
AGGIVACCHASUTTAM

Majjhima Nikāya, majjhimaṇṇāsapāli, 3. paribbājakavaggo, 2. aggivacchasuttam (MN 72)
To Vacchagotta on Fire

187. evaṃ me sutam.
Thus have I heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
On one occasion the Blessed One was living at Sāvattī in Jeta's Grove, Anāthapiṇḍika's Park.

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

Then the wanderer Vacchagotta went to the Blessed One and exchanged greetings with him.

sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca -

When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

“kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccaṃ moghamaññaṃ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How is it, Master Gotama, does Master Gotama hold the view: ‘The world is eternal: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘sassato loko, idameva saccaṃ moghamaññaṃ’”ti.

“Vaccha, I do not hold the view: ‘The world is eternal: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, ‘asassato loko, idameva saccaṃ moghamaññaṃ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How then, does Master Gotama hold the view: ‘The world is not eternal: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘asassato loko, idameva saccaṃ moghamaññaṃ’”ti.

“Vaccha, I do not hold the view: ‘The world is not eternal: only this is true, anything else is wrong.’”

“kiṃ nu kho, bho gotama, ‘antavā loko, idameva saccaṃ moghamaññaṃ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How is it, Master Gotama, does Master Gotama hold the view: ‘The world is finite: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘antavā loko, idameva saccaṃ moghamaññaṃ’”ti.

“Vaccha, I do not hold the view: ‘The world is finite: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, ‘anantavā loko, idameva saccaṃ moghamaññaṃ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How then, does Master Gotama hold the view: ‘The world is infinite: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘anantavā loko, idameva saccaṃ moghamaññaṃ’”ti.

“Vaccha, I do not hold the view: ‘The world is infinite: only this is true, anything else is wrong.’”

“kiṃ nu kho, bho gotama, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How is it, Master Gotama, does Master Gotama hold the view: ‘The soul and the body are the same: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’”ti.

“Vaccha, I do not hold the view: ‘The soul and the body are the same: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How then, does Master Gotama hold the view: ‘The soul is one thing and the body another: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’”ti.

“Vaccha, I do not hold the view: ‘The soul is one thing and the body another: only this is true, anything else is wrong.’”

“kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How is it, Master Gotama, does Master Gotama hold the view: ‘After death a Tathāgata exists: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’”ti.

“Vaccha, I do not hold the view: ‘After death a Tathāgata exists: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How then, does Master Gotama hold the view: ‘After death a Tathāgata does not exist: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’”ti.

“Vaccha, I do not hold the view: ‘After death a Tathāgata does not exist: only this is true, anything else is wrong.’”

“kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How is it, Master Gotama, does Master Gotama hold the view: ‘After death a Tathāgata both exists and does not exist: only this is true, anything else is wrong.’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’”ti.

“Vaccha, I do not hold the view: ‘After death a Tathāgata both exists and does not exist: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti - evaṃdiṭṭhi bhavaṃ gotamo’ti?”

“How then, does Master Gotama hold the view: ‘After death a Tathāgata neither exists nor does not exist: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’”ti.

“Vaccha, I do not hold the view: ‘After death a Tathāgata neither exists nor does not exist: only this is true, anything else is wrong.’”

188. “kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññaṇti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti putṭho samāno

“How is it then when asked: ‘How is it, Master Gotama, does Master Gotama hold the view: ‘The world is eternal: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - sassato loko, idameva saccaṃ moghamaññaṇ’ti vadesi. he replies: “Vaccha, I do not hold the view: ‘The world is eternal: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññaṇti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti putṭho samāno

“How is it then when asked: ‘How then, does Master Gotama hold the view: ‘The world is not eternal: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - asassato loko, idameva saccaṃ moghamaññaṇ’ti vadesi. he replies: “Vaccha, I do not hold the view: ‘The world is not eternal: only this is true, anything else is wrong.’”

“kiṃ nu kho, bho gotama, antavā loko, idameva saccaṃ moghamaññaṇti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti putṭho samāno

“How is it then when asked: ‘How is it, Master Gotama, does Master Gotama hold the view: ‘The world is finite: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - antavā loko, idameva saccaṃ moghamaññaṇ’ti vadesi. he replies: “Vaccha, I do not hold the view: ‘The world is finite: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, anantavā loko, idameva saccaṃ moghamaññaṇti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti putṭho samāno

“How is it then when asked: ‘How then, does Master Gotama hold the view: ‘The world is infinite: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - anantavā loko, idameva saccaṃ moghamaññaṇ’ti vadesi. he replies: “Vaccha, I do not hold the view: ‘The world is infinite: only this is true, anything else is wrong.’”

