchedo bhavissatīti—thānametaṃ vijjati.

*Suppose there was a large tree standing with heartwood. It is possible to cut out the heartwood after having cut through the bark and the softwood.*

evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti—thānametaṃ vijjati.

*In the same way, there is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice.*

Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākaṭṭheyyā.

*Suppose the river Ganges was full to the brim so a crow could drink from it.*

Atha dubbalako puriso āgaccheyya:

*Then along comes a feeble person, who thinks:*

‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmi’ ti;

*‘By swimming with my arms I’ll safely cross over to the far shore of the Ganges.’*

so na sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantaṃ.

*But they’re not able to do so.*

Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati;

*In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind isn’t eager, confident, settled, and decided*

seyyathāpi so dubbalako puriso evamete daṭṭhabbā.

*should be regarded as being like that feeble person.*

Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākaṭṭheyyā.

*Suppose the river Ganges was full to the brim so a crow could drink from it.*

Atha balavā puriso āgaccheyya:

*Then along comes a strong person, who thinks:*

‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmi’ ti;

*‘By swimming with my arms I’ll safely cross over to the far shore of the Ganges.’*

so sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantaṃ.

*And they are able to do so.*

Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati;

*In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind is eager, confident, settled, and decided*

seyyathāpi so balavā puriso evamete daṭṭhabbā.

*should be regarded as being like that strong person.*

Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya?

*And what, Ānanda, is the path and the practice for giving up the five lower fetters?*

Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyadutṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

*It’s when a mendicant—due to the seclusion from attachments, the giving up of unskillful qualities, and the complete settling of physical discomfort—quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

*They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.*

So tehi dhammehi cittaṃ paṭivāpeti.

*They turn their mind away from those things,*

So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:

*and apply it to the deathless element:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhīpaṇiṣṣaggo taṇhākkhaya virāgo nirodho nibbānaṃ’ti.

*‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.’*

So tattha ṭhito āsavānaṃ khayam pāpuṇāti;

*Abiding in that they attain the ending of defilements.*

no ce āsavānaṃ khayam pāpuṇāti teneva dhammārāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.

*If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.*

Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

*This is the path and the practice for giving up the five lower fetters.*

Puna caparaṃ, ānanda, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati ... 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 ...*

catuttham jhānaṃ upasampajja viharati.

*fourth absorption.*

So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ...

*They contemplate the phenomena there as impermanent ...*

pe ...

*They turn their mind away from those things ...*

anāvattidhammo tasmā lokā.

*If they don’t attain the ending of defilements, they’re reborn spontaneously ... and are not liable to return from that world.*

Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

*This too is the path and the practice for giving up the five lower fetters.*

Puna caparaṃ, ānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśanañcāyatanam upasampajja viharati.

*Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.*

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ...

*They contemplate the phenomena there as impermanent ...*



pe ...

*They turn their mind away from those things ...*

anāvattidhammo tasmā lokā.

*If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.*

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

*This too is the path and the practice for giving up the five lower fetters.*

Puna caparaṃ, ānanda, bhikkhu sabbaso ākāśānañcāyatanaṃ samatikkamma 'anantaṃ viññānaṃ'ti viññānañcāyatanaṃ upasampajja viharati.

*Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.*

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...

*They contemplate the phenomena there as impermanent ...*

pe ...

*They turn their mind away from those things ...*

anāvattidhammo tasmā lokā.

*If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.*

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

*This too is the path and the practice for giving up the five lower fetters.*

Puna caparaṃ, ānanda, bhikkhu sabbaso viññānañcāyatanaṃ samatikkamma 'natthi kiñci'ti ākiñcaññāyatanaṃ upasampajja viharati.

*Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.*

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ ...

*They contemplate the phenomena there as impermanent ...*

pe ...

*They turn their mind away from those things ...*

anāvattidhammo tasmā lokā.

*If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.*

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya'ti.

*This too is the path and the practice for giving up the five lower fetters."*

"Eso ce, bhante, maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñcaraḥi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino"ti?

*"Sir, if this is the path and the practice for giving up the five lower fetters, how come some mendicants here are released in heart while others are released by wisdom?"*

"Ettha kho panaesāhaṃ, ānanda, indriyavemattataṃ vadāmi"ti.

*"In that case, I say it is the diversity of their faculties."*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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

Mahāmālukyassuttaṃ niṭṭhitaṃ catutthaṃ.

## Majjhima Nikāya 65

*Middle Discourses 65*

### Bhaddālisutta

*With Bhaddāli*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

*There the Buddha addressed the mendicants,*

“bhikkhavo”ti.

*“Mendicants!”*

“Bhadante”ti te bhikkhū bhagavato paccassosum.

*“Venerable sir,” they replied.*

Bhagavā etadavoca:

*The Buddha said this:*

“Ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi;

*“Mendicants, I eat my food in one sitting per day.*

ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhaṇaṇa sañjānāmi  
appātāṇkātāṇa lahuṭṭhāṇaṇa balaṇa phāsuvihāraṇa.

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

Etha, tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha;

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

ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhaṇaṇa  
sañjānissatha appātāṇkātāṇa lahuṭṭhāṇaṇa balaṇa phāsuvihāraṇa”ti.

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

Evam vutte, āyasmā bhaddāli bhagavantam etadavoca:

*When he said this, Venerable Bhaddāli said to the Buddha,*

“ahaṃ kho, bhante, na ussahāmi ekāsanabhojanaṃ bhuñjitum;

*“Sir, I'm not going to try to eat my food in one sitting per day.*

ekāsanabhojanaṇi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vippañisāro”ti.

*For when eating once a day I might feel remorse and regret.”*

“Tena hi tvaṃ, bhaddāli, yattha nimantito assasi tattha ekadesaṃ bhuñjitvā  
ekadesaṃ niharitvāpi bhuñjeyyāsi.

*“Well then, Bhaddāli, eat one part of the meal in the place where you're invited, and bring the rest back to eat.*

Evampi kho tvaṃ, bhaddāli, bhuñjamāno ekāsano yāpessasi”ti.

*Eating this way, too, you will sustain yourself.”*

“Evampi kho ahaṃ, bhante, na ussahāmi bhuñjitum;

*“Sir, I'm not going to try to eat that way, either.*

evampi hi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vippañisāro”ti.

*For when eating that way I might also feel remorse and regret.”*

Atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṃghe  
sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

*Then, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, Bhaddāli announced he would not try to keep it.*

Atha kho āyasmā bhaddāli sabbam tam temāsam na bhagavato sammukhībhāvaṃ adāsi, yathā tam satthusāsane sikkhāya aparipūrakārī.

*Then for the whole of that three months Bhaddāli did not present himself in the presence of the Buddha, as happens when someone doesn't fulfill the training according to the Teacher's instructions.*

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti—  
*At that time several mendicants were making a robe for the Buddha, thinking that*

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatīti.

*when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.*

Atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi.

*Then Bhaddāli went up to those mendicants, and exchanged greetings with them.*

Sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocaṃ:

*When the greetings and polite conversation were over, he sat down to one side. The mendicants said to Bhaddāli,*

“idaṃ kho, āvuso bhaddāli, bhagavato cīvarakammaṃ karīyati.

*“Reverend Bhaddāli, this robe is being made for the Buddha.*

Niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissati.

*When it's finished and the three months of the rains residence have passed the Buddha will set out wandering.*

Iṅghāvuso bhaddāli, etaṃ dosakaṃ sādhucaṃ manasi karoḥi, mā te pacchā dukkarataṃ ahoṣī”ti.

*Come on, Bhaddāli, learn your lesson. Don't make it hard for yourself later on.”*

“Evamāvuso”ti kho āyasmā bhaddāli tesam bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā bhaddāli bhagavantaṃ etadavoca:

*“Yes, reverends,” Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him,*

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṃghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ.

*“I have made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it.*

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.

*Please, sir, accept my mistake for what it is, so I will restrain myself in future.”*

“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṃghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

*“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.*

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

*And you didn't realize this situation:*

‘bhagavā kho sāvatthiyaṃ viharati, bhagavāpi maṃ jānissati—

*‘The Buddha is staying in Sāvathī, and he'll know me*

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī”ti.

*as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions.’*

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

*And you didn't realize this situation:*

‘sambahulā kho bhikkhū sāvatthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti—

*‘Several monks have commenced the rains retreat in Sāvattihī ...*

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho bhikkhuniyo sāvatthiyaṃ vassaṃ upagatā, tāpi maṃ jānissanti—

*several nuns have commenced the rains retreat in Sāvattihī ...*

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho upāsakā sāvatthiyaṃ paṭivasanti, tepi maṃ jānissanti—

*several laymen reside in Sāvattihī ...*

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho upāsikā sāvatthiyaṃ paṭivasanti, tāpi maṃ jānissanti—

*several laywomen reside in Sāvattihī, and they’ll know me*

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

*as the mendicant named Bhaddāli who doesn’t fulfill the training according to the Teacher’s instructions. ...*

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

‘sambahulā kho nānātitthiyā samaṇabrāhmaṇā sāvatthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti—

*Several ascetics and brahmins who follow various other paths have commenced the rains retreat in Sāvattihī, and they’ll know me*

bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro bhikkhu sāsane sikkhāya aparipūrakārī’ti.

*as the mendicant named Bhaddāli, one of the senior disciples of Gotama, who doesn’t fulfill the training according to the Teacher’s instructions.’*

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣī’ti.

*You also didn’t realize this situation.”*

“Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ.

*“I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it.*

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.

*Please, sir, accept my mistake for what it is, so I will restrain myself in future.”*

“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

*“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.*

Taṃ kiṃ maññasi, bhaddāli,

*What do you think, Bhaddāli?*

idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ:

*Suppose I was to say this to a mendicant who is freed both ways:*

‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

*‘Please, mendicant, be a bridge for me to cross over the mud.’ Would they cross over themselves, or struggle to get out of it, or just say no?”*

“No hetam, bhante”.

*“No, sir.”*

“Taṃ kiṃ maññasi, bhaddāli,

*“What do you think, Bhaddāli?*

idhassa bhikkhu paññāvimutto ...

*Suppose I was to say the same thing to a mendicant who is freed by wisdom,*

kāyasakkhi ...

*or a personal witness,*

diṭṭhippatto ...

*or attained to view,*

saddhāvimutto ...

*or freed by faith,*

dhammānusārī ...

*or a follower of the teachings,*

saddhānusārī, tamahaṃ evaṃ vadeyyaṃ:

*or a follower by faith:*

‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā”ti?

*‘Please, mendicant, be a bridge for me to cross over the mud.’ Would they cross over themselves, or struggle to get out of it, or just say no?”*

“No hetam, bhante”.

*“No, sir.”*

“Taṃ kiṃ maññasi, bhaddāli,

*“What do you think, Bhaddāli?*

api nu tvaṃ, bhaddāli, tasmim samaye ubhatobhāgavimutto vā hosi paññāvimutto vā kāyasakkhi vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā”ti?

*At that time were you freed both ways, freed by wisdom, a personal witness, attained to view, freed by faith, a follower of the teachings, or a follower by faith?”*

“No hetam, bhante”.

*“No, sir.”*

“Nanu tvaṃ, bhaddāli, tasmim samaye ritto tuccho aparaddho”ti?

*“Weren’t you void, hollow, and mistaken?”*

“Evaṃ, bhante.

*“Yes, sir.”*

Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlaṃ yathākusalaṃ, yo haṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ.

*“I made a mistake, sir. ...*

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.

*Please, sir, accept my mistake for what it is, so I will restrain myself in future.”*

“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūlaṃ yathākusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

*“Indeed, Bhaddāli, you made a mistake. ...*

Yato ca kho tvaṃ, bhaddāli, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma.

*But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.*

Vuddhihesā, bhaddāli, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaram āpajjati.

*For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.*

Idha, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī hoti.

*Bhaddāli, take a mendicant who doesn’t fulfill the training according to the Teacher’s instructions.*

Tassa evaṃ hoti:

*They think,*

‘yannūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

*‘Why don’t I 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.*

Appeva nāmāhaṃ uttari manussadhammā alamariyaññadassanavisesaṃ sacchikareyyaṃ’ti.

*Hopefully I’ll realize a superhuman distinction in knowledge and vision worthy of the noble ones.’*

So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

*So they frequent a secluded lodging.*

Tassa tathāvūpakaṭṭhassa viharato satthāpi upavadati, anuviccapi viññū sabrahmacārī upavadanti, devatāpi upavadanti, attāpi attānaṃ upavadati.

*While they’re living withdrawn, they’re reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, and by themselves.*

So satthārāpi upavadito, anuviccapi viññūhi sabrahmacārīhi upavadito, devatāhipi upavadito, attanāpi attānaṃ upavadito na uttari manussadhammā alamariyaññadassanavisesaṃ sacchikaroti.

*Being reprimanded in this way, they don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones.*

Taṃ kissa hetu?

