

Majjhima Nikāya 71

Middle Discourses 71

Tevijjavacchasutta

To Vacchagotta on the Three Knowledges

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.

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

Tena kho pana samayena vacchagotto paribbājako ekapuṇḍarīke paribbājakārāme paṭivasati.

Now at that time the wanderer Vacchagotta was residing in the Single Lotus Monastery of the wanderers.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi.

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

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva vesāliyaṃ piṇḍāya caritum;

“It’s too early to wander for alms in Vesālī.

yannūnāhaṃ yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkameyyan”ti.

Why don’t I visit the wanderer Vacchagotta at the Single Lotus Monastery?”

Atha kho bhagavā yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkamī.

So that’s what he did.

Addasā kho vacchagotto paribbājako bhagavantaṃ dūratova āgacchantaṃ.

Vacchagotta saw the Buddha coming off in the distance,

Disvāna bhagavantaṃ etadavoca:

and said to him,

“Etu kho, bhante, bhagavā.

“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā idamāsanaṃ paññattan”ti.

Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

Vacchagottopi kho paribbājako aññataram nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

while Vacchagotta took a low seat and sat to one side.

Ekamantaṃ nisinna kho vacchagotto paribbājako bhagavantaṃ etadavoca:

Then Vacchagotta said to the Buddha:

“sutaṃ metaṃ, bhante:

“Sir, I have heard this:

‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti,
‘The ascetic Gotama claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupatṭhitaṃ’ti.

“Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

Ye te, bhante, evamāhaṃsu: ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupatṭhitaṃ’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchatī”ti?

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Ye te, vaccha, evamāhaṃsu: ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupatṭhitaṃ’ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā”ti.

“Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

“Kathaṃ byākaramānā pana mayaṃ, bhante, vuttavādino ceva bhagavato assāma, na ca bhagavantaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyyā”ti?

“So how should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Tevijjo samaṇo gotamo’ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyya.

“‘The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Ahañhi, vaccha, yāvadeva ākaṅkhāmi anekavihiṭaṃ pubbenivāsaṃ anussarāmi,
For, Vaccha, whenever I want, I recollect my many kinds of past lives.

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

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. I remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollect my many kinds of past lives, with features and details.

Ahañhi, vaccha, yāvadeva ākaṅkhāmi dibbena cakkhunā visuddhena atikkantaṃanusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanṇe sugate duggate ... pe ... yathākammūpage satte pajānāmi.

And whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.

Ahañhi, vaccha, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmi.

And I have realized the undefined freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

‘Tevijjo samaṇo gotamo’ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtenā abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgaccheyyā’ti.

‘The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.”

Evam vutte, vacchagotto paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Vacchagotta said to the Buddha,

“atthi nu kho, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro’ti?”

“Master Gotama, are there any laypeople who, without giving up the fetter of lay life, make an end of suffering when the body breaks up?”

“Natthi kho, vaccha, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro’ti.

“No, Vaccha.”

“Atthi pana, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpago’ti?”

“But are there any laypeople who, without giving up the fetter of lay life, go to heaven when the body breaks up?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpaga’ti.

“There’s not just one hundred laypeople, Vaccha, or two or three or four or five hundred, but many more than that who, without giving up the fetter of lay life, go to heaven when the body breaks up.”

“Atthi nu kho, bho gotama, koci ājīvako kāyassa bhedaṃ dukkhassantakaro’ti?”

“Master Gotama, are there any <i>Ājīvaka</i> ascetics who make an end of suffering when the body breaks up?”

“Natthi kho, vaccha, koci ājīvako kāyassa bhedaṃ dukkhassantakaro’ti.

“No, Vaccha.”

“Atthi pana, bho gotama, koci ājīvako kāyassa bhedaṃ saggūpago’ti?”

“But are there any <i>Ājīvaka</i> ascetics who go to heaven when the body breaks up?”

“Ito kho so, vaccha, ekanavuto kappo yamaṃ anussarāmi, nābhijānāmi kañci ājīvakaṃ saggūpagaṃ aññatra ekena;

“Vaccha, when I recollect the past ninety-one eons, I can’t find any <i>Ājīvaka</i> ascetics who have gone to heaven, except one;

sopāsi kammavādī kiriyavādī’ti.

and he taught the efficacy of deeds and action.”

“Evam sante, bho gotama, suññaṃ aduṃ tithāyatanam antamaso saggūpagenapī’ti?”

“In that case, Master Gotama, the sectarian tenets are empty even of the chance to go to heaven.”

“Evam, vaccha, suññaṃ aduṃ tithāyatanam antamaso saggūpagenapī’ti.

“Yes, Vaccha, the sectarian tenets are empty even of the chance to go to heaven.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano vacchagotto paribbājako bhagavato bhāsitam abhinandīti.
Satisfied, the wanderer Vacchagotta was happy with what the Buddha said.

Tevijjavacchasuttam niṭṭhitam paṭhamam.

Aggivacchasutta

With Vacchagotta on Fire

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 vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantam etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccaṃ moghamaññaṇ’ti—

“Master Gotama, is this your view: ‘The world is eternal. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘sassato loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘asassato loko, idameva saccaṃ moghamaññaṇ’ti—

“Then is this your view: ‘The world is not eternal. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘asassato loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ nu kho, bho gotama, ‘antavā loko, idameva saccaṃ moghamaññaṇ’ti—

“Then is this your view: ‘The world is finite. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘antavā loko, idameva saccaṃ moghamaññaṇ’”ti.

“Kiṃ pana, bho gotama, ‘anantavā loko, idameva saccaṃ moghamaññaṇ’ti—

“Then is this your view: ‘The world is infinite. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘anantavā loko, idameva saccaṃ moghamaññan’”ti.

“Kiṃ nu kho, bho gotama, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘The soul and the body are the same thing. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññan’”ti.

“Kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘The soul and the body are different things. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññan’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One exists after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’”ti.

“Kiṃ pana, bho gotama, ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One both exists and doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇaṃ’”ti.

“Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇaṃ’ti—

“Then is this your view: ‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇaṃ’”ti.

“Kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññaṇanti—

“Master Gotama, when asked these ten questions, you say: ‘That’s not my view.’

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

sassato loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

asassato loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ nu kho, bho gotama, antavā loko, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

antavā loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ pana, bho gotama, anantavā loko, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

anantavā loko, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇaṃ’ti vadesi.

‘Kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ nu kho, bho gotama, hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ pana, bho gotama, na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

‘Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ'ti vadesi.

Kiṃ pana bho gotamo ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato”ti?

Seeing what drawback do you avoid all these convictions?”

“‘Sassato loko'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkaṃ diṭṭhivipphanditam diṭṭhisamyojanaṃ sadukkhaṃ savighātaṃ saupāyāsaṃ saparilāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

“Each of these ten convictions is the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. They're beset with anguish, distress, and fever. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

‘Asassato loko'ti kho, vaccha ... pe ...

‘antavā loko'ti kho, vaccha ... pe ...

‘anantavā loko'ti kho, vaccha ... pe ...

‘taṃ jīvaṃ taṃ sarīraṇ'ti kho, vaccha ... pe ...

‘aññaṃ jīvaṃ aññaṃ sarīraṇ'ti kho, vaccha ... pe ...

‘hoti tathāgato paraṃ maraṇā’ti kho, vaccha ... pe ...

‘na hoti tathāgato paraṃ maraṇā’ti kho, vaccha ... pe ...

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, vaccha ... pe ...

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam sapariḷāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

Imaṃ kho aham, vaccha, ādīnavam sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’ti.

Seeing this drawback I avoid all these convictions.”

“Atthi pana bhoto gotamassa kiñci diṭṭhigatan”ti?

“But does Master Gotama have any convictions at all?”

“Diṭṭhigatanti kho, vaccha, apanītametam tathāgatassa.

“The Realized One has done away with convictions.

Diṭṭhañhetam, vaccha, tathāgatena:

For the Realized One has seen:

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ

sabbaahaṅkāramamaṅkāramānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupadā vimuttoti vadāmi’ti.

That’s why the Realized One is freed with the ending, fading away, cessation, giving up, and letting go of all identifying, all worries, and all ego, possessiveness, or underlying tendency to conceit, I say.”

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati”ti?

“But Master Gotama, when a mendicant’s mind is freed like this, where are they reborn?”

“Upapajjati kho, vaccha, na upeti”.

“‘They’re reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, na upapajjati”ti?

“Well then, are they not reborn?”

“Na upapajjati kho, vaccha, na upeti”.

“‘They’re not reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, upapajjati ca na ca upapajjati”ti?

“Well then, are they both reborn and not reborn?”

“Upapajjati ca na ca upapajjati kho, vaccha, na upeti”.

“‘They’re both reborn and not reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, neva upapajjati na na upapajjati”ti?

“Well then, are they neither reborn nor not reborn?”

“Neva upapajjati na na upapajjati”ti kho, vaccha, na upeti”.

“‘They’re neither reborn nor not reborn’ doesn’t apply, Vaccha.”

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati”ti iti puṭṭho samāno ‘upapajjati”ti kho, vaccha, na upeti”ti vadesi.

“Master Gotama, when asked all these questions, you say: ‘It doesn’t apply.’

‘Tena hi, bho gotama, na upapajjati”ti iti puṭṭho samāno ‘na upapajjati”ti kho, vaccha, na upeti”ti vadesi.

‘Tena hi, bho gotama, upapajjati ca na ca upapajjati”ti iti puṭṭho samāno ‘upapajjati ca na ca upapajjati”ti kho, vaccha, na upeti”ti vadesi.

‘Tena hi, bho gotama, neva upapajjati na na upapajjati”ti iti puṭṭho samāno ‘neva upapajjati na na upapajjati”ti kho, vaccha, na upeti”ti vadesi.

Etthāhaṃ, bho gotama, aññānamāpādiṃ, ettha sammohamāpādiṃ.

I fail to understand this point, Master Gotama; I’ve fallen into confusion.

Yāpi me esā bhoto gotamassa purimena kathāsallāpena ahu pasādamattā sāpi me etarahi antarahitā”ti.

And I’ve now lost even the degree of clarity I had from previous discussions with Master Gotama.”

“Alañhi te, vaccha, aññāṇāya, alaṃ sammohāya.

“No wonder you don’t understand, Vaccha, no wonder you’re confused.

Gambhīro hāyaṃ, vaccha, dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

For this principle is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

So tayā dujjāno aññaditṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena.

It’s hard for you to understand, since you have a different view, creed, preference, practice, and tradition.

Tena hi, vaccha, taññevettha paṭipucchissāmi; yathā te khomeyya tathā naṃ byākareyyāsi.

Well then, Vaccha, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, vaccha,

What do you think, Vaccha?

sace te purato aggi jaleyya, jāneyyāsi tvam:

Suppose a fire was burning in front of you. Would you know:

‘ayaṃ me purato aggi jalati”ti?

‘This fire is burning in front of me’?”

“Sace me, bho gotama, purato aggi jaleyya, jāneyyāhaṃ:

“Yes, I would, Master Gotama.”

‘ayaṃ me purato aggi jalati”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya:

“But Vaccha, suppose they were to ask you:

‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalati”ti, evaṃ puṭṭho tvam, vaccha, kinti byākareyyāsi”ti?

‘This fire burning in front of you: what does it depend on to burn?’ How would you answer?”

“Sace maṃ, bho gotama, evaṃ puccheyya:

‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ:

“I would answer like this:

‘yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakatṭhupādānaṃ paṭicca jalatī’”ti.

“This fire burning in front of me burns in dependence on grass and logs as fuel.”

“Sace te, vaccha, purato so aggi nibbāyeyya, jāneyyāsi tvaṃ:

“Suppose that fire burning in front of you was extinguished. Would you know:

‘ayaṃ me purato aggi nibbuto’”ti?

“This fire in front of me is extinguished?”

“Sace me, bho gotama, purato so aggi nibbāyeyya, jāneyyāhaṃ:

“Yes, I would, Master Gotama.”

‘ayaṃ me purato aggi nibbuto’”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya:

“But Vaccha, suppose they were to ask you:

‘yo te ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato—

“This fire in front of you that is extinguished: in what direction did it go—

puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā’ti, evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsi’ti?

east, south, west, or north?’ How would you answer?”

“Na upeti, bho gotama, yañhi so, bho gotama, aggi tiṇakatṭhupādānaṃ paṭicca ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbutotīveva saṅkhyāṃ gacchatī’ti.

“It doesn’t apply, Master Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become extinguished due to lack of fuel.”

“Evameva kho, vaccha, yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālavatthukataṃ anabhāvaṃkataṃ āyatīṃ anuppādadhammaṃ.

“In the same way, Vaccha, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Rūpasāṅkhaṃ vimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho—

A Realized One is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.

like the ocean.

Upapajjātīti na upeti, na upapajjātīti na upeti, upapajjati ca na ca upapajjātīti na upeti, neva upapajjati na na upapajjātīti na upeti.

‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.

Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

Any feeling ...

Vedanāsāṅkhaṃ vimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho—

seyyathāpi mahāsamuddo.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yāya saññāya tathāgatam paññāpayamāno paññāpeyya sā saññā tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

perception ...

Saññāsaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogālho—

seyyathāpi mahāsamuddo.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yehi saṅkhārehi tathāgatam paññāpayamāno paññāpeyya te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

choices ...

Saṅkhārasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogālho—

seyyathāpi mahāsamuddo.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

Yena viññāṇena tathāgatam paññāpayamāno paññāpeyya tam viññāṇam tathāgatassa pahīnam ucchinnamūlam tālavatthukatam anabhāvaṅkatam āyatim anuppādadhammam.

consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Viññāṇasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogālho—

A Realized One is freed from reckoning in terms of consciousness. They're deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.

like the ocean.

Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti”ti.

‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.”

Evam vutte, vacchagotto paribbājako bhagavantam etadavoca:

When he said this, the wanderer Vacchagotta said to the Buddha:

“seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre mahāsālarukkho.

“Master Gotama, suppose there was a large sal tree not far from a town or village.

Tassa aniccatā sākāpalāsā palujjeyyum, tacapapaṭikā palujjeyyum, pheggū palujjeyyum;

And because it’s impermanent, its branches and foliage, bark and shoots, and softwood would fall off.

so aparena samayena apagatasākāpalāsō apagatatapapaṭiko apagataphegguko suddho assa, sāre paṭiṭṭhito;

After some time it would be rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood.

evameva bhoto gotamassa pāvacaṇaṃ apagatasākhāpalāsaṃ apagatatapapaṭikaṃ
apagatapheggukaṃ suddhaṃ, sāre paṭiṭṭhitaṃ.

In the same way, Master Gotama's dispensation is rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood.

Abhikkantaṃ, bho gotama ... pe ...

Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aggivaḥchasaṭṭaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 73

Middle Discourses 73

Mahāvaccasutta

The Longer Discourse With Vacchagotta

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.

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

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

“dīgharattāhaṃ bhotā gotamena sahakathī.

“For a long time I have had discussions with Master Gotama.

Sādhū me bhavaṃ gotamo saṃkhittena kusalākusalaṃ desetū”ti.

Please teach me in brief what is skillful and what is unskillful.”

“Saṃkhittenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ, vitthārenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ;

“Vaccha, I can teach you what is skillful and what is unskillful in brief or in detail.

api ca te ahaṃ, vaccha, saṃkhittena kusalākusalaṃ desessāmi.

Still, let me do so in brief.

Taṃ suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho vacchagotto paribbājako bhagavato paccassosi.

“Yes, sir,” Vaccha replied.

Bhagavā etadavoca:

The Buddha said this:

“Lobho kho, vaccha, akusalaṃ, alobho kusalaṃ;

“Greed is unskillful, contentment is skillful.

doso kho, vaccha, akusalaṃ, adoso kusalaṃ;

Hate is unskillful, love is skillful.

moho kho, vaccha, akusalaṃ, amoho kusalaṃ.

Delusion is unskillful, understanding is skillful.

Iti kho, vaccha, ime tayo dhammā akusalā, tayo dhammā kusalā.

So there are these three unskillful things and three that are skillful.

Pānātipāto kho, vaccha, akusalaṃ, pānātipātā veramaṇī kusalaṃ;

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view: these things are unskillful.

adinnādānaṃ kho, vaccha, akusalaṃ, adinnādānā veramaṇī kusalaṃ;

Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, kind-heartedness, and right view: these things are skillful.

kāmesumicchācāro kho, vaccha, akusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ;

musāvādo kho, vaccha, akusalaṃ, musāvādā veramaṇī kusalaṃ;

pisuṇā vācā kho, vaccha, akusalaṃ, pisuṇāya vācāya veramaṇī kusalaṃ;

pharusā vācā kho, vaccha, akusalaṃ, pharusāya vācāya veramaṇī kusalaṃ;

samphappalāpo kho, vaccha, akusalaṃ, samphappalāpā veramaṇī kusalaṃ;

abhihjhā kho, vaccha, akusalaṃ, anabhihjhā kusalaṃ;

byāpādo kho, vaccha, akusalaṃ, abyāpādo kusalaṃ;

micchādittī kho, vaccha, akusalaṃ sammādittī kusalaṃ.

Iti kho, vaccha, ime dasa dhammā akusalā, dasa dhammā kusalā.

So there are these ten unskillful things and ten that are skillful.

Yato kho, vaccha, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvattukatā anabhāvaṅkatā āyatīṃ anuppādādharmā, so hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti.

When a mendicant has given up craving so it is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future, that mendicant is perfected. They've ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.”

“Tittathu bhavaṃ gotamo.

“Leaving aside Master Gotama,

Atthi pana te bhoto gotamassa ekabhikkhupi sāvako yo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti?

is there even a single monk disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye bhikkhū mama sāvaka āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī”ti.

“There are not just one hundred such monks who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū.

“Leaving aside Master Gotama and the monks,

Atthi pana bhoto gotamassa ekā bhikkhunīpi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī”ti?

is there even a single nun disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī”ti.

“There are not just one hundred such nuns who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo.

“Leaving aside Master Gotama, the monks, and the nuns,

Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī yo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti?

is there even a single layman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanaṃ brahmacārīnaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyīnaṃ anāvattidhammā tasmā lokā”ti.

“There are not just one hundred such celibate laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo, tittantu upāsakā gihī odātavasanaṃ brahmacārīno.

“Leaving aside Master Gotama, the monks, the nuns, and the celibate laymen,

Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano kāmabhogī sāsanakaro ovādappaṭikaro yo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti?

is there even a single layman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanaṃ kāmabhogīno sāsanakara ovādappaṭikarā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharantī”ti.

“There are not just one hundred such laymen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo, tittantu upāsakā gihī odātavasanaṃ brahmacārīno, tittantu upāsakā gihī odātavasanaṃ kāmabhogīno.

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, and the laymen enjoying sensual pleasures,

Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihini odātavasanaṃ brahmacārīnī yā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā”ti?

is there even a single laywoman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?”

“Na kho, vaccha, ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanaṃ brahmacārīniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniyo anāvattidhammā tasmā lokā”ti.

“There are not just one hundred such celibate laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tittathu bhavaṃ gotamo, tittantu bhikkhū, tittantu bhikkhuniyo, tittantu upāsakā gihī odātavasanaṃ brahmacārīno, tittantu upāsakā gihī odātavasanaṃ kāmabhogīno, tittantu upāsikā gihiniyo odātavasanaṃ brahmacārīniyo.

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, the laymen enjoying sensual pleasures, and the celibate laywomen,

Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanā kāmabhoginī sāsanakarā ovādappaṭikarā yā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharatī”ti?

is there even a single laywoman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?”

“Na kho, vaccha, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanā kāmabhoginiyo sāsanakarā ovādappaṭikarā tinnavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharantī”ti.