“kiṃ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti putṭho samāno

“How is it then when asked: ‘How is it, Master Gotama, does Master Gotama hold the view: ‘The soul and the body are the same: only this is true, anything else is wrong’?”

“na kho ahaṃ, vaccha, evaṃdiṭṭhi - taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇ’ti vadesi.

he replies: “Vaccha, I do not hold the view: ‘The soul and the body are the same: only this is true, anything else is wrong.’”

“kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti putṭho samāno

“How is it then when asked: ‘How then, does Master Gotama hold the view: ‘The soul is one thing and the body another: only this is true, anything else is wrong’?”

‘na kho ahaṃ, vaccha, evaṃdiṭṭhi - aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’ti vadesi.

he replies: “Vaccha, I do not hold the view: ‘The soul is one thing and the body another: only this is true, anything else is wrong.’”

‘kiṃ nu kho, bho gotama, hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno

“How is it then when asked: ‘How is it, Master Gotama, does Master Gotama hold the view: ‘After death a Tathāgata exists: only this is true, anything else is wrong’?”

‘na kho ahaṃ, vaccha, evaṃdiṭṭhi - hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’ti vadesi.

he replies: “Vaccha, I do not hold the view: ‘After death a Tathāgata exists: only this is true, anything else is wrong.’”

“‘kiṃ pana, bho gotama, na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno

“How is it then when asked: ‘How then, does Master Gotama hold the view: ‘After death a Tathāgata does not exist: only this is true, anything else is wrong’?”

‘na kho ahaṃ, vaccha, evaṃdiṭṭhi - na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’ti vadesi.

he replies: “Vaccha, I do not hold the view: ‘After death a Tathāgata does not exist: only this is true, anything else is wrong.’”

‘kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno

“How is it then when asked: ‘How then, does Master Gotama hold the view: ‘After death a Tathāgata both exists and does not exist: only this is true, anything else is wrong.’?”

‘na kho ahaṃ, vaccha, evaṃdiṭṭhi - hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’ti vadesi.

he replies: “Vaccha, I do not hold the view: ‘After death a Tathāgata both exists and does not exist: only this is true, anything else is wrong.’”

‘kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃti - evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno

“How is it then when asked: ‘How then, does Master Gotama hold the view: ‘After death a Tathāgata neither exists nor does not exist: only this is true, anything else is wrong’?”

‘na kho ahaṃ, vaccha, evaṃdiṭṭhi - neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’ti vadesi.

he replies: “Vaccha, I do not hold the view: ‘After death a Tathāgata neither exists nor does not exist: only this is true, anything else is wrong.’”

“kiṃ pana bho gotamo ādinavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’ti?

What danger does Master Gotama see that he does not take up any of these speculative views?”

189. “‘sassato loko’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanam

“Vaccha, the speculative view that the world is eternal is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkham savighātam saupāyāsaṃ sapaṇāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘asassato loko’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanam

“The speculative view that the world is not eternal is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkham savighātam saupāyāsaṃ sapaṇāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘antavā loko’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanam

“The speculative view that the world is finite is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘anantavā loko’ti kho, vaccha, ditṭhigatametaṃ ditṭhigahanam ditṭhikantāro ditṭhivisūkaṃ ditṭhivipphanditaṃ ditṭhisamyojanam

“The speculative view that the world is infinite is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘taṃ jīvaṃ taṃ sarīraṃ’ti kho, vaccha, ditṭhigatametaṃ ditṭhigahanam ditṭhikantāro ditṭhivisūkaṃ ditṭhivipphanditaṃ ditṭhisamyojanam

“The speculative view that the soul and the body are the same is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti kho, vaccha, ditṭhigatametaṃ ditṭhigahanam ditṭhikantāro ditṭhivisūkaṃ ditṭhivipphanditaṃ ditṭhisamyojanam

“The speculative view that one thing and the body another is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘hoti tathāgato paraṃ maraṇā’ti kho, vaccha, ditṭhigatametaṃ ditṭhigahanam ditṭhikantāro ditṭhivisūkaṃ ditṭhivipphanditaṃ ditṭhisamyojanam