*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.  
*Because that's how it is when someone doesn't fulfill the training according to the Teacher's instructions.*

Idha pana, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti.  
*But take a mendicant who does fulfill the training according to the Teacher's instructions.*

Tassa evaṃ hoti:  
*They think,*

‘yannūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhāmūlaṃ pabbataṃ  
kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.  
*‘Why don't I 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.*

Appeva nāmāhaṃ uttari manussadhammā alamariyaññadassanavisesaṃ  
sacchikareyyaṃ'ti.  
*Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.’*

So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhāmūlaṃ 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.*

Tassa tathāvūpakatṭhassa viharato satthāpi na upavadati, anuviccapi viññū  
sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati.  
*While they're living withdrawn, they're not reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, or by themselves.*

So satthārāpi anupavadito, anuviccapi viññūhi sabrahmacārīhi anupavadito,  
devatāhipi anupavadito, attanāpi attānaṃ anupavadito uttari manussadhammā  
alamariyaññadassanavisesaṃ sacchikaroti.  
*Not being reprimanded in this way, they realize a superhuman distinction in knowledge and vision worthy of the noble ones.*

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ  
pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.  
*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.*

Taṃ kissa hetu?  
*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.  
*Because that's what happens when someone fulfills the training according to the Teacher's instructions.*

Puna caparaṃ, bhaddāli, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ  
sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ  
dutiyaṃ jhānaṃ upasampajja viharati.  
*Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

Taṃ kissa hetu?  
*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.  
*Because that's what happens when someone fulfills the training according to the Teacher's instructions.*

Puna caparaṃ, bhaddāli, 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.’*

Taṃ kissa hetu?

*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣsa.

*Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.*

Puna caparaṃ, bhaddāli, bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

*Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

Taṃ kissa hetu?

*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣsa.

*Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñeñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.*

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

*They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.*

Taṃ kissa hetu?

*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakāriṣsa.

*Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñeñjappatte 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 pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā ... pe ... vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā ... pe ... sugatiṃ saggaṃ lokaṃ upapannā’ ti iti dibbena cakkhunā visuddhena atikkantamānusakena ... pe ... yathākammūpage satte pajānāti.

*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: ‘These dear beings did bad things by way of body, speech, and mind. ... They’re reborn in the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. ... they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman ... they understand how sentient beings are reborn according to their deeds.*



Taṃ kissa hetu?

*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrākārissa.

*Because that's what happens when someone fulfills the training according to the Teacher's instructions.*

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ÷hite āneñjappatte āsavānaṃ khayañāñāya 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 āsavasamudayo' 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 nāṇaṃ 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.'*

Taṃ kissa hetu?

*Why is that?*

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrākārissā" ti.

*Because that's what happens when someone fulfills the training according to the Teacher's instructions."*

Evaṃ vutte, āyasmā bhaddāli bhagavantam etadavoca:

*When he said this, Venerable Bhaddāli said to the Buddha,*

"ko nu kho, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti?"

*"What is the cause, sir, what is the reason why they punish some monk, repeatedly pressuring him?"*

Ko pana, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karonti" ti?

*And what is the cause, what is the reason why they don't similarly punish another monk, repeatedly pressuring him?"*

"Idha, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo.

*"Take a monk who is a frequent offender with many offenses.*

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti nāha.

*When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn’t proceed properly, he doesn’t fall in line, he doesn’t proceed to get past it, and he doesn’t say: ‘I’ll do what pleases the Saṅgha.’*

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

*In such a case, the monks say:*

‘ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo.

*‘Reverends, this monk is a frequent offender, with many offenses.*

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti nāha.

*When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn’t proceed properly, he doesn’t fall in line, he doesn’t proceed to get past it, and he doesn’t say: ‘I’ll do what pleases the Saṅgha.’*

Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyā’ti.

*It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.’*

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

*And that’s what they do.*

Idha pana, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo.

*Take some other monk who is a frequent offender with many offenses.*

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti āha.

*When admonished by the monks, he doesn’t dodge the issue, distracting the discussion with irrelevant points. He doesn’t display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: ‘I’ll do what pleases the Saṅgha.’*

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

*In such a case, the monks say:*

‘ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo.

*‘Reverends, this monk is a frequent offender, with many offenses.*

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pāpeti, netthāraṃ vattati, ‘yena saṃgho attamano hoti taṃ karomī’ti āha.

*When admonished by the monks, he doesn’t dodge the issue, distracting the discussion with irrelevant points. He doesn’t display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: ‘I’ll do what pleases the Saṅgha.’*

Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyā’ti.

*It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.’*

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

*And that’s what they do.*

Idha, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo.

*Take some other monk who is an occasional offender without many offenses.*

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇa dosaṇa appaccayaṇa pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti nāha.

*When admonished by the monks, he dodges the issue ...*

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

*In such a case, the monks say:*

‘ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo.

*‘Reverends, this monk is an occasional offender without many offenses.*

So bhikkhūhi vuccamāno aññenāññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇa dosaṇa appaccayaṇa pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti nāha.

*When admonished by the monks, he dodges the issue ...*

Sādhū vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyā’ti.

*It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.’*

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

*And that’s what they do.*

Idha pana, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo.

*Take some other monk who is an occasional offender without many offenses.*

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇa dosaṇa appaccayaṇa pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti āha.

*When admonished by the monks, he doesn’t dodge the issue ...*

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

*In such a case, the monks say:*

‘ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo.

*‘Reverends, this monk is an occasional offender without many offenses.*

So bhikkhūhi vuccamāno nāññenāññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇa dosaṇa appaccayaṇa pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī’ti āha.

*When admonished by the monks, he doesn’t dodge the issue ...*

Sādhū vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyā’ti.

*It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.’*

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

*And that’s what they do.*

Idha, bhaddāli, ekacco bhikkhu saddhāmatkena vahati pemamattakena.

*Take some other monk who gets by with mere faith and love.*

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

*In such a case, the monks say:*

‘ayaṃ kho, āvuso, bhikkhu saddhāmatkena vahati pemamattakena.

*‘Reverends, this monk gets by with mere faith and love.*

Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma—

*If we punish him, repeatedly pressuring him—*

mā yampissa taṃ saddhāmatṭakaṃ pemamattakaṃ tamhāpi parihāyī'ti.  
*no, let him not lose what little faith and love he has!*

Seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittāmaccā ñātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ:  
*Suppose there was a person with one eye. Their friends and colleagues, relatives and kin would protect that one eye:*

‘mā yampissa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī'ti;  
*‘Let them not lose the one eye that they have!’*

evameva kho, bhaddāli, idhekacco bhikkhu saddhāmatṭakena vahati pemamattakena.  
*In the same way, some monk gets by with mere faith and love.*

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:  
*In such a case, the monks say:*

‘ayaṃ kho, āvuso, bhikkhu saddhāmatṭakena vahati pemamattakena.  
*‘Reverends, this monk gets by with mere faith and love.*

Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma—  
*If we punish him, repeatedly pressuring him—*

mā yampissa taṃ saddhāmatṭakaṃ pemamattakaṃ tamhāpi parihāyī'ti.  
*no, let him not lose what little faith and love he has!’*

Ayaṃ kho, bhaddāli, hetu ayaṃ paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti.  
*This is the cause, this is the reason why they punish some monk, repeatedly pressuring him.*

Ayaṃ pana, bhaddāli, hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī'ti.  
*And this is the cause, this is the reason why they don't similarly punish another monk, repeatedly pressuring him.”*

“Ko nu kho, bhante, hetu, ko paccayo yena pubbe appatārāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṇṭhahiṃsu?  
*“What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants?*

Ko pana, bhante, hetu, ko paccayo yena etarahi bahutarāni ceva sikkhāpadāni honti appatārā ca bhikkhū aññāya saṇṭhahantī'ti?  
*And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?”*

“Evametam, bhaddāli, hoti sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatārā ca bhikkhū aññāya saṇṭhahantīti.  
*“That's how it is, Bhaddāli. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants.*

Na tāva, bhaddāli, satthā sāvakānaṃ sikkhāpadaṃ paññāpeti yāva na idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti.  
*The Teacher doesn't lay down training rules for disciples as long as certain defiling influences have not appeared in the Saṅgha.*

Yato ca kho, bhaddāli, idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesameva āsavatṭhānīyānaṃ dhammānaṃ paṭighātāya.  
*But when such defiling influences appear in the Saṅgha, the Teacher lays down training rules for disciples to protect against them.*

Na tāva, bhaddāli, idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti.  
*And they don't appear until the Saṅgha has attained a great size,*

Yato ca kho, bhaddāli, saṅgho mahattaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti.

Atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti, yasaggaṃ patto hoti, bāhusaccaṃ patto hoti, rattaññutaṃ patto hoti.

*an abundance of material support and fame, learning, and seniority.*

Yato ca kho, bhaddāli, saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

*But when the Saṅgha has attained these things, then such defiling influences appear in the Saṅgha, and the Teacher lays down training rules for disciples to protect against them.*

Appakā kho tumhe, bhaddāli, tena samayena ahuvattha yadā vo ahaṃ ājāṇīyasusūpamaṃ dhammapariyāyaṃ desesiṃ.

*There were only of few of you there at the time when I taught the exposition of the teaching on the simile of the thoroughbred colt.*

Taṃ sarasi bhaddālī”ti?

*Do you remember that, Bhaddāli?”*

“No hetam, bhante”.

*“No, sir.”*

“Tatra, bhaddāli, kaṃ hetuṃ paccesi”ti?

*“What do you believe the reason for that is?”*

“So hi nūnāhaṃ, bhante, dīgharattaṃ satthusāsane sikkhāya aparipūrakārī ahosin”ti.

*“Sir, it’s surely because for a long time now I haven’t fulfilled the training according to the Teacher’s instructions.”*

“Na kho, bhaddāli, ese va hetu, esa paccayo.

*“That’s not the only reason, Bhaddāli.*

Api ca me tvaṃ, bhaddāli, dīgharattaṃ cetasā cetoparicca vidito:

*Rather, for a long time I have comprehended your mind and known:*

‘na cāyaṃ moghapuriso mayā dhamme desiyamāne atthim katvā manasi katvā sabbacetasa samannāharitvā ohitasoto dhammaṃ suṇāti”ti.

*‘While I’m teaching, this silly man doesn’t pay heed, pay attention, engage wholeheartedly, or lend an ear.’*

Api ca te ahaṃ, bhaddāli, ājāṇīyasusūpamaṃ dhammapariyāyaṃ desessāmi.

*Still, Bhaddāli, I shall teach the exposition of the teaching on the simile of the thoroughbred colt.*

Taṃ suṇāhi, sādhu kaṃ manasi karoḥi; bhāsissāmi”ti.

*Listen and pay close attention, I will speak.”*

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

*“Yes, sir,” Bhaddāli replied.*

Bhagavā etadavoca:

*The Buddha said this:*

“Seyyathāpi, bhaddāli, dakkho assadamako bhadraṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kareti.

*“Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he’d make it get used to wearing the bit.*

Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa.

*Because it has not done this before, it still resorts to some tricks, dodges, and evasions.*

So abhiṇṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati.

*But with regular and gradual practice it quells that bad habit.*

Yato kho, bhaddāli, bhadro assājānīyo abhiṇṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, tamenam̐ assadamako uttari kāraṇaṃ kāreti yugādhāne.

*When it has done this, the horse trainer next makes it get used to wearing the harness.*

Tassa yugādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa.

*Because it has not done this before, it still resorts to some tricks, dodges, and evasions.*

So abhiṇṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati.

*But with regular and gradual practice it quells that bad habit.*

Yato kho, bhaddāli, bhadro assājānīyo abhiṇṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, tamenam̐ assadamako uttari kāraṇaṃ kāreti anukkame maṇḍale khurakāse dhāve davatte rājaguṇe rājavamse uttame jave uttame haye uttame sākhalāye.

*When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and traditions of court, and in the very best speed, fleetness, and friendliness.*

Tassa uttame jave uttame haye uttame sākhalāye kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa.

*Because it has not done this before, it still resorts to some tricks, dodges, and evasions.*

So abhiṇṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati.

*But with regular and gradual practice it quells that bad habit.*

Yato kho, bhaddāli, bhadro assājānīyo abhiṇṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, tamenam̐ assadamako uttari vaṇṇiyaṇca pāṇiyaṇca anuppaveccati.

*When it has done this, the horse trainer next rewards it with a grooming and a rub down.*

Imehi kho, bhaddāli, dasahaṅgehi samannāgato bhadro assājānīyo rājāraho hoti rājabhoggo raṇṇo aṅganteva saṅkhyam̐ gacchati.

*A fine royal thoroughbred with these ten factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.*

Evameva kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puñṇakkhettaṃ lokassa.

*In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.*

Katamehi dasahi?

*What ten?*

Idha, bhaddāli, bhikkhu asekhāya sammāditthiyā samannāgato hoti, asekhena sammāsāṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti—

*It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

imehi kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

*A mendicant with these ten factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā bhaddāli bhagavato bhāsitam abhinandīti.

*Satisfied, Venerable Bhaddāli was happy with what the Buddha said.*

Bhaddālisuttaṃ niṭṭhitaṃ pañcamaṃ.

## Majjhima Nikāya 66

*Middle Discourses 66*

### Latukikopamasutta

*The Simile of the Quail*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo.

*At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa.*

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi.

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

Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yenaññātaro vanasaṇḍo tenupasaṅkami divāvihārāya.

*He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.*

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

*Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.*

Āyasmāpi kho udāyī pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi.

*Venerable Udāyī also robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms.*

Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena so vanasaṇḍo tenupasaṅkami divāvihārāya.

*He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.*

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

*Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.*

Atha kho āyasmato udāyissa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

*Then as Venerable Udāyī was in private retreat this thought came to his mind:*

“bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā;

*“The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!”*

bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā”ti.

*He has rid us of so many unskillful things and gifted us so many skillful things!”*

Atha kho āyasmā udāyī sāyanhasamayaṃ paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā udāyī bhagavantaṃ etadavoca:

*Then in the late afternoon, Udāyī came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:*

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

*“Just now, sir, as I was in private retreat this thought came to mind:*



‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukkhadhammānaṃ upahattā;

*‘The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!’*

bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusālānaṃ dhammānaṃ upahattā’ti.