“There are not just one hundred such laywomen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Sace hi, bho gotama, imaṃ dhammaṃ bhavaṃyeva gotamo ārādhako abhavissa, no ca kho bhikkhū ārādhakā abhavissaṃsu;

“If Master Gotama was the only one to succeed in this teaching, not any monks,

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

then this spiritual path would be incomplete in that respect.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako bhikkhū ca ārādhakā;

But because both Master Gotama and monks have succeeded in this teaching,

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

this spiritual path is complete in that respect.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, no ca kho bhikkhuniyo ārādhikā abhavissaṃsu;

If Master Gotama and the monks were the only ones to succeed in this teaching, not any nuns ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu;

celibate laymen ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu;

laymen enjoying sensual pleasures ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviśsa, bhikkhū ca ārādhakā abhaviśsaṃsu, bhikkhuniyo ca ārādhikā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā abhaviśsaṃsu, no ca kho upāsikā gihiniyo odātavaśanā brahmacāriniyo ārādhikā abhaviśsaṃsu;

celibate laywomen ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhaviśsa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavaśanā brahmacāriniyo ārādhikā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviśsa, bhikkhū ca ārādhakā abhaviśsaṃsu, bhikkhuniyo ca ārādhikā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā abhaviśsaṃsu, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā abhaviśsaṃsu, upāsikā ca gihiniyo odātavaśanā brahmacāriniyo ārādhikā abhaviśsaṃsu, no ca kho upāsikā gihiniyo odātavaśanā kāmabhoginiyo ārādhikā abhaviśsaṃsu;

laywomen enjoying sensual pleasures,

evamidaṃ brahmacariyaṃ aparipūraṃ abhaviśsa tenaṅgena.

then this spiritual path would be incomplete in that respect.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavaśanā brahmacārino ārādhakā, upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavaśanā brahmacāriniyo ārādhikā, upāsikā ca gihiniyo odātavaśanā kāmabhoginiyo ārādhikā;

But because Master Gotama, monks, nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching,

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

this spiritual path is complete in that respect.

Seyyathāpi, bho gotama, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca titṭhati, evamevāyaṃ bhoto gotamassa paṛisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca titṭhati.

Just as the Ganges river slants, slopes, and inclines towards the ocean, and keeps pushing into the ocean, in the same way Master Gotama's assembly—with both laypeople and renunciates—slants, slopes, and inclines towards extinguishment, and keeps pushing into extinguishment.

Abhikkantaṃ, bho gotama ... pe ...

Excellent, Master Gotama! ...

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan'ti.

Sir, may I receive the going forth, the ordination in the Buddha's presence?"

“Yo kho, vaccha, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya;

“Vaccha, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.”

api ca mettha puggalavemattatā veditā”ti.

However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhaṇṭā pabbajjaṃ, ākaṅkhaṇṭā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho vacchagotto paribbājako bhagavato santike pabbajjaṃ alattha upasampadaṃ.

And the wanderer Vaccha received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā vacchagotto addhamāsūpasampanno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā vacchagotto bhagavantam etadavoca:

Not long after his ordination, a fortnight later, Venerable Vacchagotta went to the Buddha, bowed, sat down to one side, and said to him,

“yāvatakaṃ, bhante, sekhena ñāṇena sekhāya vijjāya pattabbaṃ, anuppattaṃ taṃ mayā;

“Sir, I’ve reached as far as possible with the knowledge and understanding of a trainee.

uttari ca me bhagavā dhammaṃ desetū”ti.

Please teach me further.”

“Tena hi tvaṃ, vaccha, dve dhamme uttari bhāvehi—samathaṇa vipassanaṇa.

“Well then, Vaccha, further develop two things: serenity and discernment.

Ime kho te, vaccha, dve dhammā uttari bhāvitā—samatho ca vipassanā ca—anekadhātupaṭivedhāya saṃvattissanti.

When you have further developed these two things, they’ll lead to the penetration of many elements.

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you’ll be capable of realizing the following, in each and every case:

‘anekavihiṭaṃ iddhiyidhaṃ paccaṇubhaveyyaṃ—ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhavaṃ, tirobhavaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udaye; udaye pi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāse pi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuno; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇiṇa parimaseyyaṃ, parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyyaṇ’ti,

‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.’

tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati satīyātane. (1)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘dibbāya sotadhātuyā visuddhāya atikkantamānuskāya ubho sadde suṇeyyaṃ—dibbe ca mānuse ca, ye dūre santike cā’ti, tatra tatveva sakkhibhabbatam pāpuṇissasi, sati satiāyatane. (2)

‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘parasattānaṃ parappuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ pajāneyyaṃ, vītārāgaṃ vā cittaṃ vītārāgaṃ cittaṃ pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittaṃ pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittaṃ pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittaṃ pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ pajāneyyaṃ; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittaṃ pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ pajāneyyaṃ, asaṃhitaṃ vā cittaṃ asaṃhitaṃ cittaṃ pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ pajāneyyaṃ’ti,

‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

tatra tatveva sakkhibhabbatam pāpuṇissasi, sati satiāyatane. (3)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi; anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe—amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappatisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappatisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti; iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyyaṃ’ti,

‘May I 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. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

tatra tatveva sakkhibhabbatam pāpuṇissasi, sati satiāyatane. (4)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanṇe sugate duggate yathākammūpage satte pajāneyyam—ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā ariyānaṃ anupavāḍakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatim sāggaṃ lokaṃ upapannāti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanṇe sugate duggate yathākammūpage satte pajāneyyan’ti.

‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’

tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane. (5)

So tvaṃ, vaccha, yāvadeva ākaṅkhisasi:

Whenever you want, you’ll be capable of realizing the following, in each and every case:

‘āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyan’ti,

‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

tatra tatveva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane”ti. (6)

Atha kho āyasmā vacchagotto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Venerable Vacchagotta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā vacchagotto eko vūpakatṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammādeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā vacchagotto arahataṃ ahoṣi.

And Venerable Vacchagotta became one of the perfected.

Tena kho pana samayena sambahulā bhikkhū bhagavantaṃ dassanāya gacchanti.

Now at that time several mendicants were going to see the Buddha.

Addasā kho āyasmā vacchagotto te bhikkhū dūratova āgacchante.

Vacchagotta saw them coming off in the distance,

Disvāna yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:
went up to them, and said,

“handa kahaṃ pana tumhe āyasmanto gacchathā”ti?
“Hello venerables, where are you going?”

“Bhagavantam kho mayaṃ, āvuso, dassanāya gacchāmā”ti.
“Reverend, we are going to see the Buddha.”

“Tenahāyasmanto mama vacanena bhagavato pāde sirasā vandatha, evaṇca vadetha:
“Well then, reverends, in my name please bow with your head to the Buddha’s feet and say:

‘vacchagotto, bhante, bhikkhu bhagavato pāde sirasā vandati, evaṇca vadeti—
‘Sir, the mendicant Vacchagotta bows with his head to your feet and says,

pariçiṇṇo me bhagavā, pariçiṇṇo me sugato””ti.
“I have served the Blessed One! I have served the Holy One!””

“Evamāvuso”ti kho te bhikkhū āyasmato vacchagottassa paccassosum.
“Yes, reverend,” they replied.

Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocuṃ:

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

“āyasmā, bhante, vacchagotto bhagavato pāde sirasā vandati, evaṇca vadeti:
“Sir, the mendicant Vacchagotta bows with his head to your feet and says:

‘pariçiṇṇo me bhagavā, pariçiṇṇo me sugato””ti.
‘I have served the Blessed One! I have served the Holy One!’”

“Pubbeva me, bhikkhave, vacchagotto bhikkhu cetasā ceto paricca vidito:
“I’ve already comprehended Vacchagotta’s mind and understood that

‘tevijjo vacchagotto bhikkhu mahiddhiko mahānubhāvo’ti.
he has the three knowledges, and is very mighty and powerful.

Devatāpi me etamattham ārocesuṃ:
And deities also told me about this.”

‘tevijjo, bhante, vacchagotto bhikkhu mahiddhiko mahānubhāvo””ti.

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Mahāvaccasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 74

Middle Discourses 74

Dīghanakhasutta

With Dīghanakha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate sūkarakhatāyaṃ.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

Atha kho dīghanakho paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ thito kho dīghanakho paribbājako bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he stood to one side, and said to the Buddha,

“ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi:

“Master Gotama, this is my doctrine and view:

‘sabbam me nakkhamatī’”ti.

‘I believe in nothing.’”

“Yāpi kho te esā, aggivessana, diṭṭhi:

“This view of yours, Aggivessana—

‘sabbam me nakkhamatī’ti, esāpi te diṭṭhi nakkhamatī’”ti?

do you believe in that?”

“Esā ce me, bho gotama, diṭṭhi khomeyya, taṃpassa tādisameva, taṃpassa tādisamevā”ti.

“If I believed in this view, Master Gotama, it wouldn't make any difference, it wouldn't make any difference!”

“Ato kho te, aggivessana, bahū hi bahutarā lokasmiṃ ye evamāhaṃsu:

“Well, Aggivessana, there are many more in the world who say,

‘taṃpassa tādisameva, taṃpassa tādisamevā’ti.

‘It wouldn't make any difference! It wouldn't make any difference!’

Te tañceva diṭṭhiṃ nappajahanti aññañca diṭṭhiṃ upādiyanti.

But they don't give up that view, and they grasp another view.

Ato kho te, aggivessana, tanū hi tanutarā lokasmiṃ ye evamāhaṃsu:

And there are a scant few in the world who say,

‘taṃpassa tādisameva, taṃpassa tādisamevā’ti.

‘It wouldn't make any difference! It wouldn't make any difference!’

Te tañceva diṭṭhiṃ pajahanti aññañca diṭṭhiṃ na upādiyanti.

And they give up that view by not grasping another view.

Santaggivessana, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘sabbam me khamatī’ti;

‘I believe in everything.’

santaggivessana, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘sabbam me nakkhamatī’ti;

‘I believe in nothing.’

santaggiyessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘ekaccam me khamati, ekaccam me nakkhamatī’ti.

‘I believe in some things, and not in others.’

Tatraggiyessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sabbam me khamatī’ti

Regarding this, the view of the ascetics and brahmins who believe in everything

tesamayam diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike;

is close to greed, bondage, approving, attachment, and grasping.

tatraggiyessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ‘sabbam me nakkhamatī’ti

The view of the ascetics and brahmins who believe in nothing

tesamayam diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike”ti.

is far from greed, bondage, approving, attachment, and grasping.”

Evam vutte, dīghanakho paribbājako bhagavantam etadavoca:

When he said this, the wanderer Dīghanakha said to the Buddha,

“ukkamseti me bhavam gotamo diṭṭhigatam, samukkamseti me bhavam gotamo diṭṭhigatan”ti.

“Master Gotama commends my conviction! He recommends my conviction!”

“Tatraggiyessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Now, regarding the ascetics and brahmins who

‘ekaccam me khamati, ekaccam me nakkhamatī’ti.

believe in some things and not in others.

Yā hi tesam khamati sāyam diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike;

Their view of what they believe in is close to greed, bondage, approving, attachment, and grasping.

yā hi tesam nakkhamati sāyam diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike.

Their view of what they don’t believe in is far from greed, bondage, approving, attachment, and grasping.

Tatraggiyessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

When it comes to the view of the ascetics and brahmins who

‘sabbam me khamatī’ti

believe in everything,

tattha viññū puriso iti patisañcikkhati:

a sensible person reflects like this:

‘yā kho me ayam diṭṭhi—

‘I have the view that

sabbam me khamatīti,

I believe in everything.

imañce aham diṭṭhim thāmasā parāmāsā abhinivissa vohareyyam—

Suppose I obstinately stick to this view and insist that,

idameva saccam moghamaññanti;

“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—

Then I'd argue with two people—

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbam me nakkhamatīti,
an ascetic or brahmin who believes in nothing,

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—ekaccaṃ me khamati,
ekaccaṃ me nakkhamatīti—

and an ascetic or brahmin who believes in some things and not in others.

imehi assa dvīhi viggaho.

Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'.

And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.'

Iti so viggahaṇca vivādaṇca vighātaṇca vihesaṇca attani sampassamāno tañceva diṭṭhiṃ pajahati aññaṇca diṭṭhiṃ na upādiyati.

So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view.

Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṇinissaggo hoti.

That's how those views are given up and let go.

Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

When it comes to the view of the ascetics and brahmins who

‘sabbam me nakkhamatī’ti

believe in nothing,

tattha viññū puriso iti paṭisaṅcikkhati:

a sensible person reflects like this:

‘yā kho me ayaṃ diṭṭhi—

I have the view that

sabbam me nakkhamatīti,

I believe in nothing.

imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ—

Suppose I obstinately stick to this view and insist that,

idameva saccaṃ moghamaññanti;

“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—

Then I'd argue with two people—

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbam me khamatīti,
an ascetic or brahmin who believes in everything,

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—ekaccaṃ me khamati
ekaccaṃ me nakkhamatīti—

and an ascetic or brahmin who believes in some things and not in others.

imehi assa dvīhi viggaho.

Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'.

And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.'

Iti so viggahaṇca vivādaṇca vighātaṇca vihesaṇca attani sampassamāno tañceva diṭṭhiṃ pajahati aññaṇca diṭṭhiṃ na upādiyati.

So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view.

Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.
That's how those views are given up and let go.

Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
When it comes to the view of the ascetics and brahmins who

‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti
believe in some things and not in others,

tattha viññū puriso iti paṭisañcikkhati:
a sensible person reflects like this:

‘yā kho me ayaṃ diṭṭhi—
I have the view that

ekaccaṃ me khamati, ekaccaṃ me nakkhamatī,
I believe in some things and not in others.

imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ—
Suppose I obstinately stick to this view and insist that,

idameva saccaṃ moghamaññanti;
“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—
Then I'd argue with two people—

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbhaṃ me khamatīti,
an ascetic or brahmin who believes in everything,

yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—sabbhaṃ me
nakkhamatīti—
and an ascetic or brahmin who believes in nothing.

imehi assa dvīhi viggaho.

Iti viggahaṃ sati vivādo, vivāde sati vighāto, vighāte sati vihesā’.
*And when there's arguing, there's quarreling; when there's quarreling there's anguish; and
when there's anguish there's harm.’*

Iti so viggahaṇca vivādaṇca vighātaṇca vihesaṇca attani sampassamāno tañceva
diṭṭhiṃ pajahati aññaṇca diṭṭhiṃ na upādiyati.
*So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they
give up that view by not grasping another view.*

Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.
That's how those views are given up and let go.

Ayaṃ kho panaggivessana, kāyo rūpī cātumahābhūṭiko mātāpettikasambhavo
odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhamsanadhammo,
aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato
anattato samanupassitabbo.

*Aggivessana, this body is physical. It's made up of the four primary elements, produced by
mother and father, built up from rice and porridge, liable to impermanence, to wearing away
and erosion, to breaking up and destruction. You should see it 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.*

Tassimaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato
palokato suññato anattato samanupassato yo kāyasmimṃ kāyachando kāyasneho
kāyanvayatā sā pahīyati.

Doing so, you'll give up desire, affection, and subservience to the body.

Tisso kho imā, aggivessana, vedanā—
There are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Yasmim, aggivessana, samaye sukhāṃ vedanaṃ vedeti, neva tasmim samaye
dukkhāṃ vedanaṃ vedeti, na adukkhamasukhāṃ vedanaṃ vedeti;
At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling;

sukhaṃyeva tasmim samaye vedanaṃ vedeti.
you only feel a pleasant feeling.

Yasmim, aggivessana, samaye dukkhāṃ vedanaṃ vedeti, neva tasmim samaye
sukhāṃ vedanaṃ vedeti, na adukkhamasukhāṃ vedanaṃ vedeti;
At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling;

dukkhaṃyeva tasmim samaye vedanaṃ vedeti.
you only feel a painful feeling.

Yasmim, aggivessana, samaye adukkhamasukhāṃ vedanaṃ vedeti, neva tasmim
samaye sukhāṃ vedanaṃ vedeti, na dukkhāṃ vedanaṃ vedeti;
At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling;

adukkhamasukhaṃyeva tasmim samaye vedanaṃ vedeti.
you only feel a neutral feeling.

Sukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā;
*Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated,
liable to end, vanish, fade away, and cease.*

dukkhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā;

adukkhamasukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā
khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Evam passaṃ, aggivessana, sutavā ariyasāvako sukhāyapi vedanāya nibbindati,
dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati;
*Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral
feelings.*

nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmim, vimuttamiti nāṇaṃ hoti.
*Being disillusioned, desire fades away. When desire fades away they're freed. When they're
freed, they know they're freed.*

‘Khīnā 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.’*

Evam vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci
vivadati, yañca loke vuttaṃ tena voharati, aparāmasaṃ”ti.
*A mendicant whose mind is freed like this doesn't side with anyone or fight with anyone. They
speak the language of the world without misapprehending it.”*

Tena kho pana samayena āyasmā sāriputto bhagavato piṭṭhito ṭhito hoti bhagavantaṃ
bijayamāno.
Now at that time Venerable Sāriputta was standing behind the Buddha fanning him.

Atha kho āyasmato sāriputtassa etadahosi:
Then he thought,

“tesaṃ tesaṃ kira no bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no sugato dhammānaṃ abhiññā paṭinissaggamāhā”ti.

“It seems the Buddha speaks of giving up and letting go all these things through direct knowledge.”

Iti hidaṃ āyasmato sārīputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucchi.

Reflecting like this, Venerable Sāriputta’s mind was freed from the defilements by not grasping.

Dīghanakhassa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha:

“yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamman”ti.

“Everything that has a beginning has an end.”

Atha kho dīghanakho paribbājako diṭṭhadhammo pattadhammo viditadhammo pariyogālhaddhammo tiṇṇavicikiccho vīgatakathaṃkatho vesārajappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca:

Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha:

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evameva kho bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṃghañca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.

Māgaṇḍiyasutta

With Māgaṇḍiya

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ
niḡamo, bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasanthārake.

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named
Kammāsadamma, on a grass mat in the fire chamber of a brahmin of the Bhāradvāja clan.

Atha kho bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaramādāya
kammāsadhammaṃ piṇḍāya pāvisi.

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

Kammāsadhammaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapapaṭikkanto yena
aññataro vanasaṇḍo tenupasaṅkami divāvihārāya.

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

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

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

Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno
yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami.

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber.

Addasā kho māgaṇḍiyo paribbājako bhāradvājagottassa brāhmaṇassa agyāgāre
tiṇasanthārakaṃ paññattaṃ.

He saw the grass mat spread out there

Disvāna bhāradvājagottaṃ brāhmaṇaṃ etadavoca:

and asked the brahmin of the Bhāradvāja clan,

“kassa nvayaṃ bhoto bhāradvājassa agyāgāre tiṇasanthārako paññatto,
samanaseyyānurūpaṃ maññe”ti?

“Mister Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic's
bed.”

“Atthi, bho māgaṇḍiya, samano gotamo sakyaputto sakyakulā pabbajito.

“There is the ascetic Gotama, a Śakyan, gone forth from a Sakyan family.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

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

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

Tassesā bhoto gotamassa seyyā paññattā”ti.

This bed has been spread for that Master Gotama.”

“Duddiṭṭhaṃ vata, bho bhāradvāja, addasāma;

“Well, it's a sad sight, Mister Bhāradvāja,

duddiṭṭhaṃ vata, bho bhāradvāja, addasāma.

a very sad sight indeed,

Ye mayam tassa bhoto gotamassa bhūnahuno seyyaṃ addasāmā”ti.

to see a bed for Master Gotama, that life-destroyer!”