“The speculative view that after death a Tathāgata exists is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, ditṭhigatametaṃ ditṭhigahanam ditṭhikantāro ditṭhivisūkaṃ ditṭhivipphanditaṃ ditṭhisamyojanam

“The speculative view that after death a Tathāgata does not exist is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, vaccha, ditṭhigatametaṃ ditṭhigahanam ditṭhikantāro ditṭhivisūkaṃ ditṭhivipphanditaṃ ditṭhisamyojanam

“The speculative view that after death a Tathāgata both exists and does not exist is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, ditṭhigatametaṃ ditṭhigahanam ditṭhikantāro ditṭhivisūkaṃ ditṭhivipphanditaṃ ditṭhisamyojanam

“The speculative view that after death a Tathāgata neither exists nor does not exist is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views.

sadukkhaṃ savighātaṃ saupāyasaṃ sapariḷahaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

imañ kho ahañ, vaccha, ādīnavañ sampassamañ evañ imāni sabbaso diṭṭhigatāni anupagato”ti.

Seeing this danger, I do not take up any of these speculative views.”

“atthi pana bhoto gotamassa kiñci diṭṭhigatan”ti?

“Then does Master Gotama hold any speculative view at all?”

“diṭṭhigatanti kho, vaccha, apanītametañ tathāgatassa.

“Vaccha, ‘speculative view’ is something that the Tathāgata has put away.

diṭṭhañhetam, vaccha, tathāgatenā -

For the Tathāgata, Vaccha, has seen this:

‘iti rūpañ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

‘Such is material form, such its origin, such its disappearance;

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

such is feeling, such its origin, such its disappearance;

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

such is perception, such its origin, such its disappearance;

iti saṅkhārā, iti saṅkhārānañ samudayo, iti saṅkhārānañ atthaṅgamo;

such are formations, such their origin, such their disappearance;

iti viññānañ, iti viññānassa samudayo, iti viññānassa atthaṅgamo’ti.

such is consciousness, such its origin, such its disappearance.’

tasmā tathāgato sabbamaññitānañ sabbamathitānañ sabbāhaṃkāramamañkāramānānusaṃyānañ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimuttoti vadāmi”ti.

Therefore, I say, with the destruction, fading away, cessation, giving up, and relinquishing of all conceivings, all excogitations, all I-making, mine-making, and the underlying tendency to conceit, the Tathāgata is liberated through not clinging.”

190. “evañ vimuttacitto pana, bho gotama, bhikkhu kuhiñ upapajjati”ti?

“When a bhikkhu’s mind is liberated thus, Master Gotama, where does he reappear [after death]?”

“upapajjati kho, vaccha, na upeti”.

“The term ‘reappears’ does not apply, Vaccha.”

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

“Then he does not reappear, Master Gotama?”

“na upapajjati kho, vaccha, na upeti”.

“The term ‘does not reappear’ does not apply, Vaccha.”

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

“Then he both reappears and does not reappear, Master Gotama?”

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

“The term ‘both reappears and does not reappear’ does not apply, Vaccha.”

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

“Then he neither reappears nor does not reappear, Master Gotama?”

“neva upapajjati na na upapajjati kho, vaccha, na upeti”.

“The term ‘neither reappears nor does not reappear’ does not apply, Vaccha.”

“evañ vimuttacitto pana, bho gotama, bhikkhu kuhiñ upapajjati”ti iti puṭṭho samāno

When Master Gotama is asked: “When a bhikkhu’s mind is liberated thus, Master Gotama, where does he reappear [after death]?”

‘upapajjati kho, vaccha, na upeti’ti vadesi.

He replies: ‘The term “reappears” does not apply, Vaccha’;

‘tena hi, bho gotama, na upapajjati”ti iti puṭṭho samāno

When Master Gotama is asked: “Then he does not reappear, Master Gotama?”

‘na upapajjati kho, vaccha, na upeti’ti vadesi.

He replies: ‘The term “does not reappear” does not apply, Vaccha’;

‘tena hi, bho gotama, upapajjati ca na ca upapajjati”ti iti puṭṭho samāno

When Master Gotama is asked: “Then he both reappears and does not reappear, Master Gotama?”

‘upapajjati ca na ca upapajjati kho, vaccha, na upeti’ti vadesi.

He replies: ‘The term “both reappears and does not reappear” does not apply, Vaccha’;

‘tena hi, bho gotama, neva upapajjati na na upapajjati”ti iti puṭṭho samāno

When Master Gotama is asked: “Then he neither reappears nor does not reappear, Master Gotama?”