*He has rid us of so many unskillful things and gifted us so many skillful things!’*

Mayaṇhi, bhante, pubbe sāyaṇceva bhuñjāma pāto ca divā ca vikāle.

*For we used to eat in the evening, the morning, and at the wrong time of day.*

Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi:

*But then there came a time when the Buddha addressed the mendicants, saying,*

‘iṅha tumhe, bhikkhave, etaṃ divāvīkālabbhojanaṃ pajahathā’ti.

*‘Please, mendicants, give up that meal at the wrong time of day.’*

Tassa mayhaṃ, bhante, ahudeva aññathattaṃ, ahudeva domanassaṃ:

*At that, sir, we became sad and upset,*

‘yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tassapi no bhagavā pahānamāha, tassapi no sugato paṇinissaggamāhā’ti.

*‘But these faithful householders give us a variety of delicious foods at the wrong time of day. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’*

Te mayaṃ, bhante, bhagavati pemaṇca gāravaṇca hiriṇca ottappaṇca sampassamānā evaṃ taṃ divāvīkālabbhojanaṃ pajahimhā.

*But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of day.*

Te mayaṃ, bhante, sāyaṇceva bhuñjāma pāto ca.

*Then we ate in the evening and the morning.*

Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi:

*But then there came a time when the Buddha addressed the mendicants, saying,*

‘iṅha tumhe, bhikkhave, etaṃ rattimvīkālabbhojanaṃ pajahathā’ti.

*‘Please, mendicants, give up that meal at the wrong time of night.’*

Tassa mayhaṃ, bhante, ahudeva aññathattaṃ ahudeva domanassaṃ:

*At that, sir, we became sad and upset,*

‘yampi no imesaṃ dvinnaṃ bhattānaṃ paṇītasāṅkhātataṃ tassapi no bhagavā pahānamāha, tassapi no sugato paṇinissaggamāhā’ti.

*‘But that’s considered the more delicious of the two meals. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’*

Bhūtapubbaṃ, bhante, aññataro puriso divā sūpeyyaṃ labhitvā evamāha:

*Once it so happened that a certain person got some soup during the day. He said,*

‘handā ca imaṃ nikkhipatha, sāyaṃ sabbeva samaggā bhuñjissāmā’ti.

*‘Come, let’s set this aside; we’ll enjoy it together this evening.’*

Yā kāci, bhante, saṅkhatiyo sabbā tā rattim, appā divā.

*Nearly all meals are prepared at night, only a few in the day.*

Te mayaṃ, bhante, bhagavati pemaṇca gāravaṇca hiriṇca ottappaṇca sampassamānā evaṃ taṃ rattimvīkālabbhojanaṃ pajahimhā.

*But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of night.*

Bhūtapubbam, bhante, bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvātampi ārohanti, suttampi gāviṃ ārohanti, mānavehipi samāgacchanti katakammehipi akatakammehipi, mātuḡamopi te asaddhammena nimanteti.

*In the past, mendicants went wandering for alms in the dark of the night. They walked into a swamp, or fell into a sewer, or collided with a thorn bush, or collided with a sleeping cow, or encountered youths escaping a crime or on their way to commit one, or were invited by a female to commit a lewd act.*

Bhūtapubbāhaṃ, bhante, rattandhakāratimisāyaṃ piṇḍāya carāmi.

*Once it so happened that I wandered for alms in the dark of the night.*

Addasā kho maṃ, bhante, aññatarā itthī vijjantarikāya bhājanam dhovantī.

*A woman washing a pot saw me by a flash of lightning.*

Disvā maṃ bhītā vissaramakāsi:

*Startled, she cried out,*

‘abhumme pisāco vata man’ti.

*‘Bloody hell! A goblin’s upon me!’*

Evam vutte, ahaṃ, bhante, taṃ itthiṃ etadavocaṃ:

*When she said this, I said to her,*

‘nāhaṃ, bhagini, pisāco;

*‘Sister, I am no goblin.*

bhikkhu piṇḍāya tthito’ti.

*I’m a mendicant waiting for alms.’*

‘Bhikkhussa ātumārī, bhikkhussa mātumārī.

*‘Then it’s a mendicant whose ma died and pa died!’*

Varam te, bhikkhu, tiṇhena govikantanena kucchi parikanto, na tveva varam yaṃ rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasi’ti.

*You’d be better off having your belly sliced open with a meat cleaver than to wander for alms in the dark of night for the sake of your belly.’*

Tassa mayhaṃ, bhante, tadanussarato evaṃ hoti:

*Recollecting that, I thought,*

‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā;

*‘The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!*

bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’”ti.

*He has rid us of so many unskillful things and gifted us so many skillful things!’”*

“Evameva panudāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

*‘This is exactly what happens when some foolish people are told by me to give something up. They say,*

‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatēvāyaṃ samaṇo’ti.

*‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’*

Te tañceva nappajahanti, mayi ca appaccayaṃ upatthāpentī.

*They don’t give it up, and they nurse bitterness towards me;*

Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro—

*and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.*

seyyathāpi, udāyi, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti.

*Suppose a quail was tied with a rotten creeper, and was waiting there to be injured, caged, or killed.*

Yo nu kho, udāyi, evaṃ vadeyya:

*Would it be right to say that,*

‘yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti, tañhi tassā abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ’<sup>ti</sup>;

*for that quail, that rotten creeper is weak, feeble, rotten, and insubstantial?”*

sammā nu kho so, udāyi, vadamāno vadeyyā”<sup>ti</sup>?

“No hetam, bhante.

*“No, sir.*

Yena sā, bhante, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgāmeti, tañhi tassā balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”<sup>ti</sup>.

*For that quail, that rotten creeper is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”*

“Evameva kho, udāyi, idhekacce moghapurisā ‘idaṃ pajahathā’<sup>ti</sup> mayā vuccamānā te evamāhaṃsu:

*“In the same way, when some foolish people are told by me to give something up, they say,*

‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatēvāyaṃ samaṇo’<sup>ti</sup>?

*‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’*

Te tañceva nappajahanti, mayi ca appaccayaṃ upatṭhāpentī.

*They don’t give it up, and they nurse bitterness towards me;*

Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro.

*and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.*

Idha panudāyi, ekacce kulaputtā ‘idaṃ pajahathā’<sup>ti</sup> mayā vuccamānā te evamāhaṃsu:

*But when some gentlemen are told by me to give something up, they say,*

‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāhā’<sup>ti</sup>?

*‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’*

Te tañceva pajahanti, mayi ca na appaccayaṃ upatṭhāpentī.

*They give it up, and they don’t nurse bitterness towards me;*

Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti.

*and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.*

Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ—

*For them, that bond is weak, feeble, rotten, and insubstantial.*

seyyathāpi, udāyi, rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakamyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati.

*Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. And it was bound with a strong harness. But just by twisting its body a little, it would break apart its bonds and go wherever it wants.*

Yo nu kho, udāyi, evaṃ vadeyya:

*Would it be right to say that,*

‘yehi so rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakamyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati, tañhi tassa balavaṃ bandhanaṃ, dalhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’ti;

*for that bull elephant, that strong harness is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?”*

sammā nu kho so, udāyi, vadamāno vadeyyā’ti?

“No hetam, bhante.

*“No, sir.*

Yehi so, bhante, rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakamyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati, tañhi tassa abalaṃ bandhanaṃ ... pe ... asāraṃ bandhanaṃ”ti.

*For that bull elephant, that strong harness is weak, feeble, rotten, and insubstantial.”*

“Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

*“In the same way, when some gentlemen are told by me to give something up, they say,*

‘kiṃ paṇimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāha’ti?

*‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’*

Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpenti.

*They give it up, and they don’t nurse bitterness towards me;*

Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti.

*and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.*

Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ.

*For them, that bond is weak, feeble, rotten, and insubstantial.*

Seyyathāpi, udāyi, puriso daliddo assako anālhiyo;

*Suppose there was a poor man, with few possessions and little wealth.*

tassassa ekaṃ agāraṃ oluggaviluggaṃ kākātidāyimaṃ naparamarūpaṃ, ekā khaṭopikā oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ, ekā jāyikā naparamarūpā.

*He had a single broken-down hovel open to the crows, not the best sort; a single broken-down couch, not the best sort; a single pot for storing grain, not the best sort; and a single wifey, not the best sort.*

So āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ.

*He’d see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal.*

Tassa evamassa:

*He’d think,*

‘sukhaṃ vata bho sāmāññaṃ, ārogyaṃ vata bho sāmāññaṃ.

*‘The ascetic life is so very pleasant! The ascetic life is so very skillful!’*

So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti.

*If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’*

So na sakkuṇeyya ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyimaṃ naparamarūpaṃ pahāya, ekaṃ khatopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.

*But he’s not able to give up his broken-down hovel, his broken-down couch, his pot for storing grain, or his wifey—none of which are the best sort—in order to go forth.*

Yo nu kho, udāyi, evaṃ vadeyya:

*Would it be right to say that,*

‘yehi so puriso bandhanehi baddho na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyimaṃ naparamarūpaṃ pahāya, ekaṃ khatopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ;

*for that man,*

tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ’ti;

*those bonds are weak, feeble, rotten, and insubstantial?’*

sammā nu kho so, udāyi, vadamāno vadeyya”ti?

“No hetuṃ, bhante.

*“No, sir.*

Yehi so, bhante, puriso bandhanehi baddho, na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyimaṃ naparamarūpaṃ pahāya, ekaṃ khatopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ;

*For that man,*

tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”ti.

*they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”*

“Evameva kho, udāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

*“In the same way, when some foolish people are told by me to give something up, they say,*

‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatēvāyaṃ samaṇo’ti?

*‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’*

Te tañceva nappajhanti, mayi ca appaccayaṃ upatthāpentī.

*They don’t give it up, and they nurse bitterness towards me;*

Ye ca bhikkhū sikkhākāmā tesu taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro.

*and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.*

Seyyathāpi, udāyi, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo, nekānaṃ dhaññaṇaṇānaṃ cayo, nekānaṃ khettagaṇānaṃ cayo, nekānaṃ vatthugaṇānaṃ cayo, nekānaṃ bhariyagaṇānaṃ cayo, nekānaṃ dāsagaṇānaṃ cayo, nekānaṃ dāsigaṇānaṃ cayo;

*Suppose there was a rich man, affluent, and wealthy. He had a vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants.*

so āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāvīṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ.

*He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal.*

Tassa evamassa:

*He'd think,*

‘sukhaṃ vata bho sāmāññaṃ, ārogyaṃ vata bho sāmāññaṃ.

*‘The ascetic life is so very pleasant! The ascetic life is so very skillful!’*

So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti.

*If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’*

So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum.

*And he is able to give up his vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants in order to go forth.*

Yo nu kho, udāyi, evaṃ vadeyya:

*Would it be right to say that,*

‘yehi so gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’ti;

*for that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?’*

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

“No hetam, bhante.

*“No, sir.*

Yehi so, bhante, gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum;

*For that man,*

tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ”ti.

*those bonds are weak, feeble, rotten, and insubstantial.”*

“Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

*“In the same way, when some gentlemen are told by me to give something up, they say,*

‘kiṃ panimassa appamattakassa oramattakassa pahātābassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāhā’ti?

*‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’*

Te tañceva pajahanti, mayi ca na appaccayaṃ upatthāpentī.

*They give it up, and they don't nurse bitterness towards me;*

Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannaḷomā paradattavuttā migabhūtena cetasā viharanti.

*and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.*

Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhanaṃ.

*For them, that bond is weak, feeble, rotten, and insubstantial.*

Cattārome, udāyi, puggalā santo saṃvijjamānā lokasmiṃ.

*Udāyi, these four people are found in the world.*

Katame cattāro?

*What four?*

Idhudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

*Take a certain person practicing to give up and let go of attachments.*

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā saraṇakappā samudācaranti.

*As they do so, memories and thoughts connected with attachments beset them.*

So te adbhivāseti, nappajahati, na vinodeti, na byantīkaroti, na anabhāvaṃ gameti.

*They tolerate them and don't give them up, get rid of them, eliminate them, and obliterate them.*

Imaṃ kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi na 'visaṃyutto'.

*I call this person 'fettered', not 'detached'.*

Taṃ kissa hetu?

*Why is that?*

Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

*Because I understand the diversity of faculties as it applies to this person.*

Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

*Take another person practicing to give up and let go of attachments.*

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā saraṇakappā samudācaranti.

*As they do so, memories and thoughts connected with attachments beset them.*

So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

*They don't tolerate them, but give them up, get rid of them, eliminate them, and obliterate them.*

Imampi kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi na 'visaṃyutto'.

*I call this person 'fettered', not 'detached'.*

Taṃ kissa hetu?

*Why is that?*

Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

*Because I understand the diversity of faculties as it applies to this person.*

Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

*Take another person practicing to give up and let go of attachments.*

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satissammosā upadhipaṭisaṃyuttā saraṇakappā samudācaranti;

*As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them.*

dandho, udāyi, satuppādo.

*Their mindfulness is slow to come up,*

Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.  
*but they quickly give up, get rid of, eliminate, and obliterate those thoughts.*

Seyyathāpi, udāyi, puriso divasaṃsantatte ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya;

*Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it.*

dandho, udāyi, udakaphusitānaṃ nipāto. Atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya.

*The drops would be slow to fall, but they'd quickly dry up and evaporate.*

Evameva kho, udāyi, idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

*In the same way, take a person practicing to give up and let go of attachments.*

Tameva upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttaṃ sarasaṅkappā samudācaranti;

*As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them.*

dandho, udāyi, satuppādo.

*Their mindfulness is slow to come up,*

Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.  
*but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.*

Imampi kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi no 'visaṃyutto'.

*I also call this person 'fettered', not 'detached'.*

Taṃ kissa hetu?