“Rakkhassetam, māgaṇḍiya, vācam;

“Be careful what you say, Māgaṇḍiya,

rakkhassetam, māgaṇḍiya, vācam.

be careful what you say.

Bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi
gahapatiṇḍitāpi samaṇapaṇḍitāpi abhippāsannā vinitā ariye nāye dhamme
kusale”ti.

*Many astute aristocrats, brahmins, householders, and ascetics are devoted to Master Gotama.
They’ve been guided by him in the noble method, the skillful teaching.”*

“Sammukhā cepi mayam, bho bhāradvāja, tam bhavantam gotamam passeyyāma,
sammukhāpi nam vadeyyāma:

“Even if I was to see Master Gotama face to face, Mister Bhāradvāja, I would say to his face:

‘bhūnahu samaṇo gotamo’ti.

‘The ascetic Gotama is a life-destroyer.’

Tam kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

“Sace tam bhoto māgaṇḍiyassa agaru āroceyyāmi tam samaṇassa gotamassā”ti.

“If you don’t mind, I’ll tell the ascetic Gotama about this.”

“Appossukko bhavam bhāradvājo vuttova nam vadeyyā”ti.

“Don’t worry, Mister Bharadvāja. You may tell him exactly what I’ve said.”

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānuskāya
bhāradvājagottassa brāhmaṇassa māgaṇḍiyena paribbājakena saddhiṃ imam
kathāsallāpam.

*With clairaudience that is purified and superhuman, the Buddha heard this discussion between
the brahmin of the Bhāradvāja clan and the wanderer Māgaṇḍiya.*

Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena bhāradvājagottassa
brāhmaṇassa agyāgāram tenupasaṅkami; upasaṅkamitvā nisīdi bhagavā paññatte
tiṇasanthārake.

Coming out of retreat, he went to the brahmin’s fire chamber and sat on the grass mat.

Atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhiṃ sammodi.

*Then the brahmin of the Bhāradvāja clan went to the Buddha and exchanged greetings with
him.*

Sammodanīyam katham saraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam
nisinnam kho bhāradvājagottam brāhmaṇam bhagavā etadavoca:

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

“ahu pana te, bhāradvāja, māgaṇḍiyena paribbājakena saddhiṃ imameva
tiṇasanthārakam ārabha kocidēva kathāsallāpo”ti?

“Bhāradvāja, did you have a discussion with the wanderer Māgaṇḍiya about this grass mat?”

Evaṃ vutte, bhāradvājagotto brāhmaṇo samviggo lomahatṭhajāto bhagavantam
etadavoca:

When he said this, the brahmin said to the Buddha,

“etadeva kho pana mayam bhoto gotamassa ārocetukāmā.

“I wanted to mention this very thing to Master Gotama,

Atha ca pana bhavam gotamo anakkhātameva akkhāsī”ti.

but you brought it up before I had a chance.”

Ayañca hi bhagavato bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti.

But this conversation between the Buddha and the brahmin was left unfinished.

Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho māgaṇḍiyaṃ paribbājakaṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

“Cakkhuṃ kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammuditam.

“Māgaṇḍiya, the eye likes sights, it loves them and enjoys them.

Taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti.

That’s been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint.

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

Is that what you were referring to when you called me

‘bhūṇahu samaṇo gotamo’”ti?

a life-destroyer?”

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:

“That’s exactly what I was referring to.

‘bhūṇahu samaṇo gotamo’”ti.

Taṃ kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

“Sotaṃ kho, māgaṇḍiya, saddārāmaṃ ... pe ...

“The ear likes sounds ...

ghānaṃ kho, māgaṇḍiya, gandhārāmaṃ ...

The nose likes smells ...

jivhā kho, māgaṇḍiya, rasārāmā rasaratā rasasammuditā.

The tongue likes tastes ...

Sā tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti.

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

‘bhūṇahu samaṇo gotamo’”ti?

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:

‘bhūṇahu samaṇo gotamo’”ti.

Taṃ kissa hetu?

Evañhi no sutte ocaratī”ti.

“Kāyo kho, māgaṇḍiya, phoṭṭhabbārāmo phoṭṭhabbarato ... pe ...

The body likes touches ...

mano kho, māgaṇḍiya, dhammārāmo dhammarato dhammasammudito.

The mind likes thoughts, it loves them and enjoys them.

So tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti.

That's been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint.

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

Is that what you were referring to when you called me

‘bhūnahu samaṇo gotamo’”ti?

a life-destroyer?”

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:

“That’s exactly what I was referring to.

‘bhūnahu samaṇo gotamo’”ti.

Taṃ kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

“Taṃ kiṃ maññasi, māgaṇḍiya:

“What do you think, Māgaṇḍiya?

‘idhekacco cakkhuviññeyyehi rūpehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayeṇa rūpānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ viditvā rūpataṇhaṃ pahāya rūpapariḷāhaṃ paṭivinodetvā vigatapiṇṇaso ajjhataṃ vūpasantacitto vihareyya.

Take someone who used to amuse themselves with sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sights, and having given up craving and dispelled passion for sights—they would live rid of thirst, their mind peaceful inside.

Imassa pana te, māgaṇḍiya, kimassa vacanīyaṃ””ti?

What would you have to say to them, Māgaṇḍiya?”

“Na kiñci, bho gotama”.

“Nothing, Master Gotama.”

“Taṃ kiṃ maññasi, māgaṇḍiya:

“What do you think, Māgaṇḍiya?

‘idhekacco sotaviññeyyehi saddehi ... pe ...

Take someone who used to amuse themselves with sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

smells known by the nose ...

jivhāviññeyyehi rasehi ...

tastes known by the tongue ...

kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

so aparena samayena phoṭṭhabbānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnaṇca nissaraṇaṇca yathābhūtaṃ viditvā phoṭṭhabbatanṇhaṃ pahāya phoṭṭhabbapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of touches, and having given up craving and dispelled passion for touches—they would live rid of thirst, their mind peaceful inside.

Imassa pana te, māgaṇḍiya, kimassa vacanīyaṃ”ti?

What would you have to say to them, Māgaṇḍiya?”

“Na kiñci, bho gotama”.

“Nothing, Master Gotama.”

“Ahaṃ kho pana, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim cakkhaviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rājanīyehi, sotaviññeyyehi saddehi ... pe ...

“Well, when I was still a layperson I used to amuse myself, supplied and provided with sights known by the eye ... sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

smells known by the nose ...

jivhāviññeyyehi rasehi ...

tastes known by the tongue ...

kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rājanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tassa mayhaṃ, māgaṇḍiya, tayo pāsādā ahesuṃ—

I had three stilt longhouses—

eko vassiko, eko hemantiko, eko gimhiko.

one for the rainy season, one for the winter, and one for the summer.

So kho ahaṃ, māgaṇḍiya, vassike pāsāde vassike cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṃ orohāmi.

I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

So aparena samayena kāmānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnaṇca nissaraṇaṇca yathābhūtaṃ viditvā kāmātanṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

So aññe satte passāmi kāmesu avītārāge kāmātanṇhāhi khajjamāne kāmāpariḷāhena paridayhamāne kāme paṭisevante.

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

So tesam na pihemi, na tattha abhiraṃāmi.

I don’t envy them, nor do I hope to enjoy that.

Tam kissa hetu?

Why is that?

Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi—

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbaṃ sukhaṃ samadhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.
Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, gahapati vā gahapatiputto vā addho mahaddhano mahābhogo pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya cakkhuvīññeyyehi rūpehi ...

Suppose there was a householder or a householder's child who was rich, affluent, and wealthy. And they would amuse themselves, supplied and provided with the five kinds of sensual stimulation. That is, sights known by the eye ...

pe ...
sounds ... smells ... tastes ...

phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.
touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjeyya devānaṃ tāvatiṃsānaṃ saḥabyataṃ.

Having practiced good conduct by way of body, speech, and mind, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

So tattha nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya.

There they'd amuse themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation.

So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

Then they'd see a householder or a householder's child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Taṃ kiṃ maññasi, māgaṇḍiya, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatiṃ vā gahapatiputtassa vā piheyya, mānusakānaṃ vā pañcannaṃ kāmaguṇānaṃ mānusahehi vā kāmehi āvaṭṭeyyā"ti?

What do you think, Māgaṇḍiya? Would that god—amusing themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation—envy that householder or householder's child their five kinds of human sensual stimulation, or return to human sensual pleasures?"

"No hidaṃ, bho gotama.
"No, Master Gotama.

Taṃ kissa hetu?
Why is that?

Mānusahehi, bho gotama, kāmehi dibbakāmā abhikkantatarā ca pañītatarā cā"ti.
Because heavenly sensual pleasures are better than human sensual pleasures."

"Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresiṃ cakkhuvīññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotavīññeyyehi saddehi ... pe ...
"In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ...

ghānavīññeyyehi gandhehi ...
smells ...

jivhāvīññeyyehi rasehi ...
tastes ...

kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So aparena samayena kāmānaṃyeva samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatāpīpāso ajjhataṃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

So aññe satte passāmi kāmesu avītārāge kāmataṇhāhi khajjamāne kāmāpariḷāhena paṇḍayhamāne kāme paṭisevante, so tesam na pihemi, na tattha abhiraṃamāmi.

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that.

Taṃ kissa hetu?

Why is that?

Yāhayaṃ, māgaṇḍiya, rati aññatreva kāmehi aññatra akusalehi dhammehi—

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbaṃ sukhaṃ samādhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiraṃamāmi.

Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakkehi vaṇamukhāni vipṭatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals.

Tassa mittāmaccaṃ nātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgama kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmam gamo.

and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakkehi vaṇamukhāni vipṭatacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpentaṃ.

Then they'd see another person affected by leprosy, with sores and blisters on their limbs, being devoured by worms, scratching with their nails at the opening of their wounds, cauterizing their body over a pit of glowing coals.

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgārakāsuyā vā bhesajjaṃ paṭisevanāya vā”ti?

Would that person envy that other person affected by leprosy for their pit of glowing coals or for taking medicine?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

Taṃ kissa hetu?

Why is that?

Roge hi, bho gotama, sati bhesajjena karaṇīyaṃ hoti, roge asati na bhesajjena karaṇīyaṃ hoti”ti.

Because you need to take medicine only when there's a disease. When there's no disease, there's no need for medicine.”

“Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim, cakkhuvīṇṇeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotavīṇṇeyyehi saddehi ... pe ...

“In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ...

ghānavīṇṇeyyehi gandhehi ...

smells ...

jivhāvīṇṇeyyehi rasehi ...

tastes ...

kāyavīṇṇeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So aparena samayena kāmānaṃyeva samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatāpāso ajjhataṃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

So aññe satte passāmi kāmesu avītaraṅge kāmataṇhāhi khajjamāne kāmāpariḷāhena paridayhamāne kāme paṭisevante.

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

So tesam na pihemi, na tattha abhiramāmi.

I don't envy them, nor do I hope to enjoy that.

Taṃ kissa hetu?

Why is that?

Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi—

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbaṃ sukhaṃ samādhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippācchamāno aṅgārakāsuyā kāyaṃ paritāpeyya.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals.

Tassa mittāmaccaṃ nātisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmaṃ gamo.

and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

Tamenam dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ.
Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

Taṃ kiṃ maññasi, māgaṇḍiya,
What do you think, Māgaṇḍiya?

api nu so puriso iti citiceva kāyaṃ sannāmeyyā”ti?
Wouldn't that person writhe and struggle to and fro?”

“Evaṃ, bho gotama.
“Yes, Master Gotama.

Taṃ kissa hetu?
Why is that?

Asu hi, bho gotama, aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho cā”ti.
Because that fire is really painful to touch, fiercely burning and scorching.”

“Taṃ kiṃ maññasi, māgaṇḍiya,
“What do you think, Māgaṇḍiya?

idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho ca udāhu pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho cā”ti?
Is it only now that the fire is really painful to touch, fiercely burning and scorching, or was it painful previously as well?”

“Idāni ceva, bho gotama, so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho ca, pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāparilāho ca.
“That fire is painful now and it was also painful previously.

Asu ca, bho gotama, kutthī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vanamukhāni vipṭatacchāmāno upahatindriyo dukkhasamphasseyeva aggismim sukhamiti viparītasaññaṃ paccalatthā”ti.
That person was affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, their sense faculties were impaired. So even though the fire was actually painful to touch, they had a distorted perception that it was pleasant.”

“Evameva kho, māgaṇḍiya, atītaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāparilāhā ca, anāgataṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāparilāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāparilāhā ca.
“In the same way, sensual pleasures of the past, future, and present are painful to touch, fiercely burning and scorching.

Ime ca, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmāparilāheṇa pariḍayhamānā upahatindriyā dukkhasamphasseyeva kāmesu sukhamiti viparītasaññaṃ paccalatthum.
These sentient beings who are not free from sensual pleasures—being consumed by craving for sensual pleasures, burning with passion for sensual pleasures—have impaired sense faculties. So even though sensual pleasures are actually painful to touch, they have a distorted perception that they are pleasant.

Seyyathāpi, māgaṇḍiya, kutthī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vanamukhāni vipṭatacchāmāno aṅgārakāsuyā kāyaṃ paritāpeti.
Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they're cauterizing their body over a pit of glowing coals.

Yathā yathā kho, māgaṇḍiya, asu kutthi puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vip̐pacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathāssa tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūṭikatarāni ca, hoti ceva kāci sātamattā assādamattā—yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu;

The more they scratch their wounds and cauterize their body, the more their wounds become foul, stinking, and infected. But still, they derive a degree of pleasure and gratification from the itchiness of their wounds.

evameva kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmatan̐hāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti.

In the same way, I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

Yathā yathā kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmatan̐hāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti tathā tathā tesam̐ tesam̐ sattānaṃ kāmatan̐hā ceva pavaḍḍhati, kāmapariḷāhena ca pariḍayhanti, hoti ceva sātamattā assādamattā—yadidaṃ pañcakāmaguṇe paṭicca.

The more they indulge in sensual pleasures, the more their craving for sensual pleasures grows, and the more they burn with passion for sensual pleasures. But still, they derive a degree of pleasure and gratification from the five kinds of sensual stimulation.

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmatan̐haṃ appahāya kāmapariḷāhaṃ appaṭivīnodetvā vīgatapipāso ajjhataṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā”ti?

Have you seen or heard of a king or a royal minister of the past, future, or present, amusing themselves supplied and provided with the five kinds of sensual stimulation, who—without giving up craving for sensual pleasures and dispelling passion for sensual pleasures—lives rid of thirst, their mind peaceful inside?”

“No hidam, bho gotama”.

“No, Master Gotama.”

“Sādhu, māgaṇḍiya.

“Good, Māgaṇḍiya.

Mayāpi kho etaṃ, māgaṇḍiya, neva diṭṭhaṃ na sutam̐ rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmatan̐haṃ appahāya kāmapariḷāhaṃ appaṭivīnodetvā vīgatapipāso ajjhataṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā.

Neither have I.

Atha kho, māgaṇḍiya, ye hi keci samaṇā vā brāhmaṇā vā vīgatapipāsā ajjhataṃ vūpasantacittā viḥāsuṃ vā viharanti vā viharissanti vā sabbe te kāmanāmyeva samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca yathābhūtaṃ viditvā kāmatan̐haṃ pahāya kāmapariḷāhaṃ paṭivīnodetvā vīgatapipāsā ajjhataṃ vūpasantacittā viḥāsuṃ vā viharanti vā viharissanti vā”ti.

On the contrary, all the ascetics or brahmins of the past, future, or present who live rid of thirst, their minds peaceful inside, do so after truly understanding the origin, ending, gratification, drawback, and escape of sensual pleasures, and after giving up craving and dispelling passion for sensual pleasures.”

Atha kho bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then on that occasion the Buddha was inspired to exclaim:

“Ārogyaparamā lābhā,

“Health is the ultimate blessing;

nibbānaṃ paramaṃ sukhaṃ;

extinguishment, the ultimate happiness.

Aṭṭhaṅgiko ca maggānaṃ,
Of paths, the ultimate is eightfold—

khemam amatagāminan”ti.
it's safe, and leads to the deathless.”

Evam vutte, māgaṇḍiyo paribbājako bhagavantam etadavoca:
When he said this, Māgaṇḍiya said to him,

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.
“It's incredible, Master Gotama, it's amazing!

Yāva subhāsitañcidaṃ bhotā gotamena:
How well said this was by Master Gotama!

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti.
‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

Mayāpi kho etaṃ, bho gotama, sutam pubbakānaṃ paribbājakānaṃ
ācariyapācariyānaṃ bhāsamānānaṃ:
I've also heard that wanderers of the past, the teachers of teachers, said:

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti;
‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

tayidaṃ, bho gotama, sameṭī”ti.
And it agrees, Master Gotama.”

“Yaṃ pana te etaṃ, māgaṇḍiya, sutam pubbakānaṃ paribbājakānaṃ
ācariyapācariyānaṃ bhāsamānānaṃ:
“But Māgaṇḍiya, when you heard that wanderers of the past said this,

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhan’ti, katamaṃ taṃ ārogyaṃ,
katamaṃ taṃ nibbānaṃ”ti?
what is that health? And what is that extinguishment?”

Evam vutte, māgaṇḍiyo paribbājako sakāneva sudam gattāni pāṇinā anomajjati:
When he said this, Māgaṇḍiya stroked his own limbs with his hands, saying:

“idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ.
“This is that health, Master Gotama, this is that extinguishment!

Ahañhi, bho gotama, etarahi arogo sukhī, na maṃ kiñci ābādhatī”ti.
For I am now healthy and happy, and have no afflictions.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;
“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya
pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na
passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye.
*They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't
see even and uneven ground, or the stars, or the moon and sun.*

So suṇeyya cakkhumato bhāsamānassa:
They might hear a sighted person saying:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī”ti.
‘White cloth is really nice, it's attractive, stainless, and clean.’

So odātapariyesanaṃ careyya.
They'd go in search of white cloth.

Tamenam aññataro puriso telamalikatena sāhulicīrena vañceyya:
But someone would cheat them with a dirty, soiled garment, saying:

‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī”ti.
‘Sir, here is a white cloth for you, it's attractive, stainless, and clean.’

So taṃ paṭiggaṇheyya, paṭiggaḥetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya:

They'd take it and put it on, expressing their gladness:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘White cloth is really nice, it’s attractive, stainless, and clean.’

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

api nu so jaccandho puriso jānanto passanto amuṃ telamalikaṃ sāhulicīraṃ paṭiggaṇheyya, paṭiggaḥetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya:

Did that person blind from birth do this knowing and seeing,

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti udāhu cakkhumato saddhāyā’ti?

or out of faith in the sighted person?”

“Ajānanto hi, bho gotama, apassanto so jaccandho puriso amuṃ telamalikaṃ sāhulicīraṃ paṭiggaṇheyya, paṭiggaḥetvā pārūpeyya, pārūpetvā attamano attamanavācaṃ nicchāreyya:

“They did so not knowing or seeing,

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti, cakkhumato saddhāyā’ti.

but out of faith in the sighted person.”

“Evameva kho, māgaṇḍiya, aññatitthiyā paribbājakā andhā acakkhukā ajānantā ārogyaṃ, apassantā nibbānaṃ, atha ca paṇimaṃ gāthaṃ bhāsanti:

“In the same way, the wanderers who follow other paths are blind and sightless. Not knowing health and not seeing extinguishment, they still recite this verse:

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ’ti.

‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

Pubbakehesā, māgaṇḍiya, arahanteḥi sammāsambuddhehi gāthā bhāsita:

For this verse was recited by the perfected ones, fully awakened Buddhas of the past:

‘Ārogyaparamā lābhā,

‘Health is the ultimate blessing;

nibbānaṃ paramaṃ sukhaṃ;

extinguishment, the ultimate happiness.

