

Majjhima Nikāya 131

Middle Discourses 131

Bhaddekarattasutta

One Fine Night

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“bhaddekarattassa vo, bhikkhave, uddesaṇca vibhaṅgaṇca desessāmi.

“I shall teach you the passage for recitation and the analysis of One Fine Night.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Atītaṃ nānvāgameyya,

“Don't run back to the past,

nappaṭikaṅkhe anāgataṃ;

don't hope for the future.

Yadatītaṃ pahīnaṃ taṃ,

What's past is left behind;

appattaṇca anāgataṃ.

the future has not arrived;

Paccuppannaṇca yo dhammaṃ,

and phenomena in the present

Tattha tattha vipassati;

are clearly seen in every case.

Asaṃhīraṃ asaṃkappaṃ,

Knowing this, foster it—

Taṃ vidvā manubrūhaye.

unfaltering, unshakable.

Ajjeva kiccaṃātappaṃ,

Today's the day to keenly work—

ko jaññā maraṇaṃ suve;

who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,

For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evamvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muni.
who truly have that one fine night.

Kathaṇca, bhikkhave, atītaṃ anvāgāmeti?
And how do you run back to the past?

‘Evaṃrūpo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti—
You must delight there, thinking: ‘I had such form in the past.’ ... ‘I had such feeling ... perception ... choice ... consciousness in the past.’

evaṃ kho, bhikkhave, atītaṃ anvāgāmeti.
That's how you run back to the past.

Kathaṇca, bhikkhave, atītaṃ nānvāgāmeti?
And how do you not run back to the past?

‘Evaṃrūpo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti—
You don't muster delight there, thinking: ‘I had such form in the past.’ ... ‘I had such feeling ... perception ... choice ... consciousness in the past.’

evaṃ kho, bhikkhave, atītaṃ nānvāgāmeti.
That's how you don't run back to the past.

Kathaṇca, bhikkhave, anāgataṃ paṭikaṅkhati?
And how do you hope for the future?

‘Evaṃrūpo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ samanvāneti, evaṃvedano siyaṃ ... pe ... evaṃsañño siyaṃ ... evaṃsaṅkhāro siyaṃ ... evaṃviññāṇo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ samanvāneti—
You must delight there, thinking: ‘May I have such form in the future.’ ... ‘May I have such feeling ... perception ... choice ... consciousness in the future.’

evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.
That's how you hope for the future.

Kathaṇca, bhikkhave, anāgataṃ nappaṭikaṅkhati?
And how do you not hope for the future?

‘Evaṃrūpo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ ... evaṃsañño siyaṃ ... evaṃsaṅkhāro siyaṃ ... ‘evaṃviññāṇo siyaṃ anāgatamaddhānaṃ’ti tattha nandiṃ na samanvāneti—
You don't muster delight there, thinking: ‘May I have such form in the future.’ ... ‘May I have such feeling ... perception ... choice ... consciousness in the future.’

evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.
That's how you don't hope for the future.

Kathaṇca, bhikkhave, paccuppannesu dhammesu saṃhīraṭi?

And how do you falter amid presently arisen phenomena?

Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ;

They regard form as self, self as having form, form in self, or self in form.

vedanaṃ ... pe ...

They regard feeling ...

saññānaṃ ...

perception ...

saṅkhāre ...

choices ...

viññānaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ attani vā viññānaṃ, viññāṇasmiṃ vā attānaṃ—

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evam kho, bhikkhave, paccuppannesu dhammesu saṃhīraṭi.

That's how you falter amid presently arisen phenomena.

Kathaṇca, bhikkhave, paccuppannesu dhammesu na saṃhīraṭi?

And how do you not falter amid presently arisen phenomena?

Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ;

They don't regard form as self, self as having form, form in self, or self in form.

na vedanaṃ ...

They don't regard feeling ...

na saññānaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññānaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññāṇasmiṃ vā attānaṃ—

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evam kho, bhikkhave, paccuppannesu dhammesu na saṃhīraṭi.

That's how you don't falter amid presently arisen phenomena.

Atītaṃ nānvāgameyya,

Don't run back to the past,

nappaṭikaṅkhe anāgataṃ;

don't hope for the future.