*Why is that?*

Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

*Because I understand the diversity of faculties as it applies to this person.*

Idha panudāyi, ekacco puggalo 'upadhi dukkhassa mūlaṃ'ti—

*Take another person who, understanding that attachment is the root of suffering,*

iti viditvā nirupadhi hoti, upadhisāṅkhaye vimutto.

*is freed with the ending of attachments.*

Imaṃ kho ahaṃ, udāyi, puggalaṃ 'visaṃyutto'ti vadāmi no 'saṃyutto'ti.

*I call this person 'detached', not 'fettered'.*

Taṃ kissa hetu?

*Why is that?*

Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

*Because I understand the diversity of faculties as it applies to this person.*

Ime kho, udāyi, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

*These are the four people found in the world.*

Pañca kho ime, udāyi, kāmaguṇā.

*Udāyi, these are the five kinds of sensual stimulation.*

Katame pañca?

*What five?*

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

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

sotaviññeyyā saddā ... pe ...

*Sounds known by the ear ...*



ghānaviññeyyā gandhā ...

*Smells known by the nose ...*

jivhāviññeyyā rasā ...

*Tastes known by the tongue ...*

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

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

Ime kho, udāyi, pañca kāmaguṇā.

*These are the five kinds of sensual stimulation.*

Yaṃ kho, udāyi, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ miḥsasukhaṃ puthujjanasukhaṃ anariyasukhaṃ, na sevitaḥḥaṃ, na bhāvetabbāṃ, na bahulīkātabbāṃ; ‘bhāyitaḥḥaṃ etassa sukhassā’ti vadāmi.

*The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.*

Idhudāyi, bhikkhu vivicca kāmehi ... pe ... paṭhamāṃ jhānaṃ upasampajja viharati

*Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...*

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati,

*second absorption ...*

pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati,

*third absorption ...*

sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

*fourth absorption.*

Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ, āsevitaḥḥaṃ, bhāvetabbāṃ, bahulīkātabbāṃ; ‘na bhāyitaḥḥaṃ etassa sukhassā’ti vadāmi.

*This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say.*

Idhudāyi, bhikkhu vivicca kāmehi ... pe ... paṭhamāṃ jhānaṃ upasampajja viharati;

*Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.*

idaṃ kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.

*This belongs to the perturbable, I say.*

Kiñca tattha iñjitasmiṃ?

*And what there belongs to the perturbable?*

Yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ.

*Whatever placing of the mind and keeping it connected has not ceased there is what belongs to the perturbable.*

Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati;

*Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption.*

idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.

*This belongs to the perturbable, I say.*

Kiñca tattha iñjitasmiṃ?

*And what there belongs to the perturbable?*

Yadeva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ.  
*Whatever rapture and bliss has not ceased there is what belongs to the perturbable.*

Ihdudāyi, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati;  
*Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption.*

idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.  
*This belongs to the perturbable.*

Kiñca tattha iñjitasmiṃ?  
*And what there belongs to the perturbable?*

Yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ.  
*Whatever equanimous bliss has not ceased there is what belongs to the perturbable.*

Ihdudāyi, bhikkhu sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati;  
*Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption.*

idaṃ kho ahaṃ, udāyi, aniñjitasmiṃ vadāmi.  
*This belongs to the imperturbable.*

Ihdudāyi, bhikkhu vivicca kāmehi ... pe ... paṭhamaṃ jhānaṃ upasampajja viharati;  
*Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.*

idaṃ kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.  
*But this is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?  
*And what goes beyond it?*

Ihdudāyi, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo;  
*Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. That goes beyond it.*

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.  
*But this too is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?  
*And what goes beyond it?*

Ihdudāyi, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo;  
*Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. That goes beyond it.*

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.  
*But this too is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?  
*And what goes beyond it?*

Ihdudāyi, bhikkhu sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo;  
*Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. That goes beyond it.*

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.  
*But this too is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?

*And what goes beyond it?*

Idhudāyi, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

*Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. That goes beyond it.*

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

*But this too is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?

*And what goes beyond it?*

Idhudāyi, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

*Take a mendicant who, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. That goes beyond it.*

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

*But this too is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?

*And what goes beyond it?*

Idhudāyi, bhikkhu sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

*Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. That goes beyond it.*

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

*But this too is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?

*And what goes beyond it?*

Idhudāyi, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, ayaṃ tassa samatikkamo;

*Take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That goes beyond it.*

idampi kho ahaṃ, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

*But this too is not enough, I say: give it up, go beyond it.*

Ko ca tassa samatikkamo?

*And what goes beyond it?*

Idhudāyi, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, ayaṃ tassa samatikkamo;

*Take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That goes beyond it.*

iti kho ahaṃ, udāyi, nevasaññānāsaññāyatanassapi pahānaṃ vadāmi.

*So, Udāyi, I even recommend giving up the dimension of neither perception nor non-perception.*

Passasi no tvaṃ, udāyi, taṃ saṃyojanaṃ aṇuṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmi’ti?

*Do you see any fetter, large or small, that I don’t recommend giving up?”*

“No hetam, bhante”ti.

*“No, sir.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā udāyī bhagavato bhāsitam abhinandīti.

*Satisfied, Venerable Udāyī was happy with what the Buddha said.*

Laṭukikopamasuttam niṭṭhitam chaṭṭham.

## Majjhima Nikāya 67

*Middle Discourses 67*

### Cātumasutta

*At Cātumā*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā cātumāyaṃ viharati āmalakīvane.

*At one time the Buddha was staying near Cātumā in a myrobalan grove.*

Tena kho pana samayena sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni honti bhagavantam dassanāya.

*Now at that time around five hundred mendicants headed by Sārīputta and Moggallāna arrived at Cātumā to see the Buddha.*

Te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ.

*And the visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket.*

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

*Then the Buddha said to Venerable Ānanda,*

“ke panete, ānanda, uccāsaddā mahāsaddā, kevattā maññe macchavilope”ti?

*“Ānanda, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”*

“Etāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantam dassanāya.

*And Ānanda told him what had happened.*

Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti.

“Tenahānanda, mama vacanena te bhikkhū āmantehi:

*“Well then, Ānanda, in my name tell those mendicants that*

‘satthā āyasmante āmanteti’”ti.

*the teacher summons them.”*

“Evam, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

*“Yes, sir,” Ānanda replied. He went to those mendicants and said,*

“satthā āyasmante āmanteti”ti.

*“Venerables, the teacher summons you.”*

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

*“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them:*

“kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevattā maññe macchavilope”ti?

*“Mendicants, what’s with that dreadful racket? You’d think it was fishermen hauling in a catch!”*

“Imāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantam dassanāya.

*And they told him what had happened.*

Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti.

“Gacchatha, bhikkhave, paṇāmemi vo, na vo mama santike vatthabban”ti.

*“Go away, mendicants, I dismiss you. You are not to stay in my presence.”*

“Evam, bhante”ti kho te bhikkhū bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya pakkamiṃsu.

*“Yes, sir,” replied those mendicants. They got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes.*

Tena kho pana samayena cātumeyyakā sakyā santhāgāre sannipatitā honti kenacideva karaṇīyena.

*Now at that time the Sakyans of Cātumā were sitting together at the meeting hall on some business.*

Addasaṃsu kho cātumeyyakā sakyā te bhikkhū dūratova āgacchante;

*Seeing those mendicants coming off in the distance,*

disvāna yena te bhikkhū tenupasaṅkamimṃsu; upasaṅkamitvā te bhikkhū etadavocum:

*they went up to them and said,*

“handa kahaṃ pana tumhe āyasmanto gacchathā”ti?

*“Hello venerables, where are you going?”*

“Bhagavatā kho, āvuso, bhikkhusaṃgho paṇāmito”ti.

*“Sirs, the mendicant Saṅgha has been dismissed by the Buddha.”*

“Tenahāyasmanto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakkuṇeyyāma bhagavantam pasādetun”ti.

*“Well then, venerables, sit here for a minute. Hopefully we’ll be able to restore the Buddha’s confidence.”*

“Evamāvuso”ti kho te bhikkhū cātumeyyakānaṃ sakyānaṃ paccassosum.

*“Yes, sirs,” replied the mendicants.*

Atha kho cātumeyyakā sakyā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho cātumeyyakā sakyā bhagavantam etadavocum:

*Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him:*

“abhinandatu, bhante, bhagavā bhikkhusaṃgham;

*“May the Buddha approve of the mendicant Saṅgha!”*

abhivadatu, bhante, bhagavā bhikkhusaṃgham.

*May the Buddha welcome the mendicant Saṅgha!*

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃgham.

*May the Buddha support the mendicant Saṅgha now as he did in the past!*

Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ.

*There are mendicants here who are junior, recently gone forth, newly come to this teaching and training.*

Tesaṃ bhagavantam dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.

*If they don’t get to see the Buddha they may change and fall apart.*

Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo;

*If young seedlings don’t get water they may change and fall apart.*

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhañānam siyā aññathattaṃ, siyā vipariṇāmo.

*In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.*

Seyyathāpi, bhante, vacchassa taruṇassa mātaram apassantassa siyā aññathattaṃ, siyā vipariṇāmo;

*If a young calf doesn't see its mother it may change and fall apart.*

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam apassantānam siyā aññathattaṃ, siyā vipariṇāmo.

*In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.*

Abhinandatu, bhante, bhagavā bhikkhusaṃghaṃ;

*May the Buddha approve of the mendicant Saṅgha!*

abhivadatu, bhante, bhagavā bhikkhusaṃghaṃ.

*May the Buddha welcome the mendicant Saṅgha!*

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃghaṃ”ti.

*May the Buddha support the mendicant Saṅgha now as he did in the past!”*

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.

*Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.*

Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ pañāmetvā bhagavantam etadavoca:

*He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:*

“abhinandatu, bhante, bhagavā bhikkhusaṃghaṃ;

*“May the Buddha approve of the mendicant Saṅgha!*

abhivadatu, bhante, bhagavā bhikkhusaṃghaṃ.

*May the Buddha welcome the mendicant Saṅgha!*

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃghaṃ.

*May the Buddha support the mendicant Saṅgha now as he did in the past!*

Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhañānam siyā aññathattaṃ, siyā vipariṇāmo.

*There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.*

Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhañānam siyā aññathattaṃ, siyā vipariṇāmo;

*If young seedlings don't get water they may change and fall apart. ...*

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhañānam siyā aññathattaṃ, siyā vipariṇāmo.

Seyyathāpi, bhante, vacchassa taruṇassa mātaram apassantassa siyā aññathattaṃ, siyā vipariṇāmo;

*If a young calf doesn't see its mother it may change and fall apart.*

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantaṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.

*In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.*

Abhinandatu, bhante, bhagavā bhikkhusaṃghaṃ;

*May the Buddha approve of the mendicant Saṅgha!*

abhivadatu, bhante, bhagavā bhikkhusaṃghaṃ.

*May the Buddha welcome the mendicant Saṅgha!*

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṃgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṃghaṃ”ti.

*May the Buddha support the mendicant Saṅgha now as he did in the past!”*

Asakkhiṃsu kho cātumeyyakā ca sakyā brahmā ca sahampati bhagavantaṃ pasādetuṃ bījūpamena ca taruṇūpamena ca.

*The Sakyans of Cātumā and Brahmā Sahampati were able to restore the Buddha's confidence with the similes of the seedlings and the calf.*

Atha kho āyasmā mahāmoggallāno bhikkhū āmantesi:

*Then Venerable Mahāmoggallāna addressed the mendicants,*

“utthethāvuso, gaṇhatha pattacīvaraṃ.

*“Get up, reverends, and pick up your bowls and robes.*

Pasādito bhagavā cātumeyyakehi ca sakyehi brahmunā ca sahampatinā bījūpamena ca taruṇūpamena cā”ti.

*The Buddha's confidence has been restored.”*

“Evamāvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa patissutvā utthāyāsanaṃ pattacīvaramādāya yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca:

*“Yes, reverend,” replied those mendicants. Then they rose from their seats and, taking their bowls and robes, went to the Buddha, bowed, and sat down to one side. The Buddha said to Venerable Sārīputta,*

“kinti te, sārīputta, ahosi mayā bhikkhusaṃghe paṇāmite”ti?

*“Sārīputta, what did you think when the mendicant Saṅgha was dismissed by me?”*

“Evaṃ kho me, bhante, ahosi:

*“Sir, I thought this:*

‘bhagavatā bhikkhusaṃgho paṇāmito.

*The Buddha has dismissed the mendicant Saṅgha.*

Appossukko dāni bhagavā ditthadhammasukhavihāraṃ anuyutto viharissati, mayampi dāni appossukkā ditthadhammasukhavihāraṃ anuyuttā viharissāmā”ti.

*Now he will remain passive, dwelling in blissful meditation in the present life, and so will we.”*

“Āgamehi tvam, sārīputta, āgamehi tvam, sārīputta, ditthadhammasukhavihāraṃ”ti.

*“Hold on, Sārīputta, hold on! Don't you ever think such a thing again!”*

Atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi:

*Then the Buddha addressed Venerable Mahāmoggallāna,*

“kinti te, moggallāna, ahosi mayā bhikkhusaṃghe paṇāmite”ti?

*“Moggallāna, what did you think when the mendicant Saṅgha was dismissed by me?”*

“Evaṃ kho me, bhante, ahosi:

*“Sir, I thought this:*

‘bhagavatā bhikkhusaṃgho paṇāmito.

*The Buddha has dismissed the mendicant Saṅgha.*



Appossukko dāni bhagavā dīṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahañca dāni āyasmā ca sārīputto bhikkhusaṃghaṃ pariharissāmā”’ti.