Aṭṭhaṅgiko ca maggānaṃ,

Of paths, the ultimate is eightfold—

khemam amatagāminan’ti.

it’s safe, and leads to the deathless.’

Sā etarahi anupubbena puthujjanagāthā.

These days it has gradually become a verse used by ordinary people.

Ayaṃ kho pana, māgaṇḍiya, kāyo rogaḥhūto gaṇḍaḥhūto sallabhūto aghaḥhūto ābādhāḥhūto, so tvaṃ imaṃ kāyaṃ rogaḥhūtaṃ gaṇḍaḥhūtaṃ sallabhūtaṃ aghaḥhūtaṃ ābādhāḥhūtaṃ:

But Māgaṇḍiya, this body is a disease, an abscess, a dart, a misery, an affliction. Yet you say of this body:

‘idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ’ti vadesi.

‘This is that health, this is that extinguishment!’

Tañhi te, māgaṇḍiya, ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi”ti.

Māgaṇḍiya, you don't have the noble vision by which you might know health and see extinguishment.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyan”ti.

is capable of teaching me so that I can know health and see extinguishment.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;

“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pitakāni rūpāni, na passeyya lohitaṇḍi rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisaṃsaṃ, na passeyya tāraṇḍi rūpāni, na passeyya cāḍḍimasaṇḍiye.

They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun.

Tassa mittāmaccaṃ nātisaḷohitā bhisakkaṃ sallakattaṃ upatthāpeyyum.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgamaṃ na cakkhūni uppādeyya, na cakkhūni visodheyya.

but when they used it their eyes were not cured and they still could not see clearly.

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

nanu so vejjo yāvadeva kilamathassa vighātassa bhāgī assā”ti?

Wouldn't that doctor just get weary and frustrated?”

“Evaṃ, bho gotama”.

“Yes, Master Gotama.”

“Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ:

“In the same way, suppose I were to teach you the Dhamma, saying:

‘idantaṃ ārogyaṃ, idantaṃ nibbānaṃ’ti, so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi.

‘This is that health, this is that extinguishment.’ But you might not know health or see extinguishment,

So mamaṃsa kilamatho, sā mamaṃsa vihesā”ti.

which would be wearying and troublesome for me.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyan”ti.

is capable of teaching me so that I can know health and see extinguishment.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;

“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pitakāni rūpāni, na passeyya lohitaṇḍi rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisaṃsaṃ, na passeyya tāraṇḍi rūpāni, na passeyya cāḍḍimasaṇḍiye.

They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun.

So suṇeyya cakkhumato bhāsamānassa:

They might hear a sighted person saying:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘White cloth is really nice, it’s attractive, stainless, and clean.’

So odātapariyesanaṃ careyya.

They’d go in search of white cloth.

Tamenam aññataro puriso telamalikatena sāhulicīrena vañceyya:

But someone would cheat them with a dirty, soiled garment, saying:

‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘Sir, here is a white cloth for you, it’s attractive, stainless, and clean.’

So taṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya.

They’d take it and put it on.

Tassa mittāmaccaṃ nātisālohitā bhisakkaṃ sallakattaṃ upatthāpeyyum.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya—

The field surgeon would make medicine for them:

uddhaṃvirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ.

emetics, purgatives, ointment, counter-ointment, or nasal treatment.

So taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni visodheyya.

And when they used it their eyes would be cured so that they could see clearly.

Tassa saha cakkhuppādā yo amusmiṃ telamalikate sāhulicīre chandarāgo so pahīyetha.

As soon as their eyes were cured they’d lose all desire for that dirty, soiled garment.

Taṅca naṃ purisaṃ amittatopi daheyya, paccatthikatopi daheyya, api ca jīvitaṃ voropetabbaṃ maññeyya:

Then they would consider that person to be no friend, but an enemy, and might even think of murdering them:

‘dīgharattaṃ vata, bho, ahaṃ iminā purisena telamalikatena sāhulicīrena nikato vañcito paluddho—

‘For such a long time I’ve been cheated, tricked, and deceived by that person with this dirty, soiled garment when he said,

idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

“Sir, here is a white cloth for you, it’s attractive, stainless, and clean.”’

Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ:

In the same way, Māgaṇḍiya, suppose I were to teach you the Dhamma, saying:

‘idantaṃ ārogyaṃ, idantaṃ nibbāna’ti.

‘This is that health, this is that extinguishment.’

So tvam ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi.

You might know health and see extinguishment.

Tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo so pahīyetha;

And as soon as your vision arises you might give up desire for the five grasping aggregates.

api ca te evamassa:

And you might even think:

‘dīgharattaṃ vata bho ahaṃ iminā cittaṇa nikato vañcito paluddho.

‘For such a long time I’ve been cheated, tricked, and deceived by this mind.

Ahañhi rūpaṃyeva upādiyamāno upādiyiṃ, vedanaṃyeva upādiyamāno upādiyiṃ, saññaṃyeva upādiyamāno upādiyiṃ, saṅkhāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva upādiyamāno upādiyiṃ.

For what I have been grasping is only form, feeling, perception, choices, and consciousness.

Tassa me upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti;

My grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hotī”ti.

That is how this entire mass of suffering originates.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ imamhā āsanā anandho vutthaheyyan”ti.

is capable of teaching me so that I can rise from this seat cured of blindness.”

“Tena hi tvaṃ, māgaṇḍiya, sappurise bhajeyyāsi.

“Well then, Māgaṇḍiya, you should associate with good people.

Yato kho tvaṃ, māgaṇḍiya, sappurise bhajissasi tato tvaṃ, māgaṇḍiya, saddhammaṃ sossasi;

When you associate with good people, you will hear the true teaching.

yato kho tvaṃ, māgaṇḍiya, saddhammaṃ sossasi tato tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi;

When you hear the true teaching, you’ll practice in line with the teaching.

yato kho tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi tato tvaṃ, māgaṇḍiya, sāmaṃyeva ñassasi, sāmaṃ dakkhissasi—

When you practice in line with the teaching, you’ll know and see for yourself:

ime rogā gandā sallā;

These are diseases, boils, and darts.

idha rogā gaṇḍā sallā aparisesā nirujjhanti.

And here is where diseases, boils, and darts cease without anything left over.’

Tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti;

When my grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantaṃ etadavoca:

When he said this, Māgaṇḍiya said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, māgaṇḍiya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati; catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya.

“Māgaṇḍiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā viditā”ti.
However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhaṇā pabbajjaṃ, ākaṅkhaṇā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho māgaṇḍiyo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.
And the wanderer Māgaṇḍiya received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā māgaṇḍiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Māgaṇḍiya, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā māgaṇḍiyo arahataṃ ahoṣīti.
And Venerable Māgaṇḍiya became one of the perfected.

Māgaṇḍiyasuttaṃ niṭṭhitaṃ pañcamaṃ.

Sandakasutta

With Sandaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena sandako paribbājako pilakkhaguhāyaṃ paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi.

Now at that time the wanderer Sandaka was residing at the cave of the wavy leaf fig tree together with a large assembly of around five hundred wanderers.

Atha kho āyasmā ānando sāyanhasamayam paṭisallānā vuṭṭhito bhikkhū āmantesi:

Then in the late afternoon, Venerable Ānanda came out of retreat and addressed the mendicants:

“āyāmāvuso, yena devakatasobbho tenupasaṅkamissāma guhādassanāyā”ti.

“Come, reverends, let's go to the Devakata Pool to see the cave.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum.

“Yes, reverend,” they replied.

Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena devakatasobbho tenupasaṅkami.

Then Ānanda together with several mendicants went to the Devakata Pool.

Tena kho pana samayena sandako paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihiṭam tiracchānakatham kathentiya, seyyathidaṃ—

Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakatham corakatham mahāmatlakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham ithikatham sūrakatham visikhākatham kumbhatthānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sandako paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantam.

Sandaka saw Ānanda coming off in the distance,

Disvāna sakaṃ parisam saṅṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha;

“Be quiet, good sirs, don't make a sound.

ayaṃ samaṇassa gotamassa sāvako āgacchati samaṇo ānando.

The ascetic Ānanda, a disciple of the ascetic Gotama, is coming.

Yāvata kho pana samaṇassa gotamassa sāvakā kosambiyaṃ paṭivasanti, ayaṃ tesam aññataro samaṇo ānando.

He is included among the disciples of the ascetic Gotama, who is residing near Kosambi.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino;

Such venerables like the quiet, are educated to be quiet, and praise the quiet.

appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbam maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he'll see fit to approach.”

Atha kho te paribbājakā tuṇhī ahesuṃ.
Then those wanderers fell silent.

Atha kho āyasmā ānando yena sandako paribbājako tenupasaṅkami.
Then Venerable Ānanda went up to the wanderer Sandaka,

Atha kho sandako paribbājako āyasmantaṃ ānandaṃ etadavoca:
who said to him,

“etu kho bhavaṃ ānando, svāgataṃ bhoto ānandassa.
“Come, Master Ānanda! Welcome, Master Ānanda!”

Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.
It's been a long time since you took the opportunity to come here.

Nisīdatu bhavaṃ ānando, idamāsanaṃ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi kho āyasmā ānando paññatte āsane.
Ānanda sat down on the seat spread out,

Sandakopi kho paribbājako aññataraṃ nīcam āsanaṃ gahetvā ekamantaṃ nisīdi.
while Sandaka took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sandakaṃ paribbājakaṃ āyasmā ānando etadavoca:
Ānanda said to Sandaka,

“kāya nuttha, sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
“Sandaka, what were you sitting talking about just now? What conversation was unfinished?”

“Tiṭṭhatesā, bho ānanda, kathā yāya mayaṃ etarahi kathāya sannisinnā.
“Master Ānanda, leave aside what we were sitting talking about just now.

Nesā bhoto ānandassa kathā dullabhā bhavissati pacchāpi savanāya.
It won't be hard for you to hear about that later.

Sādhū vata bhavantaṃyeva ānandaṃ paṭibhātu sake ācariyake dhammīkathā”ti.
It'd be great if Master Ānanda himself would give a Dhamma talk explaining his own tradition.”

“Tena hi, sandaka, suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.
“Well then, Sandaka, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho sandako paribbājako āyasmato ānandassa paccassosi.
“Yes, sir,” replied Sandaka.

Āyasmā ānando etadavoca:
Venerable Ānanda said this:

“cattārome, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādeyya nāyaṃ dhammaṃ kusalan”ti.

“Sandaka, these things have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: four ways that negate the spiritual life, and four kinds of unreliable spiritual life. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the procedure of the skillful teaching.”

“Katame pana te, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkam brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti?

“But Master Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?”

“Idha, sandaka, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

“Sandaka, take a certain teacher who has this doctrine and view:

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭānam kammānam phalam vipāko, natthi ayaṃ loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭiṇā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

Cātumahābhūtika ayaṃ puriso yadā kālam karoti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti.

This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space.

Āsandipaṇcamā purisā matam ādāya gacchanti,

Four men with a bier carry away the corpse.

yāvālāhanā padāni paññāyanti.

Their footprints show the way to the cemetery.

Kāpotakāni aṭṭhīni bhavanti.

The bones become bleached.

Bhassantā āhutiyo;

Offerings dedicated to the gods end in ashes.

dattupaññattam yadidaṃ dānam.

Giving is a doctrine for morons.

Tesaṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti.

When anyone affirms a positive teaching it’s just hollow, false nonsense.

Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti param maraṇā’ti.

Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don’t exist after death.’

Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

‘This teacher has such a doctrine and view.

natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭānam kammānam phalam vipāko, natthi ayaṃ loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭiṇā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti.

Cātumahābhūtikō ayaṃ puriso yadā kālaṃ karoti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti.

Āsandipaṇcamaṃ purisā mataṃ ādāya gacchanti, yāvālāhanā padāni paññāyanti.

Kāpotakāni aṭṭhīni bhavanti.

Bhassantā āhutiyo;

dattupaññattaṃ yadidaṃ dānaṃ.

Tesaṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti.

Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā'ti.

Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamaṃ sāmāññaṃ pattā, yo cāhaṃ na vadāmi 'ubho kāyassa bhedā ucchijjissāma, vinassissāma, na bhavissāma paraṃ maraṇā'ti.

have attained exactly the same level. Yet I'm not one who says that both of us are annihilated and destroyed when our body breaks up, and we don't exist after death.

Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyaṃ iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ.

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayaṃ'ti—

This negates the spiritual life.'

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the first way that negates the spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Furthermore, take a certain teacher who has this doctrine and view:

'karoto kārayato chindato chedāpayato pacato pācāpayato socayato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyaṃ sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na kariyati pāpaṃ.

'Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuññaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttaraṇcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

'This teacher has such a doctrine and view.

karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato paṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato parādāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuññaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

Dakkhiṇaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

Uttaraṇcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo'ti.

Sace imassa bhoto satthuno saccam vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubhinnaṃ kurutaṃ na karīyati pāpaṃ’ti.

have attained exactly the same level. Yet I'm not one who says that when both of us act, nothing wrong is done.

Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamatiko bhavissāmi abhisamparāyaṃ.

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

‘So abrahmacariyavāso ayaṃ’ti

This negates the spiritual life.'

iti vidityā tasmā brahmacariyā nibbija pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the second way that negates the spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Furthermore, take a certain teacher who has this doctrine and view:

‘natthi hetu, natthi paccayo sattānaṃ saṅkilesāya;

‘There is no cause or condition for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti;

Sentient beings are corrupted without cause or reason.

natthi hetu, natthi paccayo sattānaṃ visuddhiyā;

There’s no cause or condition for the purification of sentient beings.

ahetū appaccayā sattā visujjhanti;

Sentient beings are purified without cause or reason.

natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo;

There is no power, no energy, no manly strength or vigor.

sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgati bhāva parinātā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī’ti.

All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.’

Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

‘This teacher has such a doctrine and view.

natthi hetu, natthi paccayo sattānaṃ saṅkilesāya, ahetū appaccayā sattā saṅkilissanti.

Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti.

Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgati bhāva parinātā chasvevābhijātisu sukhadukkhaṃ paṭisaṃvedentī’ti.

Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubho ahetū appaccayā visujjhissāmā’ti.

have attained exactly the same level. Yet I’m not one who says that both of us are purified without cause or reason.

Atirekaṃ kho paṇimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyaṃ iminā bhota satthāro samasamagatiko bhavissāmi abhisamparaṃ.

But it’s superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I’m living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I’ll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

‘So abrahmacariyavāso ayaṇ’ti—

This negates the spiritual life.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the third way that negates the spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

Furthermore, take a certain teacher who has this doctrine and view:

‘sattime kāyā akaṭā akaṭavidhā animmitā animmāṭā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā,

‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other.

Katame satta?

What seven?

Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame—

The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.

ime sattakāyā akaṭā akaṭavidhā animmitā animmāṭā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.

These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or neutral feeling to each other.

Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā.

And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand.

Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci jīvītā voropeti.

If you chop off someone’s head with a sharp sword, you don’t take anyone’s life.

Sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupatati.

The sword simply passes through the gap between the seven substances.

Cuddasa kho panimāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvatthipatipadā, dvatthantarakappā, chaḷābhijātiyo, atthā purisabhūmiyo, ekūnapaññāsa ājivakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattimsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta niganthīgabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti.

There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkam vā kammaṃ paripācēssāmi, paripakkam vā kammaṃ phussa phussa byantiṃ karissāmi.

And here there is no such thing as this: "By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little"—for that cannot be.

Hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanaavaḍḍhane, natthi ukkaṃsāvakaṃse.

Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;

It's like how, when you toss a ball of string, it rolls away unraveling.

evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti'ti.

In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

'This teacher has such a doctrine and view.

sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti.

Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

Katame satta?

Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame—

ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti.

Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññatā vā viññāpetā vā.

Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci jīvitaṃ voropeti.

Sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupatati.

Cuddasa kho panimāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tiṇi ca kammāni, kamme ca adḍhakamme ca, dvatṭhipatipadā, dvatṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājivakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattimsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānusa, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti.

Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācēssāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmi, hevaṃ natthi donamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanaavadḍhane, natthi ukkaṃsāvakaṃse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;

evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti'ti.

Sace pana imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi 'ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāma'ti.

have attained exactly the same level. Yet I'm not one who says that after transmigrating both of us will make an end of suffering.

Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkutikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātārūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ.

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi?

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayaṇ'ti—

This negates the spiritual life.'

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya nāyaṃ dhammaṃ kusalaṃ.

This is the fourth way that negates the spiritual life.

Ime kho te, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti.

These are the four ways that negate the spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t succeed in the procedure of the skillful teaching.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing,

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsāva samānā ‘abrahmacariyavāsā’ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti.

how these four ways that negate the spiritual life have been explained by the Buddha.

Katamāni pana tāni, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti?

But Master Ānanda, what are the four kinds of unreliable spiritual life?”

“Idha, sandaka, ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānāti:

“Sandaka, take a certain teacher who claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñānadassanaṃ paccupatṭhitan”ti.

‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

So suññampi agāraṃ pavisati, piṇḍampi na labhati, kukkuropi ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi purisassapi nāmampi gottampi pucchati, gāmassapi nigamassapi nāmampi maggampi pucchati.

He enters an empty house; he gets no alms-food; a dog bites him; he encounters a wild elephant, a wild horse, and a wild cow; he asks the name and clan of a woman or man; he asks the name and path to a village or town.

So ‘kimidan”ti puṭṭho samāno ‘suññaṃ me agāraṃ pavisitabbaṃ ahosi’, tena pāvisiṃ; ‘piṇḍampi aladdhabbaṃ ahosi’, tena nālatthaṃ; ‘kukkurena ḍaṃsitabbaṃ ahosi’, tenamhi dattho; ‘caṇḍena hatthinā samāgantabbaṃ ahosi’, tena samāgamim; ‘caṇḍena assena samāgantabbaṃ ahosi’, tena samāgamim; ‘caṇḍena goṇena samāgantabbaṃ ahosi’, tena samāgamim; ‘itthiyāpi purisassapi nāmampi gottampi pucchitabbaṃ ahosi’, tena pucchiṃ; ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi’, tena pucchinti.

When asked, ‘Why is this?’ he answers: ‘I had to enter an empty house, that’s why I entered it. I had to get no alms-food, that’s why I got none. I had to get bitten by a dog, that’s why I was bitten. I had to encounter a wild elephant, a wild horse, and a wild cow, that’s why I encountered them. I had to ask the name and clan of a woman or man, that’s why I asked. I had to ask the name and path to a village or town, that’s why I asked.’

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānāti ... pe ... ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi, tena pucchin”ti.

‘This teacher makes such a claim, but he answers in such a way.

So ‘anassāsikaṃ idaṃ brahmacariyaṃ”ti—

This spiritual life is unreliable.’

iti viditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamam anassāsikaṃ brahmacariyam akkhātam yattha viññū puriso sasakkaṃ brahmacariyam na vaseyya, vasanto ca nārādheyya ñāyam dhammam kusalam.

This is the first kind of unreliable spiritual life.

Puna caparam, sandaka, idhekacco satthā anussaviko hoti anussavasacco.

Furthermore, take another teacher who is an oral transmitter, who takes oral transmission to be the truth.

So anussavena itihitihaparamparāya piṭakasampadāya dhammam deseti.

He teaches by oral transmission, by the lineage of testament, by canonical authority.

Anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti.

But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavam satthā anussaviko anussavasacco so anussavena itihitihaparamparāya piṭakasampadāya dhammam deseti.

‘This teacher takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority.

Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti’.

But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

So ‘anassāsikaṃ idaṃ brahmacariyan’ti—

This spiritual life is unreliable.’

iti viditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyam akkhātam yattha viññū puriso sasakkaṃ brahmacariyam na vaseyya, vasanto ca nārādheyya ñāyam dhammam kusalam.