Yadatītaṃ pahīnaṃ taṃ,
What's past is left behind;

appattañca anāgataṃ.
the future has not arrived;

Paccuppannañca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today's the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate munīti.
who truly have that one fine night.

‘Bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmi’ti—
And that's what I meant when I said: 'I shall teach you the passage for recitation and the analysis of One Fine Night.'”

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttan”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.

Bhaddekarattasuttaṃ niṭṭhitaṃ paṭhamam.

Ānandabhaddekarattasutta

Ananda and One Fine Night

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.

Tena kho pana samayena āyasmā ānando upatthānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, bhaddekarattassa uddesaṇca vibhaṅgaṇca bhāsati.

Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the recitation passage and analysis of One Fine Night.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupatthānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“ko nu kho, bhikkhave, upatthānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsī”ti?

“Who was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?”

“Āyasmā, bhante, ānando upatthānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsī”ti.

“It was Venerable Ānanda, sir.”

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“yathā kathaṃ pana tvam, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsī”ti?

“But in what way were you inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?”

“Evam kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsim—

“I was doing so in this way, sir,” replied Ānanda.

Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattaṇca anāgataṃ.

Paccuppannaṇca yo dhammaṃ,

tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ,
taṃ vidvā manubrūhaye.
Ajjeva kiccaṃātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgaramaṃ tena,
mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate muni.

‘Kathaṇca, āvuso, atītaṃ anvāgacchati?’

(And he went on to repeat the verses and analysis as in the previous discourse, MN 131.)

Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃvedano
ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsaññaṃ ahoṣiṃ
atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsaṅkhāro ahoṣiṃ
atītamaddhānanti tattha nandiṃ samanvāneti, evaṃviññāṇo ahoṣiṃ
atītamaddhānanti tattha nandiṃ samanvāneti—

evaṃ kho, āvuso, atītaṃ anvāgacchati.

Kathaṇca, āvuso, atītaṃ nānvāgacchati?

Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃvedano
ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsaññaṃ ahoṣiṃ
atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsaṅkhāro ahoṣiṃ
atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃviññāṇo ahoṣiṃ
atītamaddhānanti tattha nandiṃ na samanvāneti—

evaṃ kho, āvuso, atītaṃ nānvāgacchati.

Kathaṇca, āvuso, anāgataṃ paṭikaṅkhati?

Evaṃrūpo siyaṃ anāgataṃ maddhānanti tattha nandiṃ samanvāneti, evaṃvedano
siyaṃ ... pe ...

evaṃsaññaṃ siyaṃ ...

evaṃsaṅkhāro siyaṃ ...

evaṃviññāṇo siyaṃ anāgataṃ maddhānanti tattha nandiṃ samanvāneti—

evaṃ kho, āvuso, anāgataṃ paṭikaṅkhati.

Kathaṅca, āvuso, anāgataṃ nappaṭikaṅkhati?

Evaṃrūpo siyaṃ anāgataṃ maddhānanti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ ... pe ...

evaṃsaññaṇo siyaṃ ...

evaṃsaṅkhāro siyaṃ ...

evaṃviññāṇo siyaṃ anāgataṃ maddhānanti tattha nandiṃ na samanvāneti—

evaṃ kho, āvuso, anāgataṃ nappaṭikaṅkhati.

Kathaṅca, āvuso, paccuppannesu dhammesu saṃhīrati?

Idha, āvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ;

vedanaṃ ...

saññaṃ ...

saṅkhāre ...

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ—

evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

Kathaṅca, āvuso, paccuppannesu dhammesu na saṃhīrati?

Idha, āvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ;

na vedanaṃ ...

na saññaṃ ...

na saṅkhāre ...

na viññāṇaṃ attato samanupassati, na viññāṇavantam vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ—

evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattañca anāgataṃ.

Paccuppannañca yo dhammaṃ,

tattha tattha vipassati;

Asaṃhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

Ajjeva kiccamātappaṃ,

ko jaññā maraṇaṃ suve;

Na hi no saṅgaram tena,

mahāsenena maccunā.

Evaṃvihāriṃ ātāpiṃ,

ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsin’ti.

“That’s how I was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night.”

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

Sādhu kho tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesesi samādapesesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi:

It’s good that you were inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night.”

‘Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Kathañca, ānanda, atītaṃ anvāgameti ... pe ...