‘neva upapajjati na na upapajjati kho, vaccha, na upeti’ti vadesi.

He replies: ‘The term “neither reappears nor does not reappear” does not apply, Vaccha.’

etthāhañ, bho gotama, aññānamāpādim, ettha sammohamāpādim.

Here I have fallen into bewilderment, Master Gotama, here I have fallen into confusion,

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

and the measure of confidence I had gained through previous conversation with Master Gotama has now disappeared.”

“alañhi te, vaccha, aññāpāya, alaṃ sammohāya.

“It is enough to cause you bewilderment, Vaccha, enough to cause you confusion.

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

For this Dhamma, Vaccha, is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise.

so tayā dujjāno aññaditthikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena”.

It is hard for you to understand it when you hold another view, accept another teaching, approve of another teaching, pursue a different training, and follow a different teacher.

191. “tena hi, vaccha, taññevettha patipucchissāmi;

So I shall question you about this in return, Vaccha.

yathā te khomeyya tathā naṃ byākareyyāsi.

Answer as you choose.

taṃ kiṃ maññasi, vaccha,

“What do you think, Vaccha?”

sace te purato aggi jaleyya, jāneyyāsi tvaṃ -

Suppose a fire were burning before you. Would you know:

‘ayaṃ me purato aggi jalatī’”ti?

‘This fire is burning before me’?”

“sace me, bho gotama, purato aggi jaleyya, jāneyyāhaṃ -

If a fire was burning before me. I would know:

‘ayaṃ me purato aggi jalatī’”ti.

‘This fire is burning before me’”

“sace pana taṃ, vaccha, evaṃ puccheyya -

“If someone were to ask you, Vaccha:

‘yo te ayaṃ purato aggi jalatī ayaṃ aggi kiṃ paṭicca jalatī’ti,

‘What does this fire burning before you burn in dependence on?’

evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsi”ti?

being asked thus, what would you answer?”

“sace maṃ, bho gotama, evaṃ puccheyya -

“Being asked thus, Master Gotama,

‘yo te ayaṃ purato aggi jalatī ayaṃ aggi kiṃ paṭicca jalatī’ti,

‘What does this fire burning before you burn in dependence on?’

evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ -

I would answer:

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

‘This fire burns in dependence on fuel of grass and sticks.’”

“sace te, vaccha, purato so aggi nibbāyeyya, jāneyyāsi tvaṃ -

“If that fire before you were to be extinguished, would you know:

‘ayaṃ me purato aggi nibbuto’”ti?

‘This fire before me has been extinguished’?”

“sace me, bho gotama, purato so aggi nibbāyeyya, jāneyyāhaṃ -

“If that fire before me were to be extinguished, I would know:

‘ayaṃ me purato aggi nibbuto’”ti.

‘This fire before me has been extinguished’?”

“sace pana taṃ, vaccha, evaṃ puccheyya -

“If someone were to ask you, Vaccha:

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

‘When that fire before you was extinguished, to which direction did it go:

puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā’ti,

to the east, the west, the north, or the south?’

evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsi”ti?

being asked thus, what would you answer?”

“na upeti, bho gotama,

“That does not apply, Master Gotama.

yañhi so, bho gotama, aggi tinakattupādānaṃ paṭicca

The fire burned in dependence on its fuel of grass and sticks.

ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto tveva saṅkhyāṃ gacchatī”ti.

When that is used up, if it does not get any more fuel, being without fuel, it is reckoned as extinguished.”

192. “evameva kho, vaccha,

“So too, Vaccha,

yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālavatthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

the Tathāgata has abandoned that material form by which one describing the Tathāgata might describe him; he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising.

rūpasāṅkхайavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogālho - seyyathāpi mahāsamuddo.

The Tathāgata is liberated from reckoning in terms of material form, Vaccha, he is profound, immeasurable, hard to fathom like the ocean.

upapajjatīti na upeti,

‘He reappears’ does not apply;

na upapajjatīti na upeti,

‘he does not reappear’ does not apply;

upapajjati ca na ca upapajjatīti na upeti,

‘he both reappears and does not reappear’ does not apply;

neva upapajjati na na upapajjatīti na upeti.

‘he neither reappears nor does not reappear’ does not apply.

“yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnamūlaṃ tālavatthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

The Tathāgata has abandoned that feeling by which one describing the Tathāgata might describe him; he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising.

vedanāsāṅkхайavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogālho - seyyathāpi mahāsamuddo.