This is the second kind of unreliable spiritual life.

Puna caparam, sandaka, idhekacco satthā takkī hoti vīmaṃsī.

Furthermore, take another teacher who relies on logic and inquiry.

So takkariyāhatam vīmaṃsānucaritam sayampañibhānam dhammam deseti.

He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective.

Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti.

But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavam satthā takkī vīmaṃsī.

‘This teacher relies on logic and inquiry.

So takkariyāhatam vīmaṃsānucaritam sayampañibhānam dhammam deseti.

He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective.

Takkissa kho pana satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti’.

But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the third kind of unreliable spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā mando hoti momūho.

Furthermore, take another teacher who is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:

Because of that, whenever he’s asked a question, he resorts to evasiveness and equivocation:

‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā mando momūho.

‘This teacher is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ—

Because of that, whenever he’s asked a question, he resorts to evasiveness and equivocation:

evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

“I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.”

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the fourth kind of unreliable spiritual life.

Imāni kho tāni, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ”ti.

These are the four kinds of unreliable spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t complete the procedure of the skillful teaching.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing,

Yāvañcidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāneva brahmacariyāni anassāsikāni brahmacariyānīti akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalam.

how these four kinds of unreliable spiritual life have been explained by the Buddha.

So pana, bho ānanda, satthā kiṃ vādī kiṃ akkhāyī yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalan”ti.

But, Master Ānanda, what would a teacher say and explain so that a sensible person would, to the best of their ability, practice such a spiritual path, and once practicing it, they would complete the procedure of the skillful teaching?”

“Idha, sandaka, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ... pe ...

“Sandaka, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ...

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe

He gives up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamam jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

Puna caparaṃ, sandaka, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... 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 ...

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

Puna caparaṃ, sandaka, bhikkhu pītiyā ca virāgā upekkhako ca viharati ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

third absorption ...

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

Puna caparaṃ, sandaka, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalam.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

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

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

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātīm 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.

Yasmim kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vāsanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... 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.

Yasmim kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vāsanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayaññāṇāya 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 ñāyaṃ 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.’

Yasmim kho, sandaka, satthari sāvako evarūpaṃ ulāravisesaṃ adhigacchati tattha viññū purisa sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya nāyaṃ dhammaṃ kusalan’ti.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.”

“Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto paribhuñjeyya so kāme”ti?

“But Master Ānanda, when a mendicant is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—could they still enjoy sensual pleasures?”

“Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so pañcatthānāni ajjhācaritum.

“Sandaka, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in five respects.

Abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ patisevetum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agāriyabhūto.

A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.

Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so imāni pañcatthānāni ajjhācaritum”ti.

A mendicant who is perfected can’t transgress in these five respects.”

“Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nānadassanaṃ paccupaṭṭhitaṃ:

“But Master Ānanda, when a mendicant is perfected, would the knowledge and vision that their defilements are ended be constantly and continually present to them, while walking, standing, sleeping, and waking?”

‘khīṇā me āsavā’”ti?

“Tena hi, sandaka, upamaṃ te karissāmi;

“Well then, Sandaka, I shall give you a simile.

upamāyapidehekacce viññū purisā bhāsitassa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, sandaka, purisassa hatthapādā chinnā;

Suppose there was a person whose hands and feet had been amputated.

tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ jānāti:

Would they be aware that their hands and feet had been amputated constantly and continually, while walking, standing, sleeping, and waking?

‘chinnā me hatthapādā’ti, udāhu paccavekkhamāno jānāti:

Or would they be aware of it only when they checked it?”

‘chinnā me hatthapādā’”ti?

“Na kho, bho ānanda, so puriso satataṃ samitaṃ jānāti:

“They wouldn’t be aware of it constantly,

‘chinnā me hatthapādā’ti.

Api ca kho pana naṃ paccavekkhamāno jānāti:

only when they checked it.”

‘chinnā me hatthapādā’”ti.

“Evameva kho, sandaka, yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ na paccupaṭṭhitaṃ:

“In the same way, when a mendicant is perfected, the knowledge and vision that their defilements are ended is not constantly and continually present to them, while walking, standing, sleeping, and waking.

‘khīṇā me āsavā’ti;

api ca kho pana naṃ paccavekkhamāno jānāti:

Rather, they are aware of it only when they checked it.”

‘khīṇā me āsavā’”ti.

“Kīvabahukā pana, bho ānanda, imasmiṃ dhammavinaye niyyātāro”ti?

“But Reverend Ānanda, how many emancipators are there in this teaching and training?”

“Na kho, sandaka, ekaṃyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye imasmiṃ dhammavinaye niyyātāro”ti.

“There are not just one hundred emancipators, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing!”

Na ca nāma sadhammokkaṃsanā bhavissati, na paradhammavambhanā, āyatane ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti.

Namely, that there’s no glorifying one’s own teaching and putting down the teaching of others. The Dhamma is taught in its own field, and so many emancipators are recognized.

Ime panājīvakā puttamatāya puttā attānañceva ukkaṃsenti, pare ca vambhenti tayo ceva niyyātāro paññāpentī, seyyathidam—

But these <i>Ājīvakas</i>, those sons of dead sons, glorify themselves and put others down. And they only recognize three emancipators:

nandaṃ vacchaṃ, kisaṃ saṅkiccaṃ, makkhaliṃ gosālan”ti.

Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.”

Atha kho sandako paribbājako sakaṃ parisam āmantesi:

Then the wanderer Sandaka addressed his own assembly,

“carantu bhonto samaṇe gotame brahmacariyavāso.

“Go, good sirs. The spiritual life is lived under the ascetic Gotama.

Na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitun”ti.

It’s not easy for me to give up possessions, honor, or popularity now.”

Iti hidam sandako paribbājako sakam parisam uyyojesi bhagavati brahmacariyeti.
And that's how the wanderer Sandaka sent his own assembly to live the spiritual life under the Buddha.

Sandakasuttam niṭṭhitam chaṭṭham.

Majjhima Nikāya 77

Middle Discourses 77

Mahāsakuludāyisutta

The Longer Discourse with Sakuludāyī

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 sambahulā abhiññātā abhiññātā paribbājakā moranivāpe paribbājakārāme paṭivasanti, seyyathidaṃ—

Now at that time several very well-known wanderers were residing in the monastery of the wanderers in the peacocks' feeding ground.

annabhāro varadhāro sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā.

They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

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

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya carituṃ.

“It's too early to wander for alms in Rājagaha.

Yannūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyyan”ti.

Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?”

Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

So the Buddha went to the monastery of the wanderers.

Tena kho pana samayena sakuludāyī paribbājako mahatīyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihiṭṭaṃ tiracchānakathaṃ kathentiya, seyyathidaṃ—

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakathaṃ corakathaṃ mahāmettakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ ithikathaṃ sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ pubbaṇḍakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantam.

Sakuludāyī saw the Buddha coming off in the distance,

Disvāna sakam parisam saṇṭhāpeti:

and hushed his own assembly,

“appasaddā bhonto hontu;

“Be quiet, good sirs, don't make a sound.

mā bhonto saddamakattha.

Ayaṃ samaṇo gotamo āgacchati;
Here comes the ascetic Gotama.

appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī.
The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbaṃ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he'll see fit to approach.”

Atha kho te paribbājakā tuṇhī ahesuṃ.
Then those wanderers fell silent.

Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami.
Then the Buddha approached Sakuludāyī,

Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca:
who said to him,

“etu kho, bhante, bhagavā.
“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.
Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamaḱāsi yadidaṃ idhāgamanāya.
It's been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā;
Please, sir, sit down, this seat is ready.”

idamāsaṇaṃ paññattaṃ”ti.

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.
while Sakuludāyī took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca:
The Buddha said to him,

“Kāya nuttha, udāyī, etarahi kathāya sannisinṇā, kā ca pana vo antarākathā vippakata”ti?
“Udāyī, what were you sitting talking about just now? What conversation was unfinished?”

“Tittathesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinṇā.
“Sir, leave aside what we were sitting talking about just now.

Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.
It won't be hard for you to hear about that later.

Purimāni, bhante, divasāni purimatarāni nānātitthiyānaṃ samanabrāhmaṇānaṃ kutūhalaśālāyaṃ sannisinṇānaṃ sannipatitānaṃ ayamantarākathā udapādi:
Sir, a few days ago several ascetics and brahmins who follow various other paths were sitting together at the debating hall, and this discussion came up among them:

‘lābhā vata, bho, aṅgamagadhānaṃ, suladdhalābhā vata, bho, aṅgamagadhānaṃ.
‘The people of Aṅga and Magadha are so fortunate, so very fortunate!’

Tatrima samanabrāhmaṇā saṃghino gaṇino gaṇācariyā ṇātā yasassino titthakarā sādhusammatā bahujaṇassa rājagahaṃ vassāvāsaṃ oṣaṭā.
For there are these ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people. And they have come down for the rainy season residence at Rājagaha.

Ayampi kho pūraṇo kassapo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī
titthakaro sādhusammato bahujanassa;

They include Pūraṇa Kassapa,

sopi rājagahaṃ vassāvāsaṃ osaṭo.

Ayampi kho makkhali gosālo ... pe ...

Makkhali Gosāla,

ajito kesakambalo ...

Ajita Kesakambala,

pakudho kaccāyano ...

Pakudha Kaccāyana,

sañjaya belatthaputto ...

Sañjaya Belatthiputta,

nigaṇtho nātaputto saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro
sādhusammato bahujanassa;

and Nigaṇtha Nātaputta.

sopi rājagahaṃ vassāvāsaṃ osaṭo.

Ayampi kho samaṇo gotamo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī
titthakaro sādhusammato bahujanassa;

This ascetic Gotama also leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

sopi rājagahaṃ vassāvāsaṃ osaṭo.

And he too has come down for the rains residence at Rājagaha.

Ko nu kho imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saṃghīnaṃ gaṇīnaṃ
gaṇācariyānaṃ ñātānaṃ yasassinaṃ titthakarānaṃ sādhusammatānaṃ bahujanassa
sāvakānaṃ sakkato garukato mānito pūjito, kañca pana sāvakā sakkatvā garuṃ
katvā upanissāya viharanti'ti?

Which of these ascetics and brahmins is honored, respected, revered, and venerated by their disciples? And how do their disciples, after honoring and respecting them, remain loyal?'

Tatrekacce evamāhaṃsu:

Some of them said:

‘ayaṃ kho pūraṇo kassapo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro
sādhusammato bahujanassa;

‘This Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana
pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

But he's not honored, respected, revered, venerated, and esteemed by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him.

Bhūtapubbaṃ pūraṇo kassapo anekasatāya parisāya dhammaṃ deseti.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññataro pūraṇassa kassapassa sāvako saddamakāsi:

Then one of his disciples made a noise,

“mā bhonto pūraṇaṃ kassapaṃ etamatthaṃ pucchittha;

“My good sirs, don't ask Pūraṇa Kassapa about that.

neso etaṃ jānāti;

He doesn't know that.

mayametaṃ jānāma, amhe etamatthaṃ pucchatha;

I know it. Ask me about it,

mayametaṃ bhavantānaṃ byākarissāmā”ti.

and I'll answer you."

Bhūtapubbaṃ pūraṇo kassapo bāhā paggayha kandanto na labhati:

It happened that Pūraṇa Kassapa didn't get his way, though he called out with raised arms,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

"Be quiet, good sirs, don't make a sound.

Nete, bhavante, pucchanti, amhe ete pucchanti;

They're not asking you, they're asking me!

mayametesam byākarissāmā”ti.

I'll answer you!"

Bahū kho pana pūraṇassa kassapassa sāvakā vādaṃ āropetvā apakkantā:

Indeed, many of his disciples have left him after refuting his doctrine:

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhicinnaṃ te viparāvattaṃ, āropito te vādo, niggaḥitosi, cara vādappamokkhāya, nibbethehi vā sace pahosi”ti.

"You don't understand this teaching and training. I understand this teaching and training.

What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

Iti pūraṇo kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

That's how Pūraṇa Kassapa is not honored, respected, revered, venerated, and esteemed by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him.

Akkutṭho ca pana pūraṇo kassapo dhammakosenā”ti.

Rather, he's reviled, and rightly so.'

Ekacce evamāhaṃsu:

Others said:

‘ayampi kho makkhali gosālo ... pe ...

'This Makkhali Gosāla ...

ajito kesakambalo ...

Ajita Kesakambala ...

pakudho kaccāyano ...

Pakudha Kaccāyana ...

sañjāyo belatṭhaputto ...

Sanjaya Belatṭhiputta ...

nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujaṇassa;

Nigaṇṭha Nāṭaputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

But he's not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him.

Bhūtapubbaṃ nigaṇṭho nāṭaputto anekasatāya parisāya dhammaṃ deseti.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññatāro nigaṇṭhassa nāṭaputtassa sāvako saddamakāsi:

Then one of his disciples made a noise,

“mā bhonto nigaṇṭhaṃ nāṭaputtaṃ etamatthaṃ pucchittha;

“My good sirs, don’t ask Nigaṇṭha Nātaputta about that.

neso etaṃ jānāti;

He doesn’t know that.

mayametaṃ jānāma, amhe etamatthaṃ pucchatha;

I know it. Ask me about it,

mayametaṃ bhavantānaṃ byākarissāmā”ti.

and I’ll answer you.”

Bhūtapubbaṃ nigaṇṭho nāṭaputto bāhā paggayha kandanto na labhati:

It happened that Nigaṇṭha Nātaputta didn’t get his way, though he called out with raised arms,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

“Be quiet, good sirs, don’t make a sound.

Nete bhavante pucchanti, amhe ete pucchanti;

They’re not asking you, they’re asking me!

mayametesam byākarissāmā”ti.

I’ll answer you!”

Bahū kho pana nigaṇṭhassa nāṭaputtassa sāvakā vādaṃ āropetvā apakkantā:

Indeed, many of his disciples have left him after refuting his doctrine:

“na tvam imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi.

Kim tvam imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi. Ahamasmi sammāpaṭipanno. Sahitaṃ me asahitaṃ te, purevacaniyaṃ pacchā avaca, pacchāvacaṇiyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbethehi vā sace pahosī”ti.

“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

Iti nigaṇṭho nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

That’s how Nigaṇṭha Nātaputta is not honored, respected, revered, and venerated by his disciples. On the contrary, his disciples, not honoring and respecting him, don’t remain loyal to him.

Akkutṭho ca pana nigaṇṭho nāṭaputto dhammakkosena”ti.

Rather, he’s reviled, and rightly so.’

Ekacce evamāhaṃsu:

Others said:

‘ayampi kho samaṇo gotamo saṃghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujaṇassa;

‘This ascetic Gotama leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṇca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

He’s honored, respected, revered, and venerated by his disciples. And his disciples, honoring and respecting him, remain loyal to him.

Bhūtapubbaṃ samaṇo gotamo anekasatāya pariśāya dhammaṃ desesi.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññatāro samaṇassa gotamassa sāvako ukkāsi.

Then one of his disciples cleared their throat.

Tamenāññatāro sabrahmacārī jaṇṇukena ghaṭṭesi:

And one of their spiritual companions nudged them with their knee, to indicate,

“appasaddo āyasmā hotu, māyasmā saddamakāsi, satthā no bhagavā dhammaṃ deseti”ti.

“Hush, venerable, don’t make sound! Our teacher, the Blessed One, is teaching!”

Yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā.

While the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats.

Tamenam mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti:

That large crowd is poised on the edge of their seats, thinking,

“yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti.

“Whatever the Buddha teaches, we shall listen to it.”

Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ anelakaṃ pīleyya.

It’s like when there’s a person at the crossroads pressing out pure manuka honey,

Tamenam mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito assa.

and a large crowd is poised on the edge of their seats.

Evameva yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā.

In the same way, while the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats.

Tamenam mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti:

That large crowd is poised on the edge of their seats, thinking,

“yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti.

“Whatever the Buddha teaches, we shall listen to it.”

Yepi samaṇassa gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hināyāvattanti tepi satthu ceva vanṇavādino honti, dhammassa ca vanṇavādino honti, saṃghassa ca vanṇavādino honti, attagarahinoyeva honti anaññagarahino, “mayamevamhā alakkhikā mayaṃ appapuññā te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritun”ti.

Even when a disciple of the ascetic Gotama rejects the training and returns to a lesser life, having been overly attached to their spiritual companions, they speak only praise of the teacher, the teaching, and the Saṅgha. They blame only themselves, not others: “We were unlucky, we had little merit. For even after going forth in such a well explained teaching and training we weren’t able to practice for life the perfectly full and pure spiritual life.”

Te āramikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti.

They become monastery workers or lay followers, and they proceed having undertaken the five precepts.

Iti samaṇo gotamo sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṇca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti”ti.

That’s how the ascetic Gotama is honored, respected, revered, and venerated by his disciples.

And that’s how his disciples, honoring and respecting him, remain loyal to him.”

“Kati pana tvaṃ, udāyi, mayi dhamme samanupassasi, yehi mamaṃ sāvakā sakkaronṭi garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti?

“But Udāyi, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me?”

“Pañca kho ahaṃ, bhante, bhagavati dhamme samanupassāmi yehi bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Sir, I see five such qualities in the Buddha.

Katame pañca?

What five?

Bhagavā hi, bhante, appāhāro, appāhāratāya ca vaṇṇavādī.

The Buddha eats little and praises eating little.

Yampi, bhante, bhagavā appāhāro, appāhāratāya ca vaṇṇavādī imaṃ kho ahaṃ, bhante, bhagavati paṭhamam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (1)

This is the first such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of robe, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati duttiyam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (2)

This is the second such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of almsfood, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati tatiyam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (3)

This is the third such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of lodging, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati catuttham dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (4)

This is the fourth such quality I see in the Buddha.

Puna caparaṃ, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī.

Furthermore, the Buddha is secluded, and praises seclusion.

Yampi, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati pañcamam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (5)

This is the fifth such quality I see in the Buddha.

Ime kho ahaṃ, bhante, bhagavati pañca dhamme samanupassāmi yehi bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

These are the five qualities I see in the Buddha, because of which his disciples honor, respect, revere, and venerate him; and after honoring and respecting him, they remain loyal to him.”

“‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā kosakāhārāpi adḍhakosakāhārāpi beluvāhārāpi adḍhabeluvāhārāpi.

“Suppose, Udāyi, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a cupful of food, or half a cupful; they eat a wood apple, or half a wood apple.

Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi bhiyyopi bhuñjāmi.

But sometimes I even eat this bowl full to the brim, or even more.

‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā kosakāhārāpi adḍhakosakāhārāpi beluvāhārāpi adḍhabeluvāhārāpi na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (1)

So if it were the case that my disciples are loyal to me because I eat little, then those disciples who eat even less would not be loyal to me.

‘Santuttho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkarakūtā vā pāpaṇikā vā nantakāni uccinivā saṅghātiṃ karitvā dhārenti.

Suppose my disciples were loyal to me because I’m content with any kind of robe. Well, there are disciples of mine who have rag robes, wearing shabby robes. They gather scraps from charnel grounds, rubbish dumps, and shops, make them into a patchwork robe and wear it.

Ahaṃ kho panudāyi, appekadā gahapaticīvarāni dhāremi dalhāni satthalūkhāni alābulomasāni.

But sometimes I wear robes offered by householders that are strong, yet next to which bottle-gourd down is coarse.

‘Santuttho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkarakūtā vā pāpaṇikā vā nantakāni uccinivā saṅghātiṃ karitvā dhārenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (2)

So if it were the case that my disciples are loyal to me because I’m content with any kind of robe, then those disciples who wear rag robes would not be loyal to me.