(And the Buddha repeated the verses and analysis once more.)

evaṃ kho, ānanda, atītaṃ anvāgameti.

Kathañca, ānanda, atītaṃ nānvāgameti ... pe ...

evaṃ kho, ānanda, atītaṃ nānvāgameti.

Kathañca, ānanda, anāgataṃ paṭikañkhati ... pe ...

evaṃ kho, ānanda, anāgataṃ paṭikañkhati.

Kathañca, ānanda, anāgataṃ nappaṭikañkhati ... pe ...

evaṃ kho, ānanda, anāgataṃ nappaṭikañkhati.

Kathañca, ānanda, paccuppannesu dhammesu saṃhīrati ... pe ...

evaṃ kho, ānanda, paccuppannesu dhammesu saṃhīrati.

Kathañca, ānanda, paccuppannesu dhammesu na saṃhīrati ... pe ...

evaṃ kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

‘Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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

Ānandabhaddekarattasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 133

Middle Discourses 133

Mahākaccānabhaddekarattasutta

Mahākaccāna and One Fine Night

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati tapodārāme.

At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

Atha kho āyasmā samiddhi rattiyā paccūsasamayaṃ paccuttḥāya yena tapodo tenupasaṅkami gattāni pariśīcitum.

Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe.

Tapode gattāni pariśīcivā paccuttaritvā ekacīvaro atṭhāsi gattāni pubbāpayamāno.

When he had bathed and emerged from the water he stood in one robe drying himself.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ thitā kho sā devatā āyasmantaṃ samiddhiṃ etadavoca:

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

“dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

“Mendicant, do you remember the recitation passage and analysis of One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“No, reverend, I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

Do you?”

“Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“I also do not.

Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā”ti?

But do you remember just the verses on One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti.

“I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattiyo gāthā”ti?

Do you?”

“Ahampi kho, bhikkhu na dhāremi bhaddekarattiyo gāthāti.

“I also do not.

Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

Learn the recitation passage and analysis of One Fine Night, mendicant,

pariyāpunāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

memorize it,

dhārehi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca.

and remember it.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti.

It is beneficial and relates to the fundamentals of the spiritual life.”

Idamavoca sā devatā.

That’s what that deity said,

Idaṃ vatvā tatthevantaradhāyi.

before vanishing right there.

Atha kho āyasmā samiddhi tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi bhagavantaṃ etadavoca:

Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccutthāya yena tapodo tenupasaṅkamiṃ gattāni parisiṅcituṃ.

Tapode gattāni parisiṅcivā paccuttaritvā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno.

Atha kho bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ thitā kho sā devatā maṃ etadavoca:

‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

Evam vutte, ahaṃ, bhante, taṃ devataṃ etadavocaṃ:

‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā’ti?

‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti.

Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattiyo gāthāti.

Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti.

Idamavoca, bhante, sā devatā.

Idaṃ vatvā tatthevantaradhāyi.

Sādhū me, bhante, bhagavā bhaddekarattassa uddesaṇca vibhaṅgaṇca desetū’ti.

“Sir, please teach me the recitation passage and analysis of One Fine night.”

“Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karoḥi; bhāsissāmi’ti.

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

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

“Yes, sir,” Samiddhi replied.

Bhagavā etadavoca:

The Buddha said this:

“Atītaṃ nānvāgameyya,

“Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;

don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,

What’s past is left behind;

appattañca anāgataṃ.

the future has not arrived;

Paccuppannañca yo dhammaṃ,

and phenomena in the present

tattha tattha vipassati;

are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,

Knowing this, foster it—

taṃ vidvā manubrūhaye.

unfaltering, unshakable.

Ajjeva kiccamātappaṃ,

Today’s the day to keenly work—

ko jaññā maraṇaṃ suve;

who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,

For there is no bargain to be struck

mahāsenena maccunā.

with Death and his mighty hordes.

Evaṃvihāriṃ ātāpim,

The peaceful sage explained it’s those

ahorattamatanditaṃ;

who keenly meditate like this,

Taṃ ve bhaddekarattoti,

tireless all night and day,

santo ācikkhate muni”ti.

who truly have that one fine night.”

Idamavoca bhagavā;

That is what the Buddha said.

idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvīsi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesam bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavīṭṭho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ...