*Now he will remain passive, dwelling in blissful meditation in the present life. Meanwhile, Venerable Sāriputta and I will lead the mendicant Saṅgha.”*

“Sādhu sādhu, moggallāna.

*“Good, good, Moggallāna!*

Ahaṃ vā hi, moggallāna, bhikkhusaṃghaṃ parihareyyaṃ sārīputtamoggallānā vā”’ti.

*For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna.”*

Atha kho bhagavā bhikkhū āmantesi:

*Then the Buddha said to the mendicants:*

“cattārimāni, bhikkhave, bhayāni udakorohante paṭikaṅkhitabbāni.

*“Mendicants, when you go into the water you should anticipate four dangers.*

Katamāni cattāri?

*What four?*

Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ—

*The dangers of waves, crocodiles, whirlpools, and sharks.*

imāni, bhikkhave, cattāri bhayāni udakorohante paṭikaṅkhitabbāni.

*These are the four dangers that anyone who enters the water should anticipate.*

Evameva kho, bhikkhave, cattārimāni bhayāni idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite paṭikaṅkhitabbāni.

*In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers.*

Katamāni cattāri?

*What four?*

Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ.

*The dangers of waves, crocodiles, whirlpools, and sharks.*

Katamañca, bhikkhave, ūmibhayaṃ?

*And what, mendicants, is the danger of waves?*

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

*It’s when a gentleman has gone forth from the lay life to homelessness, thinking:*

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhaṃpareto;

*‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

*Hopefully I can find an end to this entire mass of suffering.’*

Tamenam tathā pabbajitaṃ samānaṃ sabrahmacārī ovaḍanti, anusāsanti:

*When they’ve gone forth, their spiritual companions advise and instruct them:*

‘evaṃ te abhikkamitabbam, evaṃ te paṭikkamitabbam, evaṃ te ālokitabbam, evaṃ te vilokitabbam, evaṃ te samīñjitabbam, evaṃ te pasāritabbam, evaṃ te saṅghātipattacīvaraṃ dhāretabban’ti.

*‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’*

Tassa evam hoti:

*They think:*

‘mayam kho pubbe agāriyabhūtā samānā aññe ovaḍāma, anusāsāma.

*‘Formerly, as laypeople, we advised and instructed others.*

Ime panamhākaṃ puttamattā maññe, nattamattā maññe, amhe ovaḍitaḍḍaṃ anusāsitaḍḍaṃ maññanti’ti.

*And now these mendicants—who you’d think were our children or grandchildren—imagine they can advise and instruct us!’*

So sikkhaṃ paccakkhāya hīnāyāvattati.

*They reject the training and return to a lesser life.*

Ayaṃ vuccati, bhikkhave, ūmibhayassa bhūto sikkhaṃ paccakkkhāya hīnāyāvatto.

*This is called one who rejects the training and returns to a lesser life because they’re afraid of the danger of waves.*

‘Ūmibhayan’ti kho, bhikkhave, kodhupāyāsassetam adhivacanaṃ.

*‘Danger of waves’ is a term for anger and distress.*

Katamañca, bhikkhave, kumbhīlabhayaṃ?

*And what, mendicants, is the danger of crocodiles?*

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

*It’s when a gentleman has gone forth from the lay life to homelessness, thinking:*

‘otinnohi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhaḍḍapareto;

*‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

*Hopefully I can find an end to this entire mass of suffering.’*

Tamenaṃ tathā pabbajitaṃ samānaṃ sabrahmacārī ovaḍanti anusāsanti:

*When they’ve gone forth, their spiritual companions advise and instruct them:*

‘idaṃ te khāḍitaḍḍaṃ, idaṃ te na khāḍitaḍḍaṃ; idaṃ te bhuñjitaḍḍaṃ, idaṃ te na bhuñjitaḍḍaṃ; idaṃ te sāyitaḍḍaṃ, idaṃ te na sāyitaḍḍaṃ; idaṃ te pāṭaḍḍaṃ, idaṃ te na pāṭaḍḍaṃ; kappiyaṃ te khāḍitaḍḍaṃ, akappiyaṃ te na khāḍitaḍḍaṃ; kappiyaṃ te bhuñjitaḍḍaṃ, akappiyaṃ te na bhuñjitaḍḍaṃ; kappiyaṃ te sāyitaḍḍaṃ, akappiyaṃ te na sāyitaḍḍaṃ; kappiyaṃ te pāṭaḍḍaṃ, akappiyaṃ te na pāṭaḍḍaṃ; kāle te khāḍitaḍḍaṃ, vikāle te na khāḍitaḍḍaṃ; kāle te bhuñjitaḍḍaṃ, vikāle te na bhuñjitaḍḍaṃ; kāle te sāyitaḍḍaṃ, vikāle te na sāyitaḍḍaṃ; kāle te pāṭaḍḍaṃ, vikāle te na pāṭaḍḍaṃ’ti.

*‘You may eat, consume, taste, and drink these things, but not those. You may eat what’s allowable, but not what’s unallowable. You may eat at the right time, but not at the wrong time.’*

Tassa evaṃ hoti: ‘mayam kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma; yaṃ icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma; yaṃ icchāma taṃ sāyāma, yaṃ na icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma, yaṃ na icchāma na taṃ pivāma;

*They think: ‘When we were laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn’t want.*

kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma; kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma.

*We ate and drank both allowable and unallowable things, at the right time and the wrong time.*

Yampi no saddhā gahapatikā divā vikāle pañitaṃ khādanīyaṃ bhojanīyaṃ denti tatthapime mukhāvaraṇaṃ maññe karonti’ti.

*And these faithful householders give us a variety of delicious foods at the wrong time of day. But these mendicants imagine they can gag our mouths!’*

So sikkhaṃ paccakkhāya hīnāyāvattati.

*They reject the training and return to a lesser life.*

Ayaṃ vuccati, bhikkhave, kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

*This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of crocodiles.*

‘Kumbhīlabhayan’ti kho, bhikkhave, odarikattassetamaṃ adhivacanaṃ.

*‘Danger of crocodiles’ is a term for gluttony.*

Katamañca, bhikkhave, āvaṭṭabhayaṃ?

*And what, mendicants, is the danger of whirlpools?*

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

*It's when a gentleman has gone forth from the lay life to homelessness, thinking:*

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;

*‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

*Hopefully I can find an end to this entire mass of suffering.’*

So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

*When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.*

Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

*There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.*

Tassa evaṃ hoti:

*They think:*

‘mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārimhā.

*‘Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation.*

Samvījjanti kho pana me kule bhogā.

*And it's true that my family is wealthy.*

Sakkā bhoge ca bhuñjitum puññāni ca kātun’ti.

*I can both enjoy my wealth and make merit.’*

So sikkhaṃ paccakkhāya hīnāyāvattati.

*They reject the training and return to a lesser life.*

Ayaṃ vuccati, bhikkhave, āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

*This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of whirlpools.*

‘Āvaṭṭabhayan’ti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

*‘Danger of whirlpools’ is a term for the five kinds of sensual stimulation.*

Katamañca, bhikkhave, susukābhayaṃ?

*And what, mendicants, is the danger of sharks?*

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

*It's when a gentleman has gone forth from the lay life to homelessness, thinking:*

‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;

*‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

*Hopefully I can find an end to this entire mass of suffering.’*

So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

*When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.*

Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

*There they see a female scantily clad, with revealing clothes.*

Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti.

*Lust infects their mind,*

So rāgānuddhamseṇa cittaṇa sikkhaṃ paccakkhāya hīnāyāvattati.

*so they reject the training and return to a lesser life.*

Ayaṃ vuccati, bhikkhave, susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

*This is called one who rejects the training and returns to a lesser life because they’re afraid of the danger of sharks.*

‘Susukābhayan’ti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ.

*‘Danger of sharks’ is a term for females.*

Imāni kho, bhikkhave, cattāri bhayāni, idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite paṭikaṅkhitabbānī’ti.

*These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.

## Majjhima Nikāya 68

*Middle Discourses 68*

### Nalākapaṇasutta

*At Nalākapaṇa*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā kosalesu viharati nalākapaṇe palāsavane.

*At one time the Buddha was staying in the land of the Kosalans near Nalākapaṇa in the Parrot Tree grove.*

Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā bhagavantam uddissa saddhā agārasmā anagāriyaṃ pabbajitā honti—

*Now at that time several very well-known gentlemen had gone forth from the lay life to homelessness out of faith in the Buddha—*

āyasmā ca anuruddho, āyasmā ca bhaddiyo, āyasmā ca kimilo, āyasmā ca bhagu, āyasmā ca koṇḍañño, āyasmā ca revato, āyasmā ca ānando, aññe ca abhiññātā abhiññātā kulaputtā.

*The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Koṇḍañña, Revata, Ānanda, and other very well-known gentlemen.*

Tena kho pana samayena bhagavā bhikkhusaṃghaparivuto abbhokāse nisinno hoti.

*Now at that time the Buddha was sitting in the open, surrounded by the mendicant Saṅgha.*

Atha kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

*Then the Buddha spoke to the mendicants about those gentlemen:*

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

*“Mendicants, those gentlemen who have gone forth from the lay life to homelessness out of faith in me—I trust they’re satisfied with the spiritual life?”*

Evam vutte, te bhikkhū tuṇhī ahesuṃ.

*When this was said, the mendicants kept silent.*

Dutiyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

*For a second and a third time the Buddha asked the same question.*

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

Dutiyampi kho te bhikkhū tuṇhī ahesuṃ.

Tatīyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

Tatīyampi kho te bhikkhū tuṇhī ahesuṃ.

*For a third time, the mendicants kept silent.*

Atha kho bhagavato etadahosi:

*Then it occurred to the Buddha,*

“yannūnāhaṃ te kulaputte puccheyyan”ti.

*“Why don’t I question just those gentlemen?”*

Atha kho bhagavā āyasmantaṃ anuruddhaṃ āmantesi:

*Then the Buddha said to Venerable Anuruddha,*

“kacci tumhe, anuruddhā, abhiratā brahmacariye”ti?

*“Anuruddha and friends, I hope you’re satisfied with the spiritual life?”*

“Taggha mayam, bhante, abhiratā brahmacariye”ti.

*“Indeed, sir, we are satisfied with the spiritual life.”*

“Sādhu sādhu, anuruddhā.

*“Good, good, Anuruddha and friends!*

Etaṃ kho, anuruddhā, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye.

*It’s appropriate for gentlemen like yourselves, who have gone forth in faith from the lay life to homelessness, to be satisfied with the spiritual life.*

Yena tumhe, anuruddhā, bhadrēna yobbanena samannāgatā pathamena vayasā susukālaḷakesā kāme paribhuñjeyyātha tena tumhe, anuruddhā, bhadrēnapi yobbanena samannāgatā pathamena vayasā susukālaḷakesā agārasmā anagāriyaṃ pabbajitā.

*Since you’re blessed with youth, in the prime of life, black-haired, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness.*

Te ca kho pana tumhe, anuruddhā, neva rājābhiniṭā agārasmā anagāriyaṃ pabbajitā, na corābhiniṭā agārasmā anagāriyaṃ pabbajitā, na iṇattā agārasmā anagāriyaṃ pabbajitā, na bhayattā agārasmā anagāriyaṃ pabbajitā, nājivikāpakatā agārasmā anagāriyaṃ pabbajitā.

*But you didn’t go forth because you were forced to by kings or bandits, or because you’re in debt or threatened, or to earn a living.*

Api ca khomhi otinṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinṇo dukkhapareto;

*Rather, didn’t you go forth thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti—

*Hopefully I can find an end to this entire mass of suffering?’”*

nanu tumhe, anuruddhā, evaṃ saddhā agārasmā anagāriyaṃ pabbajitā”ti?

“Evaṃ, bhante”.

*“Yes, sir.”*

“Evaṃ pabbajitena ca pana, anuruddhā, kulaputtēna kimassa karaṇiyaṃ?

*“But, Anuruddha and friends, when a gentleman has gone forth like this, what should they do?*

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhāpi cittaṃ pariyādāya tiṭṭhati, byāpādo cittaṃ pariyādāya tiṭṭhati, thinamiddhampi cittaṃ pariyādāya tiṭṭhati uddhaccakukkuccampi cittaṃ pariyādāya tiṭṭhati, vicikicchāpi cittaṃ pariyādāya tiṭṭhati, aratīpi cittaṃ pariyādāya tiṭṭhati, tandīpi cittaṃ pariyādāya tiṭṭhati.

*Take someone who doesn’t achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is still occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth.*

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ.

*That’s someone who doesn’t achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.*

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ  
adhigacchati aññaṃ vā tato santataraṃ, tassa abhiññhāpi cittaṃ na pariyādāya tiṭṭhati,  
byāpādupi cittaṃ na pariyādāya tiṭṭhati, thinamiddhampi cittaṃ na pariyādāya  
tiṭṭhati, uddhaccakukkuccampi cittaṃ na pariyādāya tiṭṭhati, vicikicchāpi cittaṃ na  
pariyādāya tiṭṭhati, aratīpi cittaṃ na pariyādāya tiṭṭhati, tandīpi cittaṃ na pariyādāya  
tiṭṭhati.

*Take someone who does achieve the rapture and bliss that are secluded from sensual pleasures  
and unskillful qualities, or something even more peaceful than that. Their mind is not occupied  
by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and  
sloth.*

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ  
adhigacchati aññaṃ vā tato santataraṃ.

*That's someone who does achieve the rapture and bliss that are secluded from sensual  
pleasures and unskillful qualities, or something even more peaceful than that.*

Kinti vo, anuruddhā, mayi hoti:

*Is this what you think of me?*

‘ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiṃyā,  
appahinā te tathāgatassa;

*The Realized One has not given up the defilements, the corruptions that lead to future lives  
and are hurtful, resulting in suffering and future rebirth, old age, and death.*

tasmā tathāgato saṅkhāyekaṃ patisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ  
parivajjeti, saṅkhāyekaṃ vinodeti”ti?