‘Santuttho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā, te antaragharāṃ pavitthā samānā āsanenapi nimantiyamānā na sādhiyanti.

Suppose my disciples were loyal to me because I’m content with any kind of alms-food. Well, there are disciples of mine who eat only alms-food, wander indiscriminately for alms-food, happy to eat whatever they glean. When they’ve entered an inhabited area, they don’t consent when invited to sit down.

Ahaṃ kho panudāyi, appekadā nimantanepi bhuñjāmi sālīnaṃ odanaṃ vicitakālakam anekasūpaṃ anekabyañjanaṃ.

But sometimes I even eat by invitation boiled fine rice with the dark grains picked out, served with many soups and sauces.

‘Santuttho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā te antaragharāṃ pavitthā samānā āsanenapi nimantiyamānā na sādiyanti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (3)

So if it were the case that my disciples are loyal to me because I’m content with any kind of alms-food, then those disciples who eat only alms-food would not be loyal to me.

‘Santuttho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā rukkhāmūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti.

Suppose my disciples were loyal to me because I’m content with any kind of lodging. Well, there are disciples of mine who stay at the root of a tree, in the open air. For eight months they don’t go under a roof.

Ahaṃ kho panudāyi, appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivātesu phusitaggalesu pihitavātāpānesu.

But sometimes I even stay in bungalows, plastered inside and out, draft-free, with latches fastened and windows shuttered.

‘Santuttho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantutthiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā rukkhāmūlikā abbhokāsikā te aṭṭhamāse channaṃ na upenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (4)

So if it were the case that my disciples are loyal to me because I’m content with any kind of lodging, then those disciples who stay at the root of a tree would not be loyal to me.

‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā āraññikā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuḍdesāya.

Suppose my disciples were loyal to me because I’m secluded and I praise seclusion. Well, there are disciples of mine who live in the wilderness, in remote lodgings. Having ventured deep into remote lodgings in the wilderness and the forest, they live there, coming down to the midst of the Saṅgha each fortnight for the recitation of the monastic code.

Ahaṃ kho panudāyi, appekadā ākinno viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañña rājamahāmattehi titthiyehi titthiyasāvakehi.

But sometimes I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples.

‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. Ye te, udāyi, mama sāvakā āraññikā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuḍdesāya, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (5)

So if it were the case that my disciples are loyal to me because I’m secluded and praise seclusion, then those disciples who live in the wilderness would not be loyal to me.

Iti kho, udāyi, na mamaṃ sāvakā imehi pañcāhi dhammehi sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

So, Udāyi, it’s not because of these five qualities that my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

Atthi kho, udāyi, aññe ca pañca dhammā yehi pañcahi dhammehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

Katame pañca?

What five?

Idhudāyi, mamaṃ sāvakā adhisīle sambhāventi:

Firstly, my disciples esteem me for the higher ethics:

‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti.

‘The ascetic Gotama is ethical. He possesses the entire spectrum of ethical conduct to the highest degree.’

Yampudāyi, mamaṃ sāvakā adhisīle sambhāventi:

Since this is so,

‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti, ayaṃ kho, udāyi, pathamo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the first quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi:

Furthermore, my disciples esteem me for my excellent knowledge and vision:

‘jānaṃyevāha samaṇo gotamo—jānāmīti,

‘The ascetic Gotama only claims to know when he does in fact know.

passaṃyevāha samaṇo gotamo—passāmīti;

He only claims to see when he really does see.

abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya;

He teaches based on direct knowledge, not without direct knowledge.

sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ;

He teaches based on reason, not without reason.

sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyaṃ’ti.

He teaches with a demonstrable basis, not without it.’

Yampudāyi, mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi:

Since this is so,

‘jānaṃyevāha samaṇo gotamo—jānāmīti,

passaṃyevāha samaṇo gotamo—passāmīti;

abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya;

sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ;

sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriyaṃ’ti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the second quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, mamaṃ sāvakā adhipaññāya sambhāventi:

Furthermore, my disciples esteem me for my higher wisdom:

‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato;

‘The ascetic Gotama is wise. He possesses the entire spectrum of wisdom to the highest degree.

taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena suniggahitaṃ niggaṇhissatīti—netam ṭhānaṃ vijjati’.

It's not possible that he would fail to foresee grounds for future criticism, or to legitimately and completely refute the doctrines of others that come up.

Taṃ kiṃ maññasi, udāyi,

What do you think, Udāyī?

api nu me sāvakā evaṃ jānantā evaṃ passantā antaranārā kathaṃ opāteyyun”ti?

Would my disciples, knowing and seeing this, break in and interrupt me?”

“No hetam, bhante”.

“No, sir.”

“Na kho panāhaṃ, udāyi, sāvakesu anusāsanim paccāsīsāmi;

“That’s because I don’t expect to be instructed by my disciples.

aññadatthu mamayeva sāvakā anusāsanim paccāsīsanti.

Invariably, my disciples expect instruction from me.

Yampudāyi, mamaṃ sāvakā adhipaññāya sambhāventi:

Since this is so,

‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato;

taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena niggahitaṃ niggaṇhissatīti—

netam ṭhānaṃ vijjati’.

Ayaṃ kho, udāyi, tatiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the third quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena;

Furthermore, my disciples come to me and ask how the noble truth of suffering applies to the suffering in which they are swamped and mired. And I provide them with a satisfying answer to their question.

te maṃ dukkhasamudayaṃ ...

They ask how the noble truths of the origin of suffering,

dukkhanirodhaṃ ...

the cessation of suffering,

dukkhanirodhagāminim paṭipadaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhanirodhagāminim paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.

and the practice that leads to the cessation of suffering apply to the suffering that has overwhelmed them and brought them low. And I provide them with satisfying answers to their questions.

Yampudāyi, mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.

Since this is so,

Te maṃ dukkhasamudayaṃ ...

dukkhanirodhaṃ ...

dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti.

Tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi.

Tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.

Ayaṃ kho, udāyi, catuttho dhammo yena mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the fourth quality because of which my disciples are loyal to me.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro satipatthāne bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the four kinds of mindfulness meditation.

Idhudāyi, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tatra ca pana me sāvakaṃ bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro sammappadhāne bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the four right efforts.

Idhudāyi, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṃ kusālānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvaka cattāro iddhipāde bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the four bases of psychic power.

Ihdudāyi, bhikkhu chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvaka pañcindriyāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the five faculties.

Ihdudāyi, bhikkhu saddhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ;

It's when a mendicant develops the faculties of faith,

vīriyindriyaṃ bhāveti ... pe ...

energy,

satindriyaṃ bhāveti ...

mindfulness,

samādhindriyaṃ bhāveti ...

immersion,

paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ.

and wisdom, which lead to peace and awakening.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvaka pañca balāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the five powers.

Ihdudāyi, bhikkhu saddhābalaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ;

It's when a mendicant develops the powers of faith,

vīriyabalaṃ bhāveti ... pe ...

energy,

satibalaṃ bhāveti ...

mindfulness,

samādhibalaṃ bhāveti ...

immersion,

paññābalaṃ bhāveti upasamaḡāmiṃ sambodhaḡāmiṃ.
and wisdom, which lead to peace and awakening.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.
And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā sattabojjhaṅge bhāventi.
Furthermore, I have explained to my disciples a practice that they use to develop the seven awakening factors.

Idhudāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti ... pe ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.
And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi.
Furthermore, I have explained to my disciples a practice that they use to develop the noble eightfold path.

Idhudāyi, bhikkhu sammāditthiṃ bhāveti, sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammantaṃ bhāveti, sammāājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsaṭiṃ bhāveti, sammāsamādhiṃ bhāveti.
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.
And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha vimokkhe bhāventi.
Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations.

Rūpī rūpāni passati,
Having physical form, they see visions.

ayaṃ paṭhamo vimokkho;
This is the first liberation.

ajjhataṃ arūpasaññī bahiddhā rūpāni passati,
Not perceiving form internally, they see visions externally.

ayaṃ dutiyo vimokkho;
This is the second liberation.

subhanteva adhimutto hoti,
They're focused only on beauty.

ayaṃ tatiyo vimokkho;
This is the third liberation.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanaṃ upasampajja
viharati,

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

ayaṃ catuttho vimokkho;

This is the fourth liberation.

sabbaso ākāsañācāyatanaṃ samatikkamma ‘anantaṃ viññānaṃ’ti
viññānañācāyatanaṃ upasampajja viharati,

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

ayaṃ pañcama vimokkho;

This is the fifth liberation.

sabbaso viññānañācāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ
upasampajja viharati,

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

ayaṃ chaṭṭho vimokkho;

This is the sixth liberation.

sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja
viharati,

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

ayaṃ sattamo vimokkho;

This is the seventh liberation.

sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ
upasampajja viharati,

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṃ aṭṭhama vimokkho.

This is the eighth liberation.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
aṭṭha abhibhāyatanaṃ bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ paṭhamaṃ abhibhāyatanaṃ.

This is the first dimension of mastery.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ dutiyaṃ abhibhāyatanaṃ.

This is the second dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ tatiyaṃ abhībhāyatanam.
This is the third dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ catutthaṃ abhībhāyatanam.
This is the fourth dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni
nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇam nīlanidassanaṃ nīlanibhāsaṃ,
seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ
nīlavaṇṇam nīlanidassanaṃ nīlanibhāsaṃ;
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni
nīlanidassanāni nīlanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ pañcamaṃ abhībhāyatanam.
This is the fifth dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni
pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇam pītanidassanaṃ
pītanibhāsaṃ, seyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ
ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇam pītanidassanaṃ pītanibhāsaṃ;
They’re like a champak flower that’s yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni
pītanidassanāni pītanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

‘Tāni abhībhūya jānāmi, passāmī’ti evaṃ saññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṃ chaṭṭhaṃ abhībhāyatanam.
This is the sixth dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitakavaṇṇāni
lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapuppham lohitakam lohitakavaṇṇam
lohitakanidassanam lohitakanibhāsam, seyyathā vā pana tam vattham
bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitakam lohitakavaṇṇam
lohitakanidassanam lohitakanibhāsam;

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bārāṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

evameva ajjhattam arūpasaññī eko bahiddhā rūpāni passati lohitakāni
lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idam sattamaṃ abhibhāyatanam.

This is the seventh dimension of mastery.

Ajjhattam arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni
odātanidassanāni odātanibhāsāni.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātanidassanā odātanibhāsā,
seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātam
odātavaṇṇam odātanidassanam odātanibhāsam;

They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bārāṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.

evameva ajjhattam arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni
odātanidassanāni odātanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idam aṭṭhamam abhibhāyatanam.

This is the eighth dimension of mastery.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparam, udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā
dasa kaṣiṇāyatanāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the ten universal dimensions of meditation.

Pathavīkaṣiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇam;

Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

āpokaṣiṇameko sañjānāti ... pe ...

They perceive the meditation on universal water ...

tejokaṣiṇameko sañjānāti ...

the meditation on universal fire ...

vāyokaṣiṇameko sañjānāti ...

the meditation on universal air ...

nīlakaṣiṇameko sañjānāti ...

the meditation on universal blue ...

pītakaṣiṇameko sañjānāti ...

the meditation on universal yellow ...

lohitakasinaṃmeko sañjānāti ...
the meditation on universal red ...

odātakasinaṃmeko sañjānāti ...
the meditation on universal white ...

ākāsakasinaṃmeko sañjānāti ...
the meditation on universal space ...

viññāṇakasinaṃmeko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇaṃ.
the meditation on universal consciousness above, below, across, non-dual and limitless.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.
And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāri jhānāni bhāventi.
Furthermore, I have explained to my disciples a practice that they use to develop the four absorptions.

Idhudāyi, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.
It's when a mendicant, 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 imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Seyyathāpi, udāyi, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle nhāniyacunṇāni ākiritvā udakena parippasakāṃ parippasakāṃ sanneyya, sāyaṃ nhāniyapiṇḍi snehānugatā snehāparetā santarabāhira phutā snehena na ca paggharini;
It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

evameva kho, udāyi, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ... pe ... 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. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṃ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, udāyi, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya;
It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadam
sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci
sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.

*But the stream of cool water welling up in the lake drenches, steepes, fills, and spreads
throughout the lake. There's no part of the lake that's not spread through with cool water.*

Evameva kho, udāyi, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena
pītisukhena apphuṭaṃ hoti.

*In the same way, a mendicant drenches, steepes, fills, and spreads their body with rapture and
bliss born of immersion. There's no part of the body that's not spread with rapture and bliss
born of immersion.*

Puna caparaṃ, udāyi, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ
upasampajja viharati.

*Furthermore, with the fading away of rapture, a mendicant enters and remains in the third
absorption. They meditate with equanimity, mindful and aware, personally experiencing the
bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'*

So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti
parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

*They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the
body that's not spread with bliss free of rapture.*

Seyyathāpi, udāyi, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni
uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake samvaddhāni
udakānuggatāni anto nimuggāposīni, tāni yāva caggā yāva ca mūlā sītena vārinā
abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ,
uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;

*It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in
the water without rising above it, thriving underwater. From the tip to the root they're
drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked
with cool water.*

evameva kho, udāyi, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena
sukhena apphuṭaṃ hoti.

*In the same way, a mendicant drenches, steepes, fills, and spreads their body with bliss free of
rapture. There's no part of the body that's not spread with bliss free of rapture.*

Puna caparaṃ, udāyi, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsati parisuddhiṃ
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. It is without pleasure or pain, with
pure equanimity and mindfulness.*

So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa
kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

*They sit spreading their body through with pure bright mind. There's no part of the body that's
not spread with pure bright mind.*

Seyyathāpi, udāyi, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa
kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa;

*It's like someone sitting wrapped from head to foot with white cloth. There's no part of the
body that's not spread over with white cloth.*

evameva kho, udāyi, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena
pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā
pariyodātena apphuṭaṃ hoti.

*In the same way, they sit spreading their body through with pure bright mind. There's no part
of the body that's not spread with pure bright mind.*

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti:

Furthermore, I have explained to my disciples a practice that they use to understand this:

‘ayaṃ kho me kāyo rūpī cātumahābhūtika mātāpettikasambhavo oḍanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo;

‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idaṇca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṃ’.

And this consciousness of mine is attached to it, tied to it.’

Seyyathāpi, udāyi, maṇi veḷuriyo subho jātimaṃ aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities.

atridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.

And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya:

And someone with good eyesight were to take it in their hand and check it:

‘ayaṃ kho maṇi veḷuriyo subho jātimaṃ aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno;

‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities.

atridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti.

And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti:

In the same way, I have explained to my disciples a practice that they use to understand this:

‘ayaṃ kho me kāyo rūpī cātumahābhūtika mātāpettikasambhavo oḍanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo;

‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idaṇca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhaṇ’ti.

And this consciousness of mine is attached to it, tied to it.’

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamahā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabaṅgapaccaṅgiṃ ahinindriyaṃ.

Furthermore, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

Seyyathāpi, udāyi, puriso muñjamhā īsikaṃ pabbāheyya;

Suppose a person was to draw a reed out from its sheath.

tassa evamassa:

They’d think:

‘ayaṃ muñjo, ayaṃ īsikā; añño muñjo, añña īsikā; muñjamhā tveva īsikā pabbālha’ti.

‘This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.’

Seyyathā vā panudāyi, puriso asiṃ kosiyaṃ pabbāheyya;
Or suppose a person was to draw a sword out from its scabbard.

tassa evamassa:
They’d think:

‘ayaṃ asi, ayaṃ kosi; añño asi añña kosi; kosiyaṃ tveva asi pabbālho’ti.
‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’

Seyyathā vā, panudāyi, puriso ahiṃ karaṇḍā uddhareyya;
Or suppose a person was to draw a snake out from its slough.

tassa evamassa:
They’d think:

‘ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato’ti.
‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahinindriyaṃ.

In the same way, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.
And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihiṭṭaṃ iddhividhaṃ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi udaye; udaye pi abhiññamāne gacchanti, seyyathāpi pathaviyaṃ; ākāse pi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; ime pi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti.

Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Seyyathāpi, udāyi, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikaṭiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya;

Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

seyyathā vā panudāyi, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmīṃ dantasmīṃ yaṃ yadeva dantavikaṭiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya;

Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

seyyathā vā panudāyi, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā
suparikammakatasmim̐ suvaṇṇasmim̐ yaṃ yadeva sūvaṇṇavikaṭim̐ ākaṅkheyya taṃ
tadeva kareyya abhinipphādeyya.

Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
anekavihiṭaṃ iddhividhaṃ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi
hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ
asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti,
seyyathāpi udake; udakepi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi
pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye
evaṃmahiddhike evaṃmahānubhāve paṇinā parimasanti parimajjanti, yāva
brahmalokāpi kāyena vasaṃ vattenti.

In the same way, I have explained to my disciples a practice that they use to wield the many kinds of psychic power ...

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti—dibbe
ca mānuse ca, ye dūre santike ca.

Furthermore, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Seyyathāpi, udāyi, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā
dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti—dibbe
ca mānuse ca, ye dūre santike ca.

In the same way, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti—sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānanti, vītaraṃ vā cittaṃ ‘vītaraṃ cittaṃ’ti pajānanti; sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānanti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānanti; samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānanti, vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānanti; saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ cittaṃ’ti pajānanti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānanti; mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānanti, amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānanti; sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānanti, anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānanti; samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānanti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānanti; vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānanti, avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānanti.

Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’; mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’; mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’; constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’; expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’; mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’; mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’; freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’.

Seyyathāpi, udāyi, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā ‘sakaṇikaṃ’ti jāneyya, akaṇikaṃ vā ‘akaṇikaṃ’ti jāneyya;

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot’, and if they had no spots they’d know ‘I have no spots’.

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti—sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānanti, vītaraṃ vā cittaṃ ... pe ... sadosaṃ vā cittaṃ ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṃkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ ... mahaggataṃ vā cittaṃ ... amahaggataṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asamāhitaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānanti.

In the same way, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind ...

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihiṭaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññasampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpappanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

Furthermore, I have explained to my disciples a practice that they use to recollect the 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. ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Seyyathāpi, udāyi, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakaṃyeva gāmaṃ paccāgaccheyya; tassa evamassa: ‘ahaṃ kho sakamhā gāmā aññaṃ gāmaṃ agacchiṃ, tatra evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ; tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ, somhi tamhā gāmā sakaṃyeva gāmaṃ paccāgato’ti.

Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihiṭaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussaranti.

In the same way, I have explained to my disciples a practice that they use to recollect the many kinds of past lives.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakeṇa satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ ti. Iti dibbena cakkhunā visuddhena atikkantamānusakeṇa satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti.

Furthermore, I have explained to my disciples a practice that they use so that, 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 spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Seyyathāpi, udāyi, dve agārā sadvārā. Tatra cakkhumā puriso majjhe ṭhito passeyya manuse geḥaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicārantepi;

Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakeṇa satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti ... pe ...

In the same way, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn ...

tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Seyyathāpi, udāyi, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakaṭṭhalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṃ kho udakarahado accho vippasanno anāvilo, tatrime sippisambukāpi sakkharakaṭṭhalāpi macchagumbāpi carantipi tiṭṭhantipi’ ti.

Suppose there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja viharanti.

In the same way, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Ayaṃ kho, udāyi, pañcama dhammo yena mama sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

This is the fifth quality because of which my disciples are loyal to me.

Ime kho, udāyi, pañca dhammā yehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano sakuludāyī paribbājako bhagavato bhāsitaṃ abhinandīti.