‘Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadaṭītaṃ pahīnaṃ taṃ,
appattaṅca anāgataṃ.
Paccuppannaṅca yo dhammaṃ,
tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ,
taṃ vidvā manubrūhaye.
Ajjeva kiccaṃātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena,
mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate muni’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Who can explain in detail the meaning of this brief summary given by the Buddha?”

Atha kho tesāṃ bhikkhūnaṃ etadahosi:

Then those mendicants thought:

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ;

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti.

Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodimsu.

Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

“idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘Atūtaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate munī’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi—

idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘Atūtaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate munī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti?

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabbrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti.

Vibhajatāyasmā mahākaccāno’ti.

“May Venerable Mahākaccāna please explain this.”

“Seyyathāpi, āvuso, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākāpalāse sāraṃ pariyesitabbam maññeyya;

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

evaṃsāpadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ
atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha.

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñaṇabhūto
dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā
dhammassāmī tathāgato.

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha,
yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer.”

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto
ñaṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā
dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma;
yathā vo bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha's answer.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ
sabrahmacārīnaṃ;

Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa
vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā mahākaccāno agaruṃ karitvā”ti.

Please explain this, if it's no trouble.”

“Tena hāvuso, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmī”ti.

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

“Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ.

“Yes, reverend,” they replied.

Āyasmā mahākaccāno etadavoca:

Venerable Mahākaccāna said this:

“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ
avibhajitvā utthāyāsaṇā vihāraṃ pavīṭṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘Atītaṃ nānvāgameyya,

‘Don't run back to the past ...

... pe ...

Taṃ ve bhaddekarattoti,

not slacking off by night or day,

santo ācikkhate muni⁷ti.
who truly have that one fine night.'

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena
atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi—
And this is how I understand the detailed meaning of this passage for recitation.

Kathaṇca, āvuso, atītaṃ anvāgāmeti?
And how do you run back to the past?

Iti me cakkhu ahosi atītamaddhānaṃ iti rūpāti—
Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.'

tattha chandarāgappaṭibaddhaṃ hoti viññānaṃ, chandarāgappaṭibaddhattā
viññānaṃ tadabhinandati, tadabhinandanto atītaṃ anvāgāmeti.
So you take pleasure in that, and that's when you run back to the past.

Iti me sotaṃ ahosi atītamaddhānaṃ iti saddāti ... pe ...
Consciousness gets tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds ...

iti me ghānaṃ ahosi atītamaddhānaṃ iti gandhāti ...
such a nose and such smells ...

iti me jivhā ahosi atītamaddhānaṃ iti rasāti ...
such a tongue and such tastes ...

iti me kāyo ahosi atītamaddhānaṃ iti phoṭṭhabbāti ...
such a body and such touches ...

iti me mano ahosi atītamaddhānaṃ iti dhammāti—
such a mind and such thoughts.'

tattha chandarāgappaṭibaddhaṃ hoti viññānaṃ, chandarāgappaṭibaddhattā
viññānaṃ tadabhinandati, tadabhinandanto atītaṃ anvāgāmeti—
So you take pleasure in that, and that's when you run back to the past.

evaṃ kho, āvuso, atītaṃ anvāgāmeti.
That's how you run back to the past.

Kathaṇca, āvuso, atītaṃ nānvāgāmeti?
And how do you not run back to the past?

Iti me cakkhu ahosi atītamaddhānaṃ iti rūpāti—
Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.'

tattha na chandarāgappaṭibaddhaṃ hoti viññānaṃ, na chandarāgappaṭibaddhattā
viññānaṃ na tadabhinandati, na tadabhinandanto atītaṃ nānvāgāmeti.
So you don't take pleasure in that, and that's when you no longer run back to the past.

Iti me sotaṃ ahosi atītamaddhānaṃ iti saddāti ... pe ...
Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds ...

iti me ghānaṃ ahosi atītamaddhānaṃ iti gandhāti ...
such a nose and such smells ...

iti me jivhā ahosi atītamaddhānaṃ iti rasāti ...
such a tongue and such tastes ...

iti me kāyo ahosi atītamaddhānaṃ iti phoṭṭhabbāti ...
such a body and such touches ...

iti me mano ahosi atītamaddhānaṃ iti dhammāti—
such a mind and such thoughts.'

tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa, na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameti—

So you don't take pleasure in that, and that's when you no longer run back to the past.

evaṃ kho, āvuso, atītaṃ nānvāgameti.