*That's why, after reflection, he uses some things, endures some things, avoids some things, and  
gets rid of some things.”*

“Na kho no, bhante, bhagavati evaṃ hoti:

*“No sir, we don't think of you that way.*

‘ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiṃyā,  
appahinā te tathāgatassa;

tasmā tathāgato saṅkhāyekaṃ patisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ  
parivajjeti, saṅkhāyekaṃ vinodeti”ti.

Evaṃ kho no, bhante, bhagavati hoti:

*We think of you this way:*

‘ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiṃyā,  
pahinā te tathāgatassa;

*The Realized One has given up the defilements, the corruptions that lead to future lives and  
are hurtful, resulting in suffering and future rebirth, old age, and death.*

tasmā tathāgato saṅkhāyekaṃ patisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ  
parivajjeti, saṅkhāyekaṃ vinodeti”ti.

*That's why, after reflection, he uses some things, endures some things, avoids some things, and  
gets rid of some things.”*

“Sādhu sādhu, anuruddhā.

*“Good, good, Anuruddha and friends!*

Tathāgatassa, anuruddhā, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā  
āyatim jātijarāmaṇiṃyā, pahinā te ucchinnamūlā tālavatthukatā anabhāvaṅkatā  
āyatim anupādadhammā.

*The Realized One has given up the defilements, the 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, anuruddhā, tālo matthakacchinno abhabbo punavirūhiyā;

*Just as a palm tree with its crown cut off is incapable of further growth,*

evameva kho, anuruddhā, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā, pahīnā te ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā;  
*in the same way, the Realized One has given up the defilements so they are unable to arise in the future.*

tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.  
*That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.*

Taṃ kiṃ maññasi, anuruddhā,  
*What do you think, Anuruddha and friends?*

kaṃ atthavasam sampassamāno tathāgato sāvake abbatte kālāṅkate upapattisū byākaroti:  
*What advantage does the Realized One see in declaring the rebirth of his disciples who have passed away:*

‘asu amutra upapanno; asu amutra upapanno’”ti?  
*‘This one is reborn here, while that one is reborn there’?”*

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho. Bhagavato sutvā bhikkhū dhāressanti”ti.  
*“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”*

“Na kho, anuruddhā, tathāgato janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ na ‘iti maṃ jano jānātu’ti sāvake abbatte kālāṅkate upapattisū byākaroti:  
*“The Realized One does not declare such things for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’*

‘asu amutra upapanno, asu amutra upapanno’ti.  
-

Santi ca kho, anuruddhā, kulaputtā saddhā ulāravedā ulārapāmojjā.  
*Rather, there are gentlemen of faith who are full of sublime joy and gladness.*

Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti.  
*When they hear that, they apply their minds to that end.*

Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāya.  
*That is for their lasting welfare and happiness.*

Idhānuruddhā, bhikkhu suṇāti:  
*Take a monk who hears this:*

‘itthannāmo bhikkhu kālāṅkato;  
*‘The monk named so-and-so has passed away.*

so bhagavatā byākato—  
*The Buddha has declared that,*

aññāya saṇṭhahī”ti.  
*he was enlightened.’*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:  
*And he's either seen for himself, or heard from someone else, that that venerable*

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo so āyasmā ahoṣi itipi, evaṃpañño so āyasmā ahoṣi itipi, evaṃvihārī so āyasmā ahoṣi itipi, evaṃvimutto so āyasmā ahoṣi itipi”ti.  
*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*



So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

*Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.*

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

*That's how a monk lives at ease.*

Idhānuruddhā, bhikkhu suṇāti:

*Take a monk who hears this:*

‘itthannāmo bhikkhu kālaṅkato;

*The monk named so-and-so has passed away.*

so bhagavatā byākato—

*The Buddha has declared that,*

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’ti.

*with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.'*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

*And he's either seen for himself, or heard from someone else, that that venerable*

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo ... pe ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahoṣi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

*Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.*

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

*That too is how a monk lives at ease.*

Idhānuruddhā, bhikkhu suṇāti:

*Take a monk who hears this:*

‘itthannāmo bhikkhu kālaṅkato;

*The monk named so-and-so has passed away.*

so bhagavatā byākato—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti.

*with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.'*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

*And he's either seen for himself, or heard from someone else, that that venerable*

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo ... pe ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahoṣi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

*Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.*

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

*That too is how a monk lives at ease.*

Idhānuruddhā, bhikkhu suṇāti:

*Take a monk who hears this:*

‘itthannāmo bhikkhu kālaṅkato;

*‘The monk named so-and-so has passed away.*

so bhagavatā byākato—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato  
sambodhiparāyaṇo’ti.

*with the ending of three fetters he’s a stream-enterer, not liable to be reborn in the underworld,  
bound for awakening.’*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

*And he’s either seen for himself, or heard from someone else, that that venerable*

‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ... pe ... evaṃpañño ... evaṃvihārī  
... evaṃvimutto so āyasmā ahosi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ  
upasaṃharati.

*Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to  
that end.*

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

*That too is how a monk lives at ease.*

Idhānuruddhā, bhikkhunī suṇāti:

*Take a nun who hears this:*

‘itthannāmā bhikkhunī kālaṅkatā;

*‘The nun named so-and-so has passed away.*

sā bhagavatā byākatā—

*The Buddha has declared that,*

aññāya saṇṭhahī’ti.

*she was enlightened.’*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

*And she’s either seen for herself, or heard from someone else, that that sister*

‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi itipi, evaṃpaññā sā  
bhaginī ahosi itipi, evaṃvihārīnī sā bhaginī ahosi itipi, evaṃvimuttā sā bhaginī  
ahosi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ  
upasaṃharati.

*Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to  
that end.*

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

*That’s how a nun lives at ease.*

Idhānuruddhā, bhikkhunī suṇāti:

*Take a nun who hears this:*

‘itthannāmā bhikkhunī kālaṅkatā;

*‘The nun named so-and-so has passed away.*

sā bhagavatā byākatā—

*The Buddha has declared that,*

pañcannam orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā'ti.

*with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.'*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

*And she's either seen for herself, or heard from someone else, that that sister*

'evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... pe ... evappaññā ... evaṃvihārini ... evaṃvimuttā sā bhaginī ahoṣi itipī'ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharatī.

*Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.*

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

*That too is how a nun lives at ease.*

Idhānuruddhā, bhikkhunī suṇāti:

*Take a nun who hears this:*

'itthannāmā bhikkhunī kālaṅkatā;

*'The nun named so-and-so has passed away.*

sā bhagavatā byākatā—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini sakideva imaṃ lokam āgantvā dukkhassantaṃ karissatī'ti.

*with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.'*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

*And she's either seen for herself, or heard from someone else, that that sister*

'evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... pe ... evappaññā ... evaṃvihārini ... evaṃvimuttā sā bhaginī ahoṣi itipī'ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharatī.

*Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.*

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

*That too is how a nun lives at ease.*

Idhānuruddhā, bhikkhunī suṇāti:

*Take a nun who hears this:*

'itthannāmā bhikkhunī kālaṅkatā;

*'The nun named so-and-so has passed away.*

sā bhagavatā byākatā—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti.

*with the ending of three fetters she's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.'*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

*And she's either seen for herself, or heard from someone else, that that sister*

‘evaṃsīlā sā bhaginī ahoṣi itipī, evaṃdhammā ... evaṃpaññā ... evaṃvihārīnī ... evaṃvimuttā sā bhaginī ahoṣi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharatī.

*Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.*

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

*That too is how a nun lives at ease.*

Idhānuruddhā, upāsako suṇāti:

*Take a layman who hears this:*

‘itthannāmo upāsako kālaṅkato;

*‘The layman named so-and-so has passed away.*

so bhagavatā byākato—

*The Buddha has declared that,*

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’ti.

*with the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

*And he’s either seen for himself, or heard from someone else, that that venerable*

‘evaṃsīlo so āyasmā ahoṣi itipī, evaṃdhammo so āyasmā ahoṣi itipī, evaṃpañño so āyasmā ahoṣi itipī, evaṃvihārī so āyasmā ahoṣi itipī, evaṃvimutto so āyasmā ahoṣi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

So tassa saddhañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharatī.

*Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.*

Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

*That’s how a layman lives at ease.*

Idhānuruddhā, upāsako suṇāti:

*Take a layman who hears this:*

‘itthannāmo upāsako kālaṅkato;

*‘The layman named so-and-so has passed away.*

so bhagavatā byākato—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti.

*with the ending of three fetters, and the weakening of greed, hate, and delusion, he’s a once-returner. He’ll come back to this world once only, then make an end of suffering.’*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

*And he’s either seen for himself, or heard from someone else, that that venerable*

‘evaṃsīlo so āyasmā ahoṣi itipī, evaṃdhammo ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahoṣi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharatī.

*Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.*

Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

*That too is how a layman lives at ease.*

Idhānuruddhā, upāsako suṇāti:

*Take a layman who hears this:*

‘itthannāmo upāsako kālaṅkato;

*‘The layman named so-and-so has passed away.*

so bhagavatā byākato—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato  
sambodhiparāyaṇo’ti.

*with the ending of three fetters he’s a stream-enterer, not liable to be reborn in the underworld,  
bound for awakening.’*

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

*And he’s either seen for himself, or heard from someone else, that that venerable*

‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo ... evaṃpañño ... evaṃvihārī ...  
evaṃvimutto so āyasmā ahoṣi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

So tassa saddhaṇca sīlaṇca sutaṇca cāgaṇca paññaṇca anussaranto tadatthāya cittaṃ  
upasaṃharati.

*Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind  
to that end.*

Evampi kho, anuruddhā upāsakassa phāsuvihāro hoti.

*That too is how a layman lives at ease.*

Idhānuruddhā, upāsikā suṇāti:

*Take a laywoman who hears this:*

‘itthannāmā upāsikā kālaṅkatā;

*‘The laywoman named so-and-so has passed away.*

sā bhagavatā byākatā—

*The Buddha has declared that,*

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha  
parinibbāyinī anāvattidhammā tasmā lokā’ti.

*with the ending of the five lower fetters, she’s been reborn spontaneously and will become  
extinguished there, not liable to return from that world.’*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

*And she’s either seen for herself, or heard from someone else, that that sister*

‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... evaṃpaññā ... evaṃvihārīnī ...  
evaṃvimuttā sā bhaginī ahoṣi itipī’ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

Sā tassā saddhaṇca sīlaṇca sutaṇca cāgaṇca paññaṇca anussarantī tadatthāya cittaṃ  
upasaṃharati.

*Recollecting that laywoman’s faith, ethics, learning, generosity, and wisdom, she applies her  
mind to that end.*

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

*That’s how a laywoman lives at ease.*

Idhānuruddhā, upāsikā suṇāti:

*Take a laywoman who hears this:*

‘itthannāmā upāsikā kālaṅkatā;

*‘The laywoman named so-and-so has passed away.*

sā bhagavatā byākatā—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakadāgāmini  
sakidēva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti.

*with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a  
once-returner. She'll come back to this world once only, then make an end of suffering.'*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

*And she's either seen for herself, or heard from someone else, that that sister*

‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā ... evaṃpañña ... evaṃvihārinī ...  
evaṃvimuttā sā bhaginī ahoṣi itipī'ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ  
upasaṃharatī.

*Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her  
mind to that end.*

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

*That too is how a laywoman lives at ease.*

Idhānuruddhā, upāsikā suṇāti:

*Take a laywoman who hears this:*

‘itthannāmā upāsikā kālaṅkatā;

*'The laywoman named so-and-so has passed away.*

sā bhagavatā byākatā—

*The Buddha has declared that,*

tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ sotāpannā avinipātadhammā niyatā  
sambodhiparāyaṇā'ti.

*with the ending of three fetters she's a stream-enterer, not liable to be reborn in the  
underworld, bound for awakening.'*

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

*And she's either seen for herself, or heard from someone else, that that sister*

‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā sā bhaginī ahoṣi itipi, evaṃpañña sā  
bhaginī ahoṣi itipi, evaṃvihārinī sā bhaginī ahoṣi itipi, evaṃvimuttā sā bhaginī  
ahoṣi itipī'ti.

*had such ethics, such qualities, such wisdom, such meditation, or such freedom.*

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ  
upasaṃharatī.

*Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her  
mind to that end.*

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

*That too is how a laywoman lives at ease.*

Iti kho, anuruddhā, tathāgato na janakuhanatthaṃ na janalapanatthaṃ na  
lābhasakkārasilokānisamsatthaṃ na ‘iti maṃ jano jānātū’ti sāvake abbatṭhe  
kālaṅkate upapattīsu byākaroṭi:

*So it's not for the sake of deceiving people or flattering them, nor for the benefit of possessions,  
honor, or popularity, nor thinking, ‘So let people know about me!’ that the Realized One  
declares the rebirth of his disciples who have passed away:*

‘asu amutra upapanno, asu amutra upapanno’ti.

*'This one is reborn here, while that one is reborn there.'*

Santi ca kho, anuruddhā, kulaputtā saddhā uḷāavedā uḷārapāmojjā.

*Rather, there are gentlemen of faith who are full of joy and gladness.*

Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti.  
*When they hear that, they apply their minds to that end.*

Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāyā”ti.  
*That is for their lasting welfare and happiness.”*

Idamavoca bhagavā.  
*That is what the Buddha said.*

Attamano āyasmā anuruddho bhagavato bhāsitam abhinandīti.  
*Satisfied, Venerable Anuruddha and friends were happy with what the Buddha said.*

Naḷakapānasuttaṃ niṭṭhitaṃ aṭṭhamam.