Satisfied, the wanderer Sakuludāyī was happy with what the Buddha said.

Mahāsakuludāyisuttaṃ niṭṭhitaṃ sattamaṃ.

Samaṇamuṇḍikasutta

With Uggāhamāna Samaṇamuṇḍika

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukāciṇe ekasālake mallikāya ārāme pativasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi.

Now at that time the wanderer Uggāhamāna Samaṇamuṇḍikāputta was residing together with around three hundred wanderers in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony trees.

Atha kho pañcakaṅgo thapati sāvatthiyā nikkhami divā divassa bhagavantam dassanāya.

Then the master builder Pañcakaṅga left Sāvattihī in the middle of the day to see the Buddha.

Atha kho pañcakaṅgassa thapatissa etadahosi:

It occurred to him,

“akālo kho tāva bhagavantam dassanāya;

“It's the wrong time to see the Buddha,

paṭisallīno bhagavā.

as he's in retreat.

Manobhāvanīyānampi bhikkhūnaṃ asamayo dassanāya;

And it's the wrong time to see the esteemed mendicants,

paṭisallīnā manobhāvanīyā bhikkhū.

as they're in retreat.

Yannūnaṃ yena samayappavādako tindukāciṇo ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyyan”ti.

Why don't I go to Mallikā's monastery to visit the wanderer Uggāhamāna?”

Atha kho pañcakaṅgo thapati yena samayappavādako tindukāciṇo ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami.

So that's what he did.

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnāḍiniyā uccāsaddamahāsaddāya anekavihiṭam tiracchānakatham kathentiya, seyyathidaṃ—

Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhatthānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho uggāhamāno paribbājako samaṇamuṇḍikāputto pañcakaṅgaṃ thapatim dūratova āgacchantam.

Uggāhamāna saw Pañcakaṅga coming off in the distance,

Disvāna sakam parisam saṇṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha;

“Be quiet, good sirs, don’t make a sound.

ayam samaṇassa gotamassa sāvako āgacchati pañcakaṅgo thapati.

Here comes Pañcakaṅga, a disciple of the ascetic Gotama.

Yāvata kho pana samaṇassa gotamassa sāvakā gihī odātavasanā sāvatthiyaṃ pativasanti ayam tesam aññataro pañcakaṅgo thapati.

He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvattihī.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino;

Such venerables like the quiet, are educated to be quiet, and praise the quiet.

appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbaṃ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājakā tuṇhī ahesuṃ.

Then those wanderers fell silent.

Atha kho pañcakaṅgo thapati yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami; upasaṅkamitvā uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhim sammodi.

Then Pañcakaṅga approached Uggāhamāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgaṃ thapatim uggāhamāno paribbājako samaṇamuṇḍikāputto etadavoca:

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

“catūhi kho ahaṃ, gahapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ.

“Householder, when an individual has four qualities I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Katamehi catūhi?

What four?

Idha, gahapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati—

It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood.

imehi kho ahaṃ, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ”ti.

When an individual has these four qualities I describe them as an invincible ascetic.”

Atha kho pañcakaṅgo thapati uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa bhāsitaṃ neva abhinandi nappaṭikkosi.

Then Pañcakaṅga neither approved nor dismissed that mendicant’s statement.

Anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkāmi:

He got up from his seat, thinking,

“bhagavato santike etassa bhāsitaṃ atthaṃ ājānissāmi”ti.

“I will learn the meaning of this statement from the Buddha himself.”

Atha kho pañcakaṅgo thapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Then he went to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho pañcakaṅgo thapati yāvatako ahosi uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all that had been discussed.

Evam vutte, bhagavā pañcakaṅgaṃ thapatiṃ etadavoca:

When he had spoken, the Buddha said to him,

“evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ.

“Master builder, if what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa kāyotipi na hoti, kuto pana kāyena pāpakammaṃ karissati, aññatra phanditamattā.

For a little baby doesn't even have a concept of 'a body', so how could they possibly do a bad deed with their body, apart from just wriggling?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa vācātipi na hoti, kuto pana pāpakaṃ vācaṃ bhāsissati, aññatra roditamattā.

And a little baby doesn't even have a concept of 'speech', so how could they possibly speak bad words, apart from just crying?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana pāpakaṃ saṅkappaṃ saṅkappissati, aññatra vikūjitamattā.

And a little baby doesn't even have a concept of 'thought', so how could they possibly think bad thoughts, apart from just whimpering?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa ājīvotipi na hoti, kuto pana pāpakaṃ ājīvaṃ ājīvissati, aññatra mātuthañña.

And a little baby doesn't even have a concept of 'livelihood', so how could they possibly earn a living by bad livelihood, apart from their mother's breast?

Evam sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ.

If what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Catūhi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samādhigayha tīṭṭhati.

When an individual has four qualities I describe them, not as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment—but as having achieved the same level as a little baby.

Katamehi catūhi?

What four?

Idha, thapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati—

It's when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don't earn a living by bad livelihood.

imehi kho ahaṃ, thapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampānnakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhiḡayaḡa tiṭṭhaṡi.

When an individual has these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

Dasahi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampānnakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ.

When an individual has ten qualities, master builder, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Ime akusalā sīlā;

But certain things must first be understood, I say. ‘These are unskillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Itosamuṡṭṭhānā akusalā sīlā;

‘Unskillful behaviors stem from this.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Idḡa akusalā sīlā aparisesā nirujjhaṡi;

‘Here unskillful behaviors cease without anything left over.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Evaṃ paṡipanno akusalānaṃ sīlānaṃ nirodhāya paṡipanno hoti;

‘Someone practicing like this is practicing for the cessation of unskillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Ime kusalā sīlā;

‘These are skillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Itosamuṡṭṭhānā kusalā sīlā;

‘Skillful behaviors stem from this.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Idḡa kusalā sīlā aparisesā nirujjhaṡi;

‘Here skillful behaviors cease without anything left over.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Evaṃ paṡipanno kusalānaṃ sīlānaṃ nirodhāya paṡipanno hoti;

‘Someone practicing like this is practicing for the cessation of skillful behaviors.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Ime akusalā saṅkappā;

‘These are unskillful thoughts.’

tamaḡaṃ, thapati, veditabbanti vadāmi.

Itosamuṡṭṭhānā akusalā saṅkappā;

‘Unskillful thoughts stem from this.’

tamaham, thapati, veditabbanti vadāmi.

Idha akusalā saṅkappā aparisesā nirujjhanti;
'Here unskillful thoughts cease without anything left over.'

tamaham, thapati, veditabbanti vadāmi.

Evam paṭipanno akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti;
‘Someone practicing like this is practicing for the cessation of unskillful thoughts.’

tamaham, thapati, veditabbanti vadāmi.

Ime kusalā saṅkappā;
‘These are skillful thoughts.’

tamahaṃ, thapati, veditabbanti vadāmi.

Itosamutthānā kusalā saṅkappā;
‘Skillful thoughts stem from this.’

tamaham, thapati, veditabbanti vadāmi.

Idha kusalā saṅkappā aparisesā nirujjhanti;
‘Here skillful thoughts cease without anything left over.’

tamaham, thapati, veditabbanti vadāmi.

Evam paṭipanno kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti;
‘Someone practicing like this is practicing for the cessation of skillful thoughts.’

tamaham, thapati, veditabbanti vadāmi.

Katame ca, thapati, akusalā sīlā?
And what, master builder, are unskillful behaviors?

Akusalaṃ kāyakammaṃ, akusalaṃ vacīkammaṃ, pāpako ājīvo—
Unskillful deeds by way of body and speech, and bad livelihood.

ime vuccanti, thapati, akusalā sīlā.
These are called unskillful behaviors.

Ime ca, thapati, akusalā sīlā kiṃsamuṭṭhānā?
And where do these unskillful behaviors stem from?

Samuṭṭhānampi nesaṃ vuttaṃ.
Where they stem from has been stated.

‘Cittasamutthānā’tissa vacanīyaṃ.
You should say that they stem from the mind.

Katamaṃ cittaṃ?
What mind?

Cittampi hi bahum̐ anekavidham̐ nānappakāraḥ.
The mind takes many and diverse forms.

Yaṃ cittam sarāgaṃ sadosaṃ samohaṃ, itosamutthānā akusalā sīlā.
But unskillful behaviors stem from a mind that has greed, hate, and delusion.

Ime ca, thapati, akusalā sīlā kuhiṃ aparisesā nirujjhanti?
And where do these unskillful behaviors cease without anything left over?

Nirodhopi nesam vutto.
Their cessation has also been stated.

Idha, thapati, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti,
vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya
manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti—
*It's when a mendicant gives up bad conduct by way of body, speech, and mind, and develops
good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a
living by right livelihood.*

etthete akusalā sīlā aparisesā nirujjhanti.
This is where these unskillful behaviors cease without anything left over.

Kathaṃ paṭipanno, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti?
And how is someone practicing for the cessation of unskillful behaviors?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
*It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives
so that bad, unskillful qualities don't arise.*

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti
vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful
qualities that have arisen are given up.*

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṭi vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati;
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities arise.*

uppannānaṃ kusālānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyobhāvāya vepullāya
bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati.
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities that have arisen remain, are not lost, but increase, mature, and are completed by
development.*

Evam paṭipanno kho, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.
Someone practicing like this is practicing for the cessation of unskillful behaviors.

Katame ca, thapati, kusālā sīlā?
And what are skillful behaviors?

Kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, ājīvaparissuddhampi kho ahaṃ,
thapati, sīlasamīṃ vadāmi.
*Skillful deeds by way of body and speech, and purified livelihood are included in behavior; I
say.*

Ime vuccanti, thapati, kusālā sīlā.
These are called skillful behaviors.

Ime ca, thapati, kusālā sīlā kiṃsamuttānā?
And where do these skillful behaviors stem from?

Samuttānampi nesaṃ vuttaṃ.
Where they stem from has been stated.

‘Cittasamuttānā’ tissa vacanīyaṃ.
You should say that they stem from the mind.

Katamaṃ cittaṃ?
What mind?

Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ.
The mind takes many and diverse forms.

Yaṃ cittaṃ vītārāgaṃ vītadosaṃ vītamohaṃ, itosamuttānā kusālā sīlā.
But skillful behaviors stem from a mind that is free from greed, hate, and delusion.

Ime ca, thapati, kusalā sīlā kuhiṃ aparisesā nirujjhanti?
And where do these skillful behaviors cease without anything left over?

Nirodhopi nesaṃ vutto.
Their cessation has also been stated.

Idha, thapati, bhikkhu sīlavā hoti no ca sīlamayo,
It's when a mendicant behaves ethically, but they don't identify with their ethical behavior.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti; yatthassa te kusalā sīlā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without anything left over.

Kathaṃ paṭipanno ca, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti?
And how is someone practicing for the cessation of skillful behaviors?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ... pe ...
so that unskillful qualities are given up ...

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ... pe ...
so that skillful qualities arise ...

uppannānaṃ kusalānaṃ dhammānaṃ tithiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evam paṭipanno kho, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.
Someone practicing like this is practicing for the cessation of skillful behaviors.

Katame ca, thapati, akusalā saṅkappā?
And what are unskillful thoughts?

Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsāṅkappo—
Thoughts of sensuality, of malice, and of cruelty.

ime vuccanti, thapati, akusalā saṅkappā.
These are called unskillful thoughts.

Ime ca, thapati, akusalā saṅkappā kiṃsamuttāhānā?
And where do these unskillful thoughts stem from?

Samuttāhānampi nesaṃ vuttaṃ.
Where they stem from has been stated.

‘Saññāsamuttāhānā’tissa vacanīyaṃ.
You should say that they stem from perception.

Katamā saññā?
What perception?

Saññāpi hi bahū anekavidhā nānappakārakā.
Perception takes many and diverse forms.

Kāmasaññā, byāpādasaññā, vihiṃsāsāññā—
Perceptions of sensuality, malice, and cruelty—

itosamuttāhānā akusalā saṅkappā.
unskillful thoughts stem from this.

Ime ca, thapati, akusalā saṅkappā kuhiṃ aparisesā nirujjhanti?

And where do these unskillful thoughts cease without anything left over?

Nirodhopi nesaṃ vutto.

Their cessation has also been stated.

Idha, thapati, bhikkhu vivicca kāmehi ... pe ... paṭhamañ jhānaṃ upasampajja viharati;

It's when a mendicant, 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.

etthete akusalā saṅkappā aparisesā nirujjhanti.

This is where these unskillful thoughts cease without anything left over.

Kathaṃ paṭipanno ca, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti?

And how is someone practicing for the cessation of unskillful thoughts?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ... pe ...

so that unskillful qualities are given up ...

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya ... pe ...

so that skillful qualities arise ...

uppannānaṃ kusālānaṃ dhammānaṃ t̥hitiyā asammōsāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṃ vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evañ paṭipanno kho, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

Someone practicing like this is practicing for the cessation of unskillful thoughts.

Katame ca, thapati, kusalā saṅkappā?

And what are skillful thoughts?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo—

Thoughts of renunciation, good will, and harmlessness.

ime vuccanti, thapati, kusalā saṅkappā.

These are called skillful thoughts.

Ime ca, thapati, kusalā saṅkappā kiṃsamuṭṭhānā?

And where do these skillful thoughts stem from?

Samuṭṭhānampi nesaṃ vuttaṃ.

Where they stem from has been stated.

‘Saññāsamuṭṭhānā’ tissa vacanīyaṃ.

You should say that they stem from perception.

Katamā saññā?

What perception?

Saññāpi hi bahū anekavidhā nānappakāraḁ.

Perception takes many and diverse forms.

Nekkhammasaññā, abyāpādasaññā, avihimsāsaññā—

Perceptions of renunciation, good will, and harmlessness—

itosamuṭṭhānā kusalā saṅkappā.

skillful thoughts stem from this.

Ime ca, thapati, kusalā saṅkappā kuhiṃ aparisesā nirujjhanti?

And where do these skillful thoughts cease without anything left over?

Nirodhopi nesam vutto.

Their cessation has also been stated.

Idha, thapati, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati;

It's when, 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.

etthete kusalā saṅkappā aparisesā nirujjhanti.

This is where these skillful thoughts cease without anything left over.

Kathaṃ paṭipanno ca, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti?

And how is someone practicing for the cessation of skillful thoughts?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ... pe ...

so that unskillful qualities are given up ...

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ... pe ...

so that skillful qualities arise ...

uppannānaṃ kusalānaṃ dhammānaṃ tītiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evam paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

Someone practicing like this is practicing for the cessation of skillful thoughts.

Katamehi cāhaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ?

Master builder, when an individual has what ten qualities do I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment?

Idha, thapati, bhikkhu asekkhāya sammāditthiyā samannāgato hoti, asekkena sammāsaṅkappena samannāgato hoti, asekkhāya sammāvācāya samannāgato hoti, asekkena sammākammantena samannāgato hoti, asekkena sammāājīvena samannāgato hoti, asekkena sammāvāyāmena samannāgato hoti, asekkhāya sammāsatiyā samannāgato hoti, asekkena sammāsamādhinā samannāgato hoti, asekkena sammāñāṇena samannāgato hoti, asekkhāya 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 ahaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ^{ti}.

When an individual has these ten qualities, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment."

Idamavoca bhagavā.

That is what the Buddha said.

Attamano pañcakaṅgo thapati bhagavato bhāsitam abhinandīti.

Satisfied, Pañcakaṅga the master builder was happy with what the Buddha said.

Samaṇamuṇḍikasuttam nitthitam aṭṭhamam.

Majjhima Nikāya 79

Middle Discourses 79

Cūlasakuludāyisutta

The Shorter Discourse With Sakuludāyī

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 sakuludāyī paribbājako moranivāpe paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhīm.

Now at that time the wanderer Sakuludāyī was residing together with a large assembly of wanderers in the monastery of the wanderers in the peacocks' feeding ground.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

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

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya caritum.

“It's too early to wander for alms in Rājagaha.

Yannūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyyan”ti.

Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?”

Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

Then the Buddha went to the monastery of the wanderers.

Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhīm nisinno hoti unnāḍiniyā uccāsaddamahāsaddāya anekavihiṭaṃ tiracchānakathaṃ kathentiya, seyyathidaṃ—

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakathaṃ corakathaṃ mahāmatlakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ pubbaṇḍakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sakuludāyī paribbājako bhagavantam dūratova āgacchantam.

Sakuludāyī saw the Buddha coming off in the distance,

Disvāna sakam parisam saṇṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

“Be quiet, good sirs, don't make a sound.

Ayaṃ samaṇo gotamo āgacchati;

Here comes the ascetic Gotama.

appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī.

The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṃ paraṃ viditvā upasaṅkamitabbaṃ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājaka tūhī ahesuṃ.

Then those wanderers fell silent.

Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami.

Then the Buddha approached Sakuludāyī,

Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca:

who said to him,

“etu kho, bhante, bhagavā.

“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā;

Please, sir, sit down, this seat is ready.”

idamāsaṇaṃ paññattan”ti.

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.

while Sakuludāyī took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca:

The Buddha said to him,

“kāya nuttha, udāyī, etarahi kathāya sannisinā, kā ca pana vo antarākathā vipṭakata”ti?

“Udāyī, what were you sitting talking about just now? What conversation was unfinished?”

“Tittṭhesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinā.

“Sir, leave aside what we were sitting talking about just now.

Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.

It won’t be hard for you to hear about that later.

Yadāhaṃ, bhante, imaṃ paraṃ anupasaṅkanto homi athāyaṃ parisaṃ anekavihiṭṭaṃ tiracchānakathaṃ kathaṃ nisinnā hoti;

When I don’t come to the assembly, they sit and engage in all kinds of unworthy talk.

yadā ca kho ahaṃ, bhante, imaṃ paraṃ upasaṅkanto homi athāyaṃ parisaṃ mamaññeva mukhaṃ ulloketū nisinnā hoti:

But when I have come to the assembly, they sit gazing up at my face alone, thinking,

‘yaṃ no samaṇo udāyī dhammaṃ bhāsissati taṃ sossāma’ti;

‘Whatever the ascetic Udāyī teaches, we shall listen to it.’

yadā pana, bhante, bhagavā imaṃ paraṃ upasaṅkanto hoti athāhañceva ayaṇca parisaṃ bhagavato mukhaṃ ulloketā nisinnā homa:

But when the Buddha has come to the assembly, both myself and the assembly sit gazing up at your face, thinking,

‘yaṃ no bhagavā dhammaṃ bhāsissati taṃ sossāma’”ti.

‘Whatever the Buddha teaches, we shall listen to it.’”

“Tenahudāyi, tamyevettha paṭibhātu yathā maṃ paṭibhāseyyā”ti.

“Well then, Udāyi, suggest something for me to talk about.”

“Purimāni, bhante, divasāni purimatarāni sabbaññū sabbadassāvī aparisesaṃ ṇānadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṇānadassanaṃ paccupaṭṭhitaṃ’ti.

“Master Gotama, a few days ago someone was claiming to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

So mayā pubbantam ārabha pañham puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā katham apanāmesi, kopañca doṣaṇca appaccayañca pātvākāsi.

When I asked them a question about the past, they dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness.

Tassa mayham, bhante, bhagavantamyeva ārabha sati udapādi:

That reminded me of the Buddha:

‘aho nūna bhagavā, aho nūna sugato. Yo imesaṃ dhammānaṃ sukusalo’”ti.

‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’”

“Ko pana so, udāyi, sabbaññū sabbadassāvī aparisesaṃ ṇānadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṇānadassanaṃ paccupaṭṭhitaṃ’ti, yo tayā pubbantam ārabha pañham puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā katham apanāmesi kopañca doṣaṇca appaccayañca pātvākāsi”ti?