That's how you don't run back to the past.

Kathañca, āvuso, anāgataṃ paṭikaṅkhati?

And how do you hope for the future?

Iti me cakkhu siyā anāgataṃ maddhānaṃ iti rūpāti—

The heart is set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikaṅkhati.

So you take pleasure in that, and that's when you hope for the future.

Iti me sotaṃ siyā anāgataṃ maddhānaṃ iti saddāti ... pe ...

The heart is set on getting what it does not have, thinking: 'May I have such ears and such sounds ...'

iti me ghānaṃ siyā anāgataṃ maddhānaṃ iti gandhāti ...

such a nose and such smells ...

iti me jivhā siyā anāgataṃ maddhānaṃ iti rasāti ...

such a tongue and such tastes ...

iti me kāyo siyā anāgataṃ maddhānaṃ iti phoṭṭhabbāti ...

such a body and such touches ...

iti me mano siyā anāgataṃ maddhānaṃ iti dhammāti—

such a mind and such thoughts in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikaṅkhati—

So you take pleasure in that, and that's when you hope for the future.

evaṃ kho, āvuso, anāgataṃ paṭikaṅkhati.

That's how you hope for the future.

Kathañca, āvuso, anāgataṃ nappaṭikaṅkhati?

And how do you not hope for the future?

Iti me cakkhu siyā anāgataṃ maddhānaṃ iti rūpāti—

The heart is not set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikaṅkhati.

So you don't take pleasure in that, and that's when you no longer hope for the future.

Iti me sotaṃ siyā anāgataṃ maddhānaṃ iti saddāti ... pe ...

The heart is not set on getting what it does not have, thinking: 'May I have such ears and such sounds ...'

iti me ghānaṃ siyā anāgataṃ maddhānaṃ iti gandhāti ...

such a nose and such smells ...

iti me jivhā siyā anāgataṃ maddhānaṃ iti rasāti ...

such a tongue and such tastes ...

iti me kāyo siyā anāgataṃ maddhānaṃ iti phoṭṭhabbāti ...

such a body and such touches ...

iti me mano siyā anāgataṃ maddhānaṃ iti dhammāti—

such a mind and such thoughts in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikaṅkhati—

So you don't take pleasure in that, and that's when you no longer hope for the future.

evaṃ kho, āvuso, anāgataṃ nappaṭikaṅkhati.

That's how you don't hope for the future.

Kathañca, āvuso, paccuppannesu dhammesu saṃhīrati?

And how do you falter amid presently arisen phenomena?

Yañcāvuso, cakkhu ye ca rūpā—

Both the eye and sights

ubhayametam paccuppannam.

are presently arisen.

Tasmiñce paccuppanne chandarāgappaṭibaddham hoti viññānam, chandarāgappaṭibaddhattā viññānassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati.

If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena.

Yañcāvuso, sotam ye ca saddā ... pe ...

Both the ear and sounds ...

yañcāvuso, ghānam ye ca gandhā ...

nose and smells ...

yā cāvuso, jivhā ye ca rasā ...

tongue and tastes ...

yo cāvuso, kāyo ye ca phoṭṭhabbā ...

body and touches ...

yo cāvuso, mano ye ca dhammā—

mind and thoughts

ubhayametam paccuppannam.

are presently arisen.

Tasmiñce paccuppanne chandarāgappaṭibaddham hoti viññānam, chandarāgappaṭibaddhattā viññānassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati—

If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena.

evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

That's how you falter amid presently arisen phenomena.

Kathañca, āvuso, paccuppannesu dhammesu na saṃhīrati?

And how do you not falter amid presently arisen phenomena?

Yañcāvuso, cakkhu ye ca rūpā—

Both the eye and sights

ubhayametam paccuppannam.

are presently arisen.

Tasmiñce paccuppanne na chandarāgappaṭibaddham hoti viññānam, na chandarāgappaṭibaddhattā viññānassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati.

If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena.

Yañcāvuso, sotam ye ca saddā ... pe ...