The Tathāgata is liberated from reckoning in terms of material form, Vaccha, he is profound, immeasurable, hard to fathom like the ocean.

upapajjatīti na upeti,

‘He reappears’ does not apply;

na upapajjatīti na upeti,

‘he does not reappear’ does not apply;

upapajjati ca na ca upapajjatīti na upeti,

‘he both reappears and does not reappear’ does not apply;

neva upapajjati na na upapajjatīti na upeti.

‘he neither reappears nor does not reappear’ does not apply.

“yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāgatassa pahīnā ucchinnamūlaṃ tālavatthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

The Tathāgata has abandoned that perception by which one describing the Tathāgata might describe him; he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising.

saññāsāṅkхайavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogālho - seyyathāpi mahāsamuddo.

The Tathāgata is liberated from reckoning in terms of material form, Vaccha, he is profound, immeasurable, hard to fathom like the ocean.

upapajjatīti na upeti,

‘He reappears’ does not apply;

na upapajjatīti na upeti,

‘he does not reappear’ does not apply;

upapajjati ca na ca upapajjatīti na upeti,

‘he both reappears and does not reappear’ does not apply;

neva upapajjati na na upapajjatīti na upeti.

‘he neither reappears nor does not reappear’ does not apply.

“yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathāgatassa pahīnā ucchinnamūlaṃ tālavatthukatā anabhāvaṃkatā āyatīṃ anuppādadhammā.

The Tathāgata has abandoned those formations by which one describing the Tathāgata might describe him; he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising.

saṅkhārasaṅkhaṇḍavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho -
seyyathāpi mahāsamuddo.

The Tathāgata is liberated from reckoning in terms of material form, Vaccha, he is profound, immeasurable, hard to fathom like the ocean.

upapajjātīti na upeti,

'He reappears' does not apply;

na upapajjātīti na upeti,

'he does not reappear' does not apply;

upapajjati ca na ca upapajjātīti na upeti,

'he both reappears and does not reappear' does not apply;

neva upapajjati na na upapajjātīti na upeti.

'he neither reappears nor does not reappear' does not apply.

“yena viññānena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññānaṃ tathāgatassa
pahīnaṃ uccinnamūlaṃ tālavatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ.

The Tathāgata has abandoned that consciousness by which one describing the Tathāgata might describe him; he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising.

viññānaśaṅkhaṇḍavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho -
seyyathāpi mahāsamuddo.

The Tathāgata is liberated from reckoning in terms of consciousness, Vaccha; he is profound, immeasurable, hard to fathom like the ocean.

upapajjātīti na upeti,

'He reappears' does not apply;

na upapajjātīti na upeti,

'he does not reappear' does not apply;

upapajjati ca na ca upapajjātīti na upeti,

'he both reappears and does not reappear' does not apply;

neva upapajjati na na upapajjātīti na upeti”.

'he neither reappears nor does not reappear' does not apply.”

evaṃ vutte, vacchagotto paribbājako bhagavantaṃ etadavoca -

When this was said, the wanderer Vacchagotta said to the Blessed One:

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

“Master Gotama, suppose there were a great sāla tree not far from a village or town,

tassa aniccatā sākhāpalāsā palujjeyyūṃ,

and impermanence wore away its branches and foliage,

tacapapatikā palujjeyyūṃ, pheggū palujjeyyūṃ;

its bark and sapwood,

so aparena samayena

so that on a later occasion,

apagatasākhāpalāso apagatatapapatikā apagataphegguko suddho assa, sāre patitthito;

being divested of branches and foliage, divested of bark and sapwood, it became pure, consisting entirely of heartwood;

evameva bhoto gotamassa pāvacaṇaṃ apagatasākhāpalāsaṃ apagatatapapatikāṃ
apagatapheggukāṃ suddhaṃ, sāre patitthitaṃ.

so too, this discourse of Master Gotama's is divested of branches and foliage, divested of bark and sapwood, and is pure, consisting entirely of heartwood.

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama!

“Magnificent, Master Gotama! Magnificent, Master Gotama!

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā
maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya — cakkhumanto rūpāni
dakkhantūti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms.

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghaṇca.

I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus.

upāsakam maṃ bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan”ti.

From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

aggivacchasuttaṃ niṭṭhitaṃ dutiyaṃ.