“But Udāyi, who was it that made such a claim and behaved in such a way?”

“Nigaṇṭho, bhante, nātaputto”ti.

“It was Nigaṇṭha Nātaputta, sir.”

“Yo kho, udāyi, anekavihiṭam pubbenivāsaṃ anussareyya, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭam pubbenivāsaṃ anussareyya, so vā maṃ pubbantam ārabha pañham puccheyya, taṃ vāham pubbantam ārabha pañham puccheyyaṃ;

“Udāyi, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the past, or I might ask them a question about the past.

so vā me pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāham pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

And they might satisfy me with their answer, or I might satisfy them with my answer.

Yo kho, udāyi, dibbena cakkhunā visuddhena atikkantamānusakena satte passeyya cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya, so vā maṃ aparantaṃ ārabha pañham puccheyya, taṃ vāham aparantaṃ ārabha pañham puccheyyaṃ;

Someone who, with clairvoyance that is purified and superhuman, understands how sentient beings are reborn according to their deeds might ask me a question about the future, or I might ask them a question about the future.

so vā me aparantaṃ ārabha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāham aparantaṃ ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

And they might satisfy me with their answer, or I might satisfy them with my answer.

Api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto.

Nevertheless, Udāyi, leave aside the past and the future.

Dhammaṃ te desessāmi—

I shall teach you the Dhamma:

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati;

‘When this exists, that is; due to the arising of this, that arises.

imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati”ti.

When this doesn’t exist, that is not; due to the cessation of this, that ceases.’”

“Ahañhi, bhante, yāvatakampi me iminā attabhāvena paccanubhūtaṃ tampi nappahomi sākāraṃ sauddesaṃ anussaritaṃ,
“Well sir, I can’t even recall with features and details what I’ve undergone in this incarnation.

kuto panāhaṃ anekavihiṭaṃ pubbenivāsaṃ anussarissāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarissāmi, seyyathāpi bhagavā?

How should I possibly recollect my many kinds of past lives with features and details, like the Buddha?

Ahañhi, bhante, etarahi paṃsupisācakampi na passāmi,
And I can’t now see even a mud-goblin.

kuto panāhaṃ dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passissāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākkammūpage satte pajānissāmi, seyyathāpi bhagavā?

How should I possibly, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn, like the Buddha?

Yaṃ pana maṃ, bhante, bhagavā evamāha:
But then the Buddha told me,

‘api ca, udāyi, tiṭṭhatu pubbanta, tiṭṭhatu aparanto;
‘Nevertheless, Udāyi, leave aside the past and the future.

dhammaṃ te desessāmi—
I shall teach you the Dhamma:

imasmiṃ sati idaṃ hoti, imassuppadā idaṃ uppajjati;
“When this exists, that is; due to the arising of this, that arises.

imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati’ti tañca pana me bhiyyoso mattāya na pakkhāyati.
When this doesn’t exist, that is not; due to the cessation of this, that ceases.”’ But that is even more unclear to me.

Appeva nāmāhaṃ, bhante, sake ācariyake bhagavato cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenā”ti.
Perhaps I might satisfy the Buddha by answering a question about my own teacher’s doctrine.”

“Kinti pana te, udāyi, sake ācariyake hoti”ti?
“But Udāyi, what is your own teacher’s doctrine?”

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:
“Sir, it’s this:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’”ti.
‘This is the ultimate splendor, this is the ultimate splendor.’”

“Yaṃ pana te etaṃ, udāyi, sake ācariyake evaṃ hoti:
“But what is that ultimate splendor?”

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti, katamo so paramo vaṇṇo”ti?

“Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.
“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Katamo pana so paramo vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi”ti?
“But what is that ultimate splendor compared to which no other splendor is finer?”

“Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.
“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Dīghāpi kho te esā, udāyi, phareyya:

“Udāyi, you could draw this out for a long time.

‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññāpesi.

‘You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.

Seyyathāpi, udāyi, puriso evaṃ vadeyya:

Suppose a man was to say,

‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī taṃ icchāmi, taṃ kāmema’ti.

‘Whoever the finest lady in the land is, it is her that I want, her I desire!’

Tamenaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?

‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—evaṃnāmā evaṅgottāti vāti ... pe ... dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti ... amukasmiṃ gāme vā nigame vā nagare vā’ti?

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesi’ti?

‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āma’ti vadeyya.

Asked this, he’d say, ‘Yes.’

Taṃ kiṃ maññasi, udāyi—

What do you think, Udāyi?

nanu evaṃ sante, tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?’

“Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

“Clearly that’s the case, sir.”

“Evameva kho tvaṃ, udāyi, ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññāpesi’ti.

“In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

“Seyyathāpi, bhante, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā”ti.

“Sir, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, yo vā rattandhakāratimisāya kimi khajjopanako—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?”

“Yvāyaṃ, bhante, rattandhakāratimisāya kimi khajjopanako—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“A firefly in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

“Yvāyaṃ, bhante, rattandhakāratimisāya telappadīpo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“An oil lamp in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?”

“Yvāyaṃ, bhante, rattandhakāratimisāya mahāaggikkhandho—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“A bonfire in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?”

“Yvāyaṃ, bhante, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The Morning Star in a clear and cloudless sky at the crack of dawn, sir.”

“Taṃ kiṃ maññasi, udāyi,
“What do you think, Udāyī?”

yā vā rattiyaṃ paccūsasamayam viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido addharattasamayam cando—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?”

“Yvāyaṃ, bhante, tadahuposathe pannarase viddhe vigatavalāhake deve abhido addharattasamayam cando—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, sir.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?”

yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido addharattasamayam cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayam sūriyo—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?”

“Yvāyaṃ, bhante, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayam sūriyo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The sun at midday in a clear and cloudless sky in the last month of the rainy season, sir.”

“Ato kho te, udāyi, bahū hi bahutarā devā ye imesaṃ candimasūriyaṇaṃ ābhā nānubhonti, tyāhaṃ pajānāmi.

“Beyond this, Udāyi, I know very many gods on whom the light of the sun and moon make no impression.

Atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī’ti.

‘The splendor compared to which no other splendor is finer.’

Atha ca pana tvaṃ, udāyi, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikittataro ca so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññāpesi”ti.

But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.”

“Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”ti.

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“Kiṃ pana tvaṃ, udāyi, evaṃ vadesi:

“But Udāyi, why do you say this?”

‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”’ti?

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti.

‘This is the ultimate splendor, this is the ultimate splendor.’

Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā rittā tucchā aparaddhā”ti.

But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.”

“Kiṃ panudāyi, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti?

“But Udāyi, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti.

‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’”

“Katamā pana sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti?

“Well, what is that grounded path for realizing a world of perfect happiness?”

“Idha, bhante, ekacco pānātipātāṃ pahāya pānātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, aññataraṃ vā pana tapogunaṃ samādāya vattati.

“Sir, it’s when someone gives up killing living creatures, stealing, sexual misconduct, and lying. And they proceed having undertaken some kind of mortification.

Ayaṃ kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

This is the grounded path for realizing a world of perfect happiness.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?

yasmiṃ samaye pānātipātāṃ pahāya pānātipātā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone refrains from killing living creatures, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?

yasmiṃ samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone refrains from stealing ...

“Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

sexual misconduct ...

“Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

lying, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyi?

yasmiṃ samaye aññataraṃ tapogaṇaṃ samādāya vattati, ekantasukhī vā tasmaṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone undertakes and follows some kind of mortification, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?”

api nu kho vokiṇṇasukhadukkhāṃ paṭipadaṃ āgama ekantasukhassa lokassa sacchikiriyā hoti”ti?

Is a perfectly happy world realized by relying on a practice of mixed pleasure and pain?”

“Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”ti.

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“Kiṃ pana tvaṃ, udāyi, vadesi:

“But Udāyī, why do you say this?”

‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan””ti?

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyā”ti.

‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’

Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuññijyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā”ti.

But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.

“Kiṃ pana, bhante, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyā”ti?

But sir, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“Atthi kho, udāyi, ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyā”ti.

“There is a world of perfect happiness, Udāyī. And there is a grounded path for realizing a world of perfect happiness.”

“Katamā pana sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyā”ti?

“Well sir, what is that grounded path for realizing a world of perfect happiness?”

“Idhudāyi, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharati;

“It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati;

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption.

pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati—

With the fading away of rapture, they enter and remain in the third absorption.

ayaṃ kho sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyā”ti.

This is the grounded path for realizing a world of perfect happiness.”

“Na kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya, sacchikato hissa, bhante, ettāvata ekantasukho loko hotī”ti.

“Sir, that’s not the grounded path for realizing a world of perfect happiness. At that point a perfectly happy world has already been realized.”

“Na khvāssa, udāyi, ettāvata ekantasukho loko sacchikato hoti;

“No, Udāyi, at that point a perfectly happy world has not been realized.

ākāravatī tveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāya”ti.

This is the grounded path for realizing a world of perfect happiness.”

Evam vutte, sakuludāyissa paribbājakassa parisā unnādinī uccāsaddamahāsaddā ahoṣi:

When he said this, Sakuludāyi’s assembly made an uproar, a dreadful racket,

“ettha mayaṃ anassāma sācariyakā, ettha mayaṃ anassāma sācariyakā.

“In that case, we’re lost, and so are our teacher’s doctrines! We’re lost, and so are our teacher’s doctrines!”

Na mayaṃ ito bhiyyo uttaritaraṃ pajānāmā”ti.

We know nothing higher than this!”

Atha kho sakuludāyī paribbājako te paribbājake appasadda katvā bhagavantaṃ etadavoca:

Then Sakuludāyi, having quieted those wanderers, said to the Buddha,

“kittāvata paṇāssa, bhante, ekantasukho loko sacchikato hotī”ti?

“Well sir, at what point is a perfectly happy world realized?”

“Idhudāyi, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ ... upasampajja viharati.

“It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption.

Yā tā devatā ekantasukhaṃ lokaṃ upapannā tāhi devatāhi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati.

There are deities who have been reborn in a perfectly happy world. That mendicant associates with them, converses, and engages in discussion.

Ettāvata khvāssa, udāyi, ekantasukho loko sacchikato hotī”ti.

It’s at this point that a perfectly happy world has been realized.”

“Etassa nūna, bhante, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti”ti?

“Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing this perfectly happy world?”

“Na kho, udāyi, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“No, Udāyi, the mendicants don’t live the spiritual life under me for the sake of realizing this perfectly happy world.

Atthi kho, udāyi, aññeva dhammā uttaritarā ca paṇītarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”ti.

There are other things that are finer, for the sake of which the mendicants live the spiritual life under me.”

“Katame pana te, bhante, dhammā uttaritarā ca paṇītarā ca yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ caranti”ti?

“But what are those finer things?”

“Idhudāyi, tathāgato loka upapajjati araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ... pe ...

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ...

so ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalikaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.
Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption.

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This is one of the finer things for the sake of which the mendicants live the spiritual life under me.

Puna caparam, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānam ...
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...

tatiyaṃ jhānam ...
third absorption ...

catuttham jhānam upasampajja viharati.
fourth absorption.

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

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

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate ... 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.

Ayampi kho, udāyi, dhammo uttaritaro ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya 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 ... pe ... ‘ayaṃ dukkhanirodho’ti ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti ... ‘ayaṃ āsavanirodho’ti ... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

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

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

Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This too is one of the finer things.

Ime kho, udāyi, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”ti.

These are the finer things for the sake of which the mendicants live the spiritual life under me.”

Evaṃ vutte, sakuludāyī paribbājako bhagavantaṃ etadavoca:

When he had spoken, Sakuludāyī said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Evaṃ vutte, sakuludāyissa paribbājakassa parisā sakuludāyīṃ paribbājakaṃ etadavocuṃ:

When he said this, Sakuludāyī’s assembly said to him,

“mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari;

“Master Udāyī, don’t live the spiritual life under the ascetic Gotama.

mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasi.

You have been a teacher; don’t live as a student.

Seyyathāpi nāma udakamaṇiko hutvā udañcaniko assa, evaṃ sampadamidaṃ bhoto udāyissa bhavissati.

The consequence for you will be as if a water jar were to become a water jug.

Mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari;
Master Udāyī, don't live the spiritual life under the ascetic Gotama.

mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasī'ti.
You have been a teacher; don't live as a student."

Iti hidaṃ sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ
antarāyamakāsi bhagavati brahmacariyeti.
*And that's how the wanderer Sakuludāyī's own assembly prevented him from living the
spiritual life under the Buddha.*

Cūḷasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.

Majjhima Nikāya 80

Middle Discourses 80

Vekhanasasutta

With Vekhanasa

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.

Atha kho vekhanaso paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Vekhanasa went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atthāsi.

When the greetings and polite conversation were over, he stood to one side,

Ekamantaṃ ṭhito kho vekhanaso paribbājako bhagavato santike udānaṃ udānesi:

and was inspired to exclaim:

“ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo”ti.

“This is the ultimate splendor, this is the ultimate splendor.”

“Kiṃ pana tvaṃ, kaccāna, evaṃ vadesi:

“But Kaccāna, why do you say:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti?

‘This is the ultimate splendor, this is the ultimate splendor.’

Katamo, kaccāna, so paramo vaṇṇo”ti?

What is that ultimate splendor?”

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Katamo pana so, kaccāna, vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi”ti?

“But what is that ultimate splendor compared to which no other splendor is finer?”

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Dīghāpi kho te esā, kaccāna, phareyya:

“Kaccāna, you could draw this out for a long time.

‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, taṅca vaṇṇaṃ na paññāpesi.

You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don't describe that splendor.

Seyyathāpi, kaccāna, puriso evaṃ vadeyya:

Suppose a man was to say,

‘aḥaṃ yā imasmim janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme’ti.

‘Whoever the finest lady in the land is, it is her that I want, her I desire!’

Tamenam evaṃ vadeyyuṃ:

They'd say to him,

‘ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—khattiyī vā brāhmaṇi vā vessī vā suddī vā’ti?

‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvam janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ evaṃnāmā evaṃgottāti vāti ... pe ... dighā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti ... amukasmim gāme vā nigame vā nagare vā’ti?

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenam evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvam na jānāsi na passasi, taṃ tvam icchasi kāmesi’ti?

‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āma’ti vadeyya.

Asked this, he’d say, ‘Yes.’

Taṃ kiṃ maññasi, kaccāna,

What do you think, Kaccāna?

nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?’

“Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.

“Clearly that’s the case, sir.”

“Evameva kho tvam, kaccāna, ‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapeṣī’ti.

“In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

“Seyyathāpi, bho gotama, maṇi veluriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā’ti.

“Master Gotama, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?

yo vā maṇi veluriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, yo vā rattandhakāratimisāya kimi khajjopanako imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’ti?

Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?’

“Yvāyaṃ, bho gotama, rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’ti.

“A firefly in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

“Yvāyaṃ, bho gotama, rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“An oil lamp in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?”

“Yvāyaṃ, bho gotama, rattandhakāratimisāya mahāaggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“A bonfire in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyaṃ paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vanna abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?”

“Yvāyaṃ, bho gotama, rattiyaṃ paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The Morning Star in a clear and cloudless sky at the crack of dawn.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yā vā rattiyaṃ paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?”

“Yvāyaṃ, bho gotama, tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?”

yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

“Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?”

“Yvāyaṃ, bho gotama, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The sun at midday in a clear and cloudless sky in the last month of the rainy season.”

“Ato kho te, kaccāna, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi.

“Beyond this, Kaccāna, I know very many gods on whom the light of the sun and moon make no impression.

Atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthī’ti.

‘The splendor compared to which no other splendor is finer.’

Atha ca pana tvam, kaccāna, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikīṭṭhataro ca so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapesi.

But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.

Pañca kho ime, kaccāna, kāmagaṇā.

Kaccāna, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhaviññeyyā rūpā itthā 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 itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, kaccāna, pañca kāmagaṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, kaccāna, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.

The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure.

Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī’ti.

So there is the saying: ‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.’”

Evam vutte, vekhanaso paribbājako bhagavantaṃ etadavoca:

When he said this, Vekhanasa said to the Buddha,

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It’s incredible, Master Gotama, it’s amazing!

Yāva subhāsitañcidam bhotā gotamena:

How well said this was by Master Gotama!

‘kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī’ti.

‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.’

‘Kāmehi, bho gotama, kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ, tattha aggamakkhāyati”’ti

Master Gotama, from the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.”

“dujjānaṃ kho etaṃ, kaccāna, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena—

“Kaccāna, it’s hard for you, who has a different view, creed, preference, practice, and teacher’s doctrine, to understand

kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā.

the senses, sensual pleasure, and the best kind of sensual pleasure.

Ye kho te, kaccāna, bhikkhū arahanto khīnāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā te kho etaṃ jāneyyuṃ—

There are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. They can understand

kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā”’ti.

the senses, sensual pleasure, and the best kind of sensual pleasure.”

Evam vutte, vekhanaso paribbājako kupito anattamano bhagavantamyeva khumsento bhagavantamyeva vambhento bhagavantamyeva vadamāno:

When he said this, Vekhanasa became angry and upset. He even attacked and badmouthed the Buddha himself, saying,

“samaṇo gotamo pāpito bhavissati”’ti bhagavantam etadavoca:

“The ascetic Gotama will be worsted!” He said to the Buddha,

“evameva panidhekacce samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam atha ca pana

“This is exactly what happens with some ascetics and brahmins. Not knowing the past or seeing the future, they nevertheless claim:

‘khīnā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyati—pajānāmā’’ti—paṭijānanti.

‘We 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.”’

Tesamidaṃ bhāsitaṃ hassakamyeva sampajjati, nāmakamyeva sampajjati, rittakamyeva sampajjati, tucchakamyeva sampajjati”’ti.

Their statement turns out to be a joke—mere words, void and hollow.”

“Ye kho te, kaccāna, samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam,

“Kaccāna, there are some ascetics and brahmins who, not knowing the past or seeing the future, nevertheless claim:

‘khīnā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyati—pajānāmā’’ti—paṭijānanti;

‘We 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.”’

tesaṃ soyeva sahadhammiko niggaho hoti.

There is a legitimate refutation of them.

Api ca, kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto.

Nevertheless, Kaccāna, leave aside the past and the future.

Etu viññū puriso asaṭṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi.

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmāññeva ñassati sāmaṃ dakkhiti—

Practicing as instructed they will soon know and see for themselves,

evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā.

‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’

Seyyathāpi, kaccāna, daharo kumāro mando uttānaseyyako kaṇṭhapañcamehi bandhanehi baddho assa suttabandhanehi;

Suppose there was a little baby bound with swaddling up to the neck.

tassa vuddhimanvāya indriyānaṃ paripākamanvāya tāni bandhanāni mucceyyuṃ;

As they grow up and their senses mature, they’re accordingly released from those bonds.

so mokkhomhīti kho jāneyya no ca bandhanaṃ.

They’d know ‘I’m released,’ and there would be no more bonds.

Evameva kho, kaccāna, etu viññū puriso asaṭṭho amāyāvī ujujātiko, ahamanusāsāmi, ahaṃ dhammaṃ desemi;

In the same way, let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmāññeva ñassati, sāmaṃ dakkhiti:

Practicing as instructed they will soon know and see for themselves,

‘evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā’”ti.

‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’”

Evam vutte, vekhanaso paribbājako bhagavantaṃ etadavoca:

When he said this, Vekhanasa said to the Buddha,

“abhikkantaṃ, bho gotama ... pe ...

“Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ.

Paribbājakavaggo niṭṭhito tatiyo.

Puṇḍarī aggisaha kathināmo,

Dīghanakho puna bhāradvājagotto;

Sandakaudāyimuṇḍikaputto,

Maṇiko tathākaccāno varavaggo.