Both the ear and sounds ...

yañcāvuso, ghānaṃ ye ca gandhā ...
nose and smells ...

yā cāvuso, jivhā ye ca rasā ...
tongue and tastes ...

yo cāvuso, kāyo ye ca phoṭṭhabbā ...
body and touches ...

yo cāvuso, mano ye ca dhammā—
mind and thoughts

ubhayametam paccuppannaṃ.
are presently arisen.

Tasmiñce paccuppanne na chandarāgappaṭibaddhaṃ hoti viññānaṃ, na chandarāgappaṭibaddhattā viññānaṃ na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati—

If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena.

evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.
That's how you don't falter amid presently arisen phenomena.

Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavīttho:
This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

‘Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha,

If you wish, you may go to the Buddha and ask him about this.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

You should remember it in line with the Buddha's answer.”

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ:

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

“yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavīttho:

‘Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni'ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

'idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittho:

“Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattañca anāgataṃ.

Paccuppannañca yo dhammaṃ,

tattha tattha vipassati;

Asaṃhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

Ajjeva kiccamātappaṃ,

ko jaññā maraṇaṃ suve;

Na hi no saṅgamaṃ tena,

mahāsenena maccunā.

Evaṃvihāriṃ ātāpiṃ,

ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti,

santo ācikkhate muni'ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

'ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

Yannūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma^{ti}.

Atha kho mayam, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto^{ti}.

“Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave mahākaccāno.

“Mahākaccāna is astute, mendicants, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ.

If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.

Eso cevetassa attho. Evañca naṃ dhārethā^{ti}.

That is what it means, and that’s how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Mahākaccānabhaddekarattasuttaṃ niṭṭhitaṃ tatiyaṃ.

Lomasakaṅgiyabhaddekarattasutta

Lomasakaṅgiya and One Fine Night

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 āyasmā lomasakaṅgiyo sakkesu viharati kapilavattusmiṃ nigrodhārāme.

Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavattu in the Banyan Tree Monastery.

Atha kho candano devaputto abhikkantāya rattiyaṃ abhikkantavanno kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāyasmā lomasakaṅgiyo tenupasaṅkami; upasaṅkamitvā ekamantaṃ atthāsi. Ekamantaṃ ṭhito kho candano devaputto āyasmantaṃ lomasakaṅgiyaṃ etadavoca:

Then, late at night, the glorious god Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya:

“dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

“Mendicant, do you remember the recitation passage and analysis of One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“No, reverend, I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā”ti?

Do you?”

“Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

“I also do not.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā”ti?

But do you remember just the verses on One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā.

“I do not.

Tvaṃ paṇāvuso, dhāresi bhaddekarattiyo gāthā”ti?

Do you?”

“Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā”ti.

“I do.”

“Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā”ti?

“How do you remember the verses on One Fine Night?”

“Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati paṛicchattakamūle paṇḍukambalasilāyaṃ.

“This one time, the Buddha was staying among the gods of the Thirty-Three at the root of the Shady Orchard Tree on the stone spread with a cream rug.

Tatra bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsi:

There he taught the recitation passage and analysis of One Fine Night to the gods of the Thirty-Three:

‘Atūtaṃ nānvāgameyya,

‘Don’t run back to the past,

nappatikaṅkhe anāgataṃ;

don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,
What's past is left behind;

appattañca anāgataṃ.
the future has not arrived;

Paccuppannañca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today's the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muni'ti.
who truly have that one fine night.'

Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā.
That's how I remember the verses of One Fine Night.

Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;
Learn the recitation passage and analysis of One Fine Night, mendicant,

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;
memorize it,

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca.
and remember it.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca
āḍibrahmacariyako'ti.
It is beneficial and relates to the fundamentals of the spiritual life."

Idamavoca candano devaputto.
That's what the god Candana said

Idaṃ vatvā tatthevantaradhāyi.
before vanishing right there.

Atha kho āyasmā lomasakaṅgiyo tassā rattiyaṃ accayena senāsaṇaṃ saṃsāmetvā
pattacīvaramādāya yena sāvatthi tena cārikaṃ pakkāmi.
*Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for
Sāvatthī.*

Anupubbena cārikaṃ caramāno yena sāvattī jetavanam anāthapindikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā lomasakaṅgiyo bhagavantam etadavoca:
Eventually he came to Sāvattī and Jeta's Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Ekamidāhaṃ, bhante, samayaṃ sakkesu viharāmi kapilavatthusmiṃ nigrodhārāme.