Goliyānisutta

With Gulissāni

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

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

Tena kho pana samayena goliyāni nāma bhikkhu āraññiko padasamācāro saṃghamajjhe osaṭo hoti kenacideva karanīyena.

Now at that time a wilderness mendicant of lax behavior named Gulissāni had come down to the midst of the Saṅgha on some business.

Tatra kho āyasmā sārīputto goliyāniṃ bhikkhuṃ ārabha bhikkhū āmantesi:

There Venerable Sārīputta spoke to the mendicants about Gulissāni:

“Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena.

“Reverends, a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto sabrahmacārīsu agāravo hoti appatisso, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā sabrahmacārīsu agāravo hoti appatisso’ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he has no respect and reverence for his spiritual companions?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. (1)

That's why a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena āsanakusalena bhavitabbaṃ:

A wilderness monk who has come to stay in the Saṅgha should be careful where he sits, thinking:

‘iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmi’ti.

‘I shall sit so that I don't intrude on the senior monks and I don't block the junior monks from a seat.’

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto na āsanakusalo hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā āsanakusalo na hoti’ti—

‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not careful where he sits?’

tassa bhavanti vattāro.



Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena āsanakusalena bhavitabbaṃ. (2)

*That's why a wilderness monk who has come to stay in the Saṅgha should be careful where he sits.*

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena ābhisamācārikopi dhammo jānitabbo.

*A wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.*

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto ābhisamācārikampi dhammaṃ na jānāti, tassa bhavanti vattāro.

*If he doesn't, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānāti’ ti—

*‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't even know the supplementary regulations?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena ābhisamācārikopi dhammo jānitabbo. (3)

*That's why a wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.*

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena nātikālena gāmo pavisitabbo nātidivā paṭikkamitabbaṃ.

*A wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.*

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto atikālena gāmaṃ pavisati atidivā paṭikkamati, tassa bhavanti vattāro.

*If he does so, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā atikālena gāmaṃ pavisati atidivā paṭikkamati’ ti—

*‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he enters the village too early or returns too late in the day?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena nātikālena gāmo pavisitabbo, nātidivā paṭikkamitabbaṃ. (4)

*That's why a wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.*

Āraññikenāvuso, bhikkhunā saṃghagatena saṃghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ.

*A wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal.*

Sace, āvuso, āraññiko bhikkhu saṃghagato saṃghe viharanto purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjati, tassa bhavanti vattāro.

*If he does so, there'll be some who say:*

‘Ayaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato vikālacariyā bahulikatā, tamenam saṃghagatampi samudācarati’ ti—

*‘This wilderness venerable, staying alone and autonomous in the wilderness, must be used to wandering about at the wrong time, since he behaves like this when he's come to the Saṅgha.’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. (5)

*That's why a wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal.*

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena.

*A wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.*

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto uddhato hoti capalo, tassa bhavanti vattāro.

*If he is, there'll be some who say:*

‘Idaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato uddhaccaṃ cāpalyaṃ bahulīkataṃ, tamenāṃ saṅghagatampi samudācaratī’ti—

*‘This wilderness venerable, staying alone and autonomous in the wilderness, must be used to being restless and fickle, since he behaves like this when he’s come to the Saṅgha.’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. (6)

*That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.*

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena.

*A wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.*

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto mukharo hoti vikiṇṇavāco, tassa bhavanti vattāro.

*If he is, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mukharo vikiṇṇavāco’ti—

*‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's gossipy and loose-tongued?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. (7)

*That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.*

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena.

*A wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.*

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto, tassa bhavanti vattāro.

*If he's hard to admonish, with bad friends, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā dubbaco pāpamitto’ti—

*‘What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's hard to admonish, with bad friends?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṃghagatena saṃghe viharantena suvacena bhavitabbaṃ kalyāṇamittena. (8)

*That's why a wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.*

Āraññikenāvuso, bhikkhunā indriyesu guttadvārena bhavitabbaṃ.

*A wilderness monk should guard the sense doors.*

Sace, āvuso, āraññiko bhikkhu indriyesu aguttadvāro hoti, tassa bhavanti vattāro.

*If he doesn't, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā indriyesu aguttadvāro’ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t guard the sense doors?’*

tassa bhavanti vattāro.

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Tasmā āraññikena bhikkhunā indriyesu guttadvārena bhavitabbaṃ. (9)

*That’s why a wilderness monk should guard the sense doors.*

Āraññikenāvuso, bhikkhunā bhojane mattaññunā bhavitabbaṃ.

*A wilderness monk should eat in moderation.*

Sace, āvuso, āraññiko bhikkhu bhojane amattaññū hoti, tassa bhavanti vattāro.

*If he doesn’t, there’ll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā bhojane amattaññū’ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he eats too much?’*

tassa bhavanti vattāro.

-

Tasmā āraññikena bhikkhunā bhojane mattaññunā bhavitabbaṃ. (10)

*That’s why a wilderness monk should eat in moderation.*

Āraññikenāvuso, bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ.

*A wilderness monk should be committed to wakefulness.*

Sace, āvuso, āraññiko bhikkhu jāgariyaṃ ananuyutto hoti, tassa bhavanti vattāro.

*If he isn’t, there’ll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā jāgariyaṃ ananuyutto’ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not committed to wakefulness?’*

tassa bhavanti vattāro.

-

Tasmā āraññikena bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ. (11)

*That’s why a wilderness monk should be committed to wakefulness.*

Āraññikenāvuso, bhikkhunā āradhaviṛiyena bhavitabbaṃ.

*A wilderness monk should be energetic.*

Sace, āvuso, āraññiko bhikkhu kusīto hoti, tassa bhavanti vattāro.

*If he isn’t, there’ll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā kusīto’ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not energetic?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā āradhaviṇṇa bhavitabbaṃ. (12)

*That's why a wilderness monk should be energetic.*

Āraññikenāvuso, bhikkhunā upatthitassatinā bhavitabbaṃ.

*A wilderness monk should be mindful.*

Sace, āvuso, āraññiko bhikkhu mutṭhassatī hoti, tassa bhavanti vattāro.

*If he isn't, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mutṭhassatī’ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not mindful?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā upatthitassatinā bhavitabbaṃ. (13)

*That’s why a wilderness monk should be mindful.*

Āraññikenāvuso, bhikkhunā samāhitena bhavitabbaṃ.

*A wilderness monk should have immersion.*

Sace, āvuso, āraññiko bhikkhu asamāhito hoti, tassa bhavanti vattāro.

*If he doesn't, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā asamāhito’ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t have immersion?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā samāhitena bhavitabbaṃ. (14)

*That’s why a wilderness monk should have immersion.*

Āraññikenāvuso, bhikkhunā paññavatā bhavitabbaṃ.

*A wilderness monk should be wise.*

Sace, āvuso, āraññiko bhikkhu duppañño hoti, tassa bhavanti vattāro.

*If he isn't, there'll be some who say:*

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā duppañño’ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not wise?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā paññavatā bhavitabbaṃ. (15)

*That’s why a wilderness monk should be wise.*

Āraññikenāvuso, bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

*A wilderness monk should make an effort to learn the teaching and training.*

Santāvuso, āraññikaṃ bhikkhuṃ abhidhamme abhivinaye pañhaṃ pucchitāro.

*There are those who will question a wilderness monk about the teaching and training.*

Sace, āvuso, āraññiko bhikkhu abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

*If he fails to answer, there'll be some who say:*

‘Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati’ ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he can’t answer a question about the teaching and training?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. (16)

*That’s why a wilderness monk should make an effort to learn the teaching and training.*

Āraññikenāvuso, bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

*A wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.*

Santāvuso, āraññikaṃ bhikkhuṃ ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ pucchitāro.

*There are those who will question a wilderness monk regarding the formless liberations.*

Sace, āvuso, āraññiko bhikkhu ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

*If he fails to answer, there’ll be some who say:*

‘Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati’ ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he can’t answer a question about the formless liberations?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo. (17)

*That’s why a wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.*

Āraññikenāvuso, bhikkhunā uttari manussadhamme yogo karaṇīyo.

*A wilderness monk should practice meditation to realize the superhuman state.*

Santāvuso, āraññikaṃ bhikkhuṃ uttari manussadhamme pañhaṃ pucchitāro.

*There are those who will question a wilderness monk about the superhuman state.*

Sace, āvuso, āraññiko bhikkhu uttari manussadhamme pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

*If he fails to answer, there’ll be some who say:*

‘Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā yassathāya pabbajito tamatthaṃ na jānāti’ ti—

*‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t know the goal for which he went forth?’*

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā uttari manussadhamme yogo karaṇīyo’ ti. (18)

*That’s why a wilderness monk should practice meditation to realize the superhuman state.”*

Evam vutte, āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca:

*When Venerable Sārīputta said this, Venerable Mahāmoggallāna said to him,*

“āraññikeneva nu kho, āvuso sārīputta, bhikkhunā ime dhammā samādāya vattitabbā udāhu gāmantavihārināpi’ ti?

*“Reverend Sārīputta, should these things be undertaken and followed only by wilderness monks, or by those who live in the neighborhood of a village as well?”*

“Āraññikenāpi kho, āvuso moggallāna, bhikkhunā ime dhammā samādāya vattitabbā  
pageva gāmantavihārinā”ti.

*“Reverend Moggallāna, these things should be undertaken and followed by wilderness monks,  
and still more by those who live in the neighborhood of a village.”*

Goliyānisuttaṃ niṭṭhitaṃ navamaṃ.

Kīṭāgirisutta

At Kīṭāgiri

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṃghena saddhim.

At one time the Buddha was wandering in the land of the Kāsīs together with a large Saṅgha of mendicants.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“ahaṃ kho, bhikkhave, aññatreva rattibhojanā bhuñjāmi.

“Mendicants, I abstain from eating at night.

Aññatra kho panāhaṃ, bhikkhave, rattibhojanā bhuñjamāno appābādhataṇṇa sañjānāmi appātaṅkataṇṇa lahuṭṭhānaṇṇa balaṇṇa phāsuvihāraṇṇa.

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

Etha, tumhepi, bhikkhave, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

Aññatra kho pana, bhikkhave, tumhepi rattibhojanā bhuñjamānā appābādhataṇṇa sañjānissatha appātaṅkataṇṇa lahuṭṭhānaṇṇa balaṇṇa phāsuvihāraṇṇa”ti.

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

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

“Yes, sir,” they replied.

Atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari.

Then the Buddha, traveling stage by stage in the land of the Kāsīs, arrived at a town of the Kāsīs named Kīṭāgiri,

Tatra sudam bhagavā kīṭāgirisimim viharati kāsīnaṃ nigame.

and stayed there.

Tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirisimim āvāsikā honti.

Now at that time the mendicants who followed Assaji and Punabbasuka were residing at Kīṭāgiri.

Atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimsu; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocum:

Then several mendicants went up to them and said,

“bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca.

“Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha.

Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhataṇṇa sañjānanti appātaṅkataṇṇa lahuṭṭhānaṇṇa balaṇṇa phāsuvihāraṇṇa.

Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhataṇṇa sañjānissatha appātaṅkataṇṇa lahuṭṭhānaṇṇa balaṇṇa phāsuvihāraṇṇa”ti.

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

Evam vutte, assajipunabbasukā bhikkhū te bhikkhū etadavocum:

When they said this, the mendicants who followed Assaji and Punabbasuka said to them,

“mayam kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle.

*“Reverends, we eat in the evening, the morning, and at the wrong time of day.*

Te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca.

*Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably.*

Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

*Why should we give up what is visible in the present to chase after what takes effect over time?*

Sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti.

*We shall eat in the evening, the morning, and at the wrong time of day.”*

Yato kho te bhikkhū nāsakkhimṣu assajipunabbasuke bhikkhū saññāpetum, atha yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

*Since those mendicants were unable to convince the mendicants who were followers of Assaji and Punabbasuka, they approached the Buddha, bowed, sat down to one side, and told him what had happened.*

“idha mayam, bhante, yena assajipunabbasukā bhikkhū tenupasaṅkamimha; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha:

‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca;

aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti.

Evam vutte, bhante, assajipunabbasukā bhikkhū amhe etadavocum:

‘mayam kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle.

Te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

Sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti.

Yato kho mayam, bhante, nāsakkhimha assajipunabbasuke bhikkhū saññāpetum, atha mayam etamatthaṃ bhagavato ārocemā”ti.

Atha kho bhagavā aññataraṃ bhikkhum āmantesi:

*So the Buddha said to a certain monk,*

“ehi tvam, bhikkhu, mama vacanena assajipunabbasuke bhikkhū āmantehi:

*“Please, monk, in my name tell the mendicants who follow Assaji and Punabbasuka that*

‘satthā āyasmante āmanteti””ti.

*the teacher summons them.”*



“Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami; upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca:

*“Yes, sir,” that monk replied. He went to those mendicants and said,*

“sattā āyasmante āmanteti”ti.

*“Venerables, the teacher summons you.”*

“Evamāvuso”ti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca:

*“Yes, reverend,” those mendicants replied. They went to the Buddha, bowed, and sat down to one side.*

“saccaṃ kira, bhikkhave, sambahulā bhikkhū tumhe upasaṅkamitvā etadavocuṃ:

*The Buddha said to them, “Is it really true, mendicants, that several mendicants went to you and said:*

‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusamgho ca.

*‘Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha.*

Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhaṇaṃ sañjānanti appātaṅkataṇa lahuṭṭhāṇaṃ balaṇa phāsuvihāraṇa.

*Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably.*

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

*You too should abstain from eating at night.*

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhaṇaṃ sañjānissatha appātaṅkataṇa lahuṭṭhāṇaṃ balaṇa phāsuvihāraṇa”ti.

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

Evam vutte, kira, bhikkhave, tumhe te bhikkhū evaṃ avacuttha:

*When they said this, did you really say to them:*

‘mayam kho panāvuso, sāyaṇceva bhuñjāma pāto ca divā ca vikāle.

*‘Reverends, we eat in the evening, the morning, and at the wrong time of day.*

Te mayam sāyaṇceva bhuñjamānā pāto ca divā ca vikāle appābādhaṇaṃ sañjānāma appātaṅkataṇa lahuṭṭhāṇaṃ balaṇa phāsuvihāraṇa.

*Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably.*

Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

*Why should we give up what is visible in the present to chase after what takes effect over time?*

Sāyaṇceva mayam bhuñjissāma pāto ca divā ca vikāle””ti.

*We shall eat in the evening, the morning, and at the wrong time of day.””*

“Evam, bhante”.

*“Yes, sir.”*

“Kiṃ nu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yaṃ kiñcāyaṃ purisaṃpuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti”ti?

*“Mendicants, have you ever known me to teach the Dhamma like this: no matter what this individual experiences—pleasurable, painful, or neutral—their unskillful qualities decline and their skillful qualities grow?”*

“No hetam, bhante”.

*“No, sir.”*

“Nanu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha idhekaccassa yaṃ evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha panekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti, kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha panekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti”ti?

*“Haven’t you known me to teach the Dhamma like this: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow’?”*

“Evaṃ, bhante”.

*“Yes, sir.”*

“Sādhu, bhikkhave.

*“Good, mendicants!*

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

*Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:*

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti’ti,

*‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’*

evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā”ti?

*Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of pleasant feeling’?”*

“No hetam, bhante”.

*“No, sir.”*

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

*“But I have known, seen, understood, realized, and experienced this with wisdom:*

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadāmi.

*‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of pleasant feeling.’*

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

*Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:*

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti’ti, evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ;

*‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’*

api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā”ti?

*Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of pleasant feeling’?”*

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of pleasant feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadeyyaṃ;

‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of painful feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadāmi.

‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of painful feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaddhanti’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ;

‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of painful feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ veditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

*‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of painful feeling.’*

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

*Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:*

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ;

*‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’*

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

*Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of neutral feeling’?”*

“No hetam, bhante”.

*“No, sir.”*

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

*“But I have known, seen, understood, realized, and experienced this with wisdom:*

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadāmi.

*‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of neutral feeling.’*

Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya:

*Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:*

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ;

*‘When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.’*

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

*Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of neutral feeling’?”*

“No hetam, bhante”.

*“No, sir.”*

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

*“But I have known, seen, understood, realized, and experienced this with wisdom:*

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

*‘When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of neutral feeling.’*

Nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘appamādena karaṇīyaṃ’ti vadāmi;

*Mendicants, I don’t say that all these mendicants still have work to do with diligence.*

na panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘na appamādena karaṇīyaṃ’ti vadāmi.

*Nor do I say that all these mendicants have no work to do with diligence.*

Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññāvimuttā, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘na appamādena karaṇīyaṃ’ti vadāmi.

*I say that mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having 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 become rightly freed through enlightenment.*

Taṃ kissa hetu?

*Why is that?*

Kataṃ tesam appamādena.

*They’ve done their work with diligence.*

Abhabbā te pamajjitum.

*They’re incapable of being negligent.*

Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ pathayamānā viharanti, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘appamādena karaṇīyaṃ’ti vadāmi.

*I say that mendicants still have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary.*

Taṃ kissa hetu?

*Why is that? Thinking:*

Appeva nāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyayamānā—

*‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyunti.

*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’*

Imaṃ kho ahaṃ, bhikkhave, imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi.

*Seeing this fruit of diligence for those mendicants, I say that they still have work to do with diligence.*

Sattime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.

*Mendicants, these seven people are found in the world.*

Katame satta?

*What seven?*

Ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

*One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.*

Katamo ca, bhikkhave, puggalo ubhatobhāgavimutto?

*And what person is freed both ways?*

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati paññāya cassa disvā āsavā parikkhīṇā honti.

*It’s a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, their defilements have come to an end.*

Ayaṃ vuccati, bhikkhave, puggalo ubhatobhāgavimutto

*This person is called freed both ways.*

imassa kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīyaṃ’ti vadāmi.

*And I say that this mendicant has no work to do with diligence.*

Taṃ kissa hetu?

*Why is that?*

Kataṃ tassa appamādena.

*They’ve done their work with diligence.*

Abhabbo so pamajjitum. (1)

*They’re incapable of being negligent.*

Katamo ca, bhikkhave, puggalo paññāvimutto?

*And what person is freed by wisdom?*

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

*It’s a person who does not have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, their defilements have come to an end.*

Ayaṃ vuccati, bhikkhave, puggalo paññāvimutto.

*This person is called freed by wisdom.*

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīyaṃ’ti vadāmi.

*I say that this mendicant has no work to do with diligence.*

Taṃ kissa hetu?

*Why is that?*

Kataṃ tassa appamādena.

*They’ve done their work with diligence.*

Abhabbo so pamajjitum. (2)

*They’re incapable of being negligent.*

Katamo ca, bhikkhave, puggalo kāyasakkhi?

*And what person is a personal witness?*

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti.

*It’s a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, some of their defilements have come to an end.*

Ayaṃ vuccati, bhikkhave, puggalo kāyasakkhi.

*This person is called a personal witness.*

Imassa kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.

*I say that this mendicant still has work to do with diligence.*

Taṃ kissa hetu?

*Why is that? Thinking:*

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo—

*Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti.

*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’*

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādashalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi. (3)

*Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.*

Katamo ca, bhikkhave, puggalo diṭṭhippatto?

*And what person is attained to view?*

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgateppaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā.

*It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have clearly seen and clearly contemplated with wisdom the teaching and training proclaimed by the Realized One.*

Ayaṃ vuccati, bhikkhave, puggalo diṭṭhippatto.

*This person is called attained to view.*

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.

*I say that this mendicant also still has work to do with diligence.*

Tam kissa hetu?

*Why is that? Thinking:*

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno—

*‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaram—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti.

*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’*

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādashalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi. (4)

*Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.*

Katamo ca, bhikkhave, puggalo saddhāvimutto.

*And what person is freed by faith?*

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgate cassa saddhā nivittā hoti mūlajātā paṭiṭṭhitā.

*It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And their faith is settled, rooted, and planted in the Realized One.*

Ayaṃ vuccati, bhikkhave, puggalo saddhāvimutto.

*This person is called freed by faith.*

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.

*I say that this mendicant also still has work to do with diligence.*

Tam kissa hetu?

*Why is that? Thinking:*

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno—

*‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti,  
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā  
sacchikatvā upasampajja vihareyyāti.

*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'*

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādapphalaṃ sampassamāno  
'appamādena karaṇīyaṃ'ti vadāmi. (5)

*Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.*

Katamo ca, bhikkhave, puggalo dhammānusārī?

*And what person is a follower of the teachings?*

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na  
kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti,  
tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti, api cassa  
ime dhammā honti, seyyathidaṃ—

*It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they accept the teachings proclaimed by the Realized One after considering them with a degree of wisdom. And they have the following qualities:*

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.  
*the faculties of faith, energy, mindfulness, immersion, and wisdom.*

Ayaṃ vuccati, bhikkhave, puggalo dhammānusārī.

*This person is called a follower of the teachings.*

Imassapi kho ahaṃ, bhikkhave, bhikkhuno 'appamādena karaṇīyaṃ'ti vadāmi.

*I say that this mendicant also still has work to do with diligence.*

Taṃ kissa hetu?

*Why is that? Thinking:*

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte  
bhajamāno indriyāni samannāyamaṃ—

*'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti,  
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā  
sacchikatvā upasampajja vihareyyāti.

*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'*

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādapphalaṃ sampassamāno  
'appamādena karaṇīyaṃ'ti vadāmi. (6)

*Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.*

Katamo ca, bhikkhave, puggalo saddhānusārī?

*And what person is a follower by faith?*

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na  
kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti,  
tathāgate cassa saddhāmatthaṃ hoti pemamattaṃ, api cassa ime dhammā honti,  
seyyathidaṃ—

*It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have a degree of faith and love for the Realized One. And they have the following qualities:*



saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.  
*the faculties of faith, energy, mindfulness, immersion, and wisdom.*

Ayaṃ vuccati, bhikkhave, puggalo saddhānūsārī.  
*This person is called a follower by faith.*

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.  
*I say that this mendicant also still has work to do with diligence.*

Taṃ kissa hetu?  
*Why is that? Thinking:*

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno—  
*‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamma sayamaṃ abhiññā sacchikātvā upasampajja vihareyyāti.  
*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’*

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi. (7)  
*Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.*

Nāhaṃ, bhikkhave, ādikeneva aññārādhanam vadāmi;  
*Mendicants, I don’t say that enlightenment is achieved right away.*

api ca, bhikkhave, anupubbasikkhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti.  
*Rather, enlightenment is achieved by gradual training, progress, and practice.*

Kathaṃca, bhikkhave, anupubbasikkhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti?  
*And how is enlightenment achieved by gradual training, progress, and practice?*

Idha, bhikkhave, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussāhetvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijjha passati.  
*It’s when someone in whom faith has arisen approaches a teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.*

Sāpi nāma, bhikkhave, saddhā nāhosi;  
*Mendicants, there has not been that faith,*

tampi nāma, bhikkhave, upasaṅkamaṇaṃ nāhosi;  
*that approaching,*

sāpi nāma, bhikkhave, payirupāsanaṃ nāhosi;  
*that paying homage,*

tampi nāma, bhikkhave, sotāvadhānaṃ nāhosi;  
*that listening,*

tampi nāma, bhikkhave, dhammassavanaṃ nāhosi;  
*that hearing the teachings,*

sāpi nāma, bhikkhave, dhammadhāraṇā nāhosi;  
*that remembering the teachings,*

sāpi nāma, bhikkhave, atthūpaparikkhā nāhosi;  
*that reflecting on their meaning,*

sāpi nāma, bhikkhave, dhammanijjhānakkhanti nāhosi;  
*that acceptance after consideration,*

sopi nāma, bhikkhave, chando nāhosi;  
*that enthusiasm,*

sopi nāma, bhikkhave, ussāho nāhosi;  
*that making an effort,*

sāpi nāma, bhikkhave, tulanā nāhosi;  
*that weighing up,*

tampi nāma, bhikkhave, padhānaṃ nāhosi.  
*or that striving.*

Vippaṭipannātha, bhikkhave, micchāpaṭipannātha, bhikkhave.  
*You've lost the way, mendicants! You're practicing the wrong way!*

Kīva dūrevime, bhikkhave, moghapurisā apakkantā imambhā dhammavinayā.  
*Just how far have these foolish people strayed from this teaching and training!*

Atthi, bhikkhave, catuppadam veyyākaraṇaṃ yassuddiṭṭhassa viññū puriso  
nacirasseva paññāyatthaṃ ājāneyya.  
*There is an exposition in four parts, which a sensible person would quickly understand when it is recited.*

Uddissāmi vo, bhikkhave, ājānissatha me tan'ti?  
*I shall recite it for you, mendicants. Try to understand it."*

"Ke ca mayaṃ, bhante, ke ca dhammassa aññātāro'ti?  
*"Sir, who are we to be counted alongside those who understand the teaching?"*

"Yopi so, bhikkhave, satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati  
tassa pāyaṃ evarūpī paṇopaṇaviyā na upeti:  
*"Even with a teacher who values material things, is an heir in material things, who lives caught up in material things, you wouldn't get into such haggling:*

‘evañca no assa atha naṃ kareyyāma, na ca no evamassa na naṃ kareyyāma’ti, kiṃ  
pana, bhikkhave, yaṃ tathāgato sabbaso āmisehi viṣaṃsaṭṭho viharati.  
*'If we get this, we'll do that. If we don't get this, we won't do it.' What then of the Realized One, who lives utterly detached from material things?*

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato  
ayamanudhammo hoti:  
*For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching:*

‘satthā bhagavā, sāvakohamasmi;  
*'The Buddha is my Teacher, I am his disciple.*

jānāti bhagavā, nāhaṃ jānāmi'ti.  
*The Buddha knows, I do not know.'*

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ruḥṇiṇyaṃ  
satthusāsaṇaṃ hoti ojavantaṃ.  
*For a faithful disciple who is practicing to fathom the Teacher's instructions, the Teacher's instructions are nourishing and nutritious.*

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato  
ayamanudhammo hoti:

*For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching:*

‘kāmaṃ taco ca nhāru ca atthi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ  
taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā  
vīriyassa saṇṭhānaṃ bhavissatī’ti.

*‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not relax my energy until I have achieved what is possible by manly strength, energy, and vigor.’*

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato dvinnaṃ  
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ—

*A faithful disciple who is practicing to fathom the Teacher's instructions can expect one of two results:*

dittheva dhamme aññā, sati vā upādisese anāgāmitā”ti.

*enlightenment in the present life, or if there's something left over, non-return.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Kīṭāgirisuttaṃ niṭṭhitaṃ dasamaṃ.

Bhikkhuvaggo niṭṭhito dutiyo.

Kuñjara rāhula sassataloko,

Mālukyaputto ca bhaddāli nāmo;

Khudda dijjātha sahampatiyācaṃ,

Nāḷaka raññīkiṭṭhagirināmo.