Atha kho, bhante, aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam nigrodhārāmaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho, bhante, so devaputto maṃ etadavoca:

‘dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

Evaṃ vutte, ahaṃ, bhante, taṃ devaputtaṃ etadavocaṃ:

‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṇca vibhaṅgaṇcā’ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṇca vibhaṅgaṇca.

Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā’ti?

‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā.

Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ti?

‘Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā’ti.

‘Yathā kathaṃ pana tvam, āvuso, dhāresi bhaddekarattiyo gāthā’ti?

‘Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatiṃsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ.

Tatra kho bhagavā devānaṃ tāvatiṃsānaṃ bhaddekarattassa uddesaṇca vibhaṅgaṇca abhāsi:

“Atītaṃ nānvāgameyya,

... pe ...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni’ti.

Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā.

Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesaṇca vibhaṅgaṇca;

dhārehi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti.

Idamavoca, bhante, so devaputto.

Idaṃ vatvā tatthevantaradhāyi.

Sādhu me, bhante, bhagavā bhaddekarattassa uddesañca vibhaṅgañca desetū’ti.
“Sir, please teach me the recitation passage and analysis of One Fine night.”

“Jānāsi pana tvam, bhikkhu, taṃ devaputtan”ti?
“But mendicant, do you know that god?”

“Na kho ahaṃ, bhante, jānāmi taṃ devaputtan”ti.
“I do not, sir.”

“Candano nāma so, bhikkhu, devaputto.
“That god was named Candana.

Candano, bhikkhu, devaputto aṭṭhiṃ katvā manasikatvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇāti.
Candana pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching.

Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.
Well then, mendicant, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā lomasakaṅgiyo bhagavato paccassosi.
“Yes, sir,” Lomasakaṅgiya replied.

Bhagavā etadavoca:
The Buddha said this:

“Atītaṃ nānvāgameyya,
“Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;
don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,
What’s past is left behind;

appattañca anāgataṃ.
the future has not arrived;

Paccuppannañca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today’s the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgaram tena,
For there is no bargain to be struck

mahāsenena maccunā,
with Death and his mighty hordes.

Evamvihāriṃ ātāpim,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muni.
who truly have that one fine night.

Kathaṇca, bhikkhu, atītaṃ anvāgāmeti ...
And how do you run back to the past? ..."

pe ...
(And the Buddha repeated the analysis as in MN 131.)

evaṃ kho, bhikkhu, atītaṃ anvāgāmeti.

Kathaṇca, bhikkhu, atītaṃ nānvāgāmeti ... pe ...

evaṃ kho, bhikkhu, atītaṃ nānvāgāmeti.

Kathaṇca, bhikkhu, anāgataṃ paṭikaṅkhati ... pe ...

evaṃ kho, bhikkhu, anāgataṃ paṭikaṅkhati.

Kathaṇca, bhikkhu, anāgataṃ nappaṭikaṅkhati ... pe ...

evaṃ kho, bhikkhu, anāgataṃ nappaṭikaṅkhati.

Kathaṇca, bhikkhu, paccuppannesu dhammesu saṃhīrati ... pe ...

evaṃ kho, bhikkhu, paccuppannesu dhammesu saṃhīrati.

Kathaṇca, bhikkhu, paccuppannesu dhammesu na saṃhīrati ... pe ...

evaṃ kho, bhikkhu, paccuppannesu dhammesu na saṃhīrati.

Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattaṇca anāgataṃ.

Paccuppannaṇca yo dhammaṃ,

tattha tattha vipassati;

Asaṃhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

Ajjeva kiccaṃātappaṃ,

ko jaññā maraṇaṃ suve;

Na hi no saṅgaramaṃ tena,

mahāsenena maccunā.

Evaṃvihāriṃ ātāpiṃ,

ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti,

santo ācikkhate muni”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitaṃ abhinandīti.

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

Lomasakaṅgiyabhaddekarattasuttaṃ niṭṭhitaṃ catutthaṃ.

Cūlakammavibhaṅgasutta

The Shorter Analysis of Deeds

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 subho māṇavo todeyyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the brahmin student Subha, Todeyya's son, approached the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

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

“Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva satam manussabhūtānaṃ dissanti hīnappañātā?”

“What is the cause, Master Gotama, what is the reason why even among those who are human beings some are seen to be inferior and superior?”

Dissanti hi, bho gotama, manussā appāyukā, dissanti dīghāyukā;

For people are seen who are short-lived and long-lived,

dissanti bavhābādhā, dissanti appābādhā;

sickly and healthy,

dissanti dubbhaṇṇā, dissanti vaṇṇavanto;

ugly and beautiful,

dissanti appesakkhā, dissanti mahesakkhā;

insignificant and illustrious,

dissanti appabhogā, dissanti mahābhogā;

poor and rich,

dissanti nīcakulīnā, dissanti uccākulīnā;

from low and eminent families,

dissanti duppaññā, dissanti paññavanto.

witless and wise.

Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva satam manussabhūtānaṃ dissanti hīnappañātā”ti?

What is the reason why even among those who are human beings some are seen to be inferior and superior?”

“Kammassakā, māṇava, sattā kammaḍāyādā kammayonī kammabandhū kammappaṭisaraṇā.

“Student, sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

Kammaṃ satte vibhajati yadidaṃ—

It is deeds that divide beings into

hīnappañātāyā”ti.

inferior and superior.”

“Na kho ahaṃ imassa bhoto gotamassa saṃkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi.

“I don’t understand the meaning of what Master Gotama has said in brief, without explaining the details.

Sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bhoto gotamassa saṃkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyaṃ”ti.

Master Gotama, please teach me this matter in detail so I can understand the meaning.”

“Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

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

“Evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi.

“Yes, sir,” replied Subha.

Bhagavā etadavoca:

The Buddha said this:

“Idha, māṇava, ekacco itthī vā puriso vā pāṇātipātī hoti luddo lohitapāṇi hatapahate nivittho adayāpanno pāṇabhūtesu.

“Take some woman or man who kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appāyuko hoti.

If they’re not reborn in a place of loss, but return to the human realm, then wherever they’re reborn they’re short-lived.

Appāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ—

For killing living creatures is the path leading to a short lifespan.

pāṇātipātī hoti luddo lohitapāṇi hatapahate nivittho adayāpanno pāṇabhūtesu. (1)

Idha pana, māṇava, ekacco itthī vā puriso vā pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

But take some woman or man who gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dīghāyuko hoti.

If they’re not reborn in a heavenly realm, but return to the human realm, then wherever they’re reborn they’re long-lived.

Dīghāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ—

For not killing living creatures is the path leading to a long lifespan.

pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. (1)

Idha, māṇava, ekacco itthī vā puriso vā sattānaṃ vihetṭhakajātiko hoti, pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

Take some woman or man who habitually hurts living creatures with a fist, stone, rod, or sword.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati bavhābādhō hoti.

or if they return to the human realm, they're sickly ...

Bavhābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

sattānaṃ viheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā satthena vā. (2)

Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

But take some woman or man who does not habitually hurt living creatures with a fist, stone, rod, or sword.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appābādhō hoti.

or if they return to the human realm, they're healthy ...

Appābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

sattānaṃ aviheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā satthena vā. (2)

Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahuḷo.

Take some woman or man who is irritable and bad-tempered.

Appampi vutto samāno abhisajjati kuppati byāpajjati paṭiṭṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.

Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati dubbaṇṇo hoti.

or if they return to the human realm, they're ugly ...

Dubbaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

kodhano hoti upāyāsabahuḷo;

appampi vutto samāno abhisajjati kuppati byāpajjati paṭiṭṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti. (3)

Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahuḷo;

But take some woman or man who isn't irritable and bad-tempered.

bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na paṭiṭṭhīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti.

Even when heavily criticized, they don't lose their temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati pāsādikā hoti.

or if they return to the human realm, they're lovely ...

Pāsādikasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

akkodhano hoti anupāyāsabahuḷo;

bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na paṭiṭṭhīyati na kopaṇa dosaṇa appaccayaṇa pātukaroti. (3)

Idha, māṇava, ekacco itthi vā puriso vā issāmaṇako hoti;

Take some woman or man who is jealous.

paraḷābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati.

They envy, resent, and begrudge the possessions, honor, respect, reverence, homage, and veneration given to others.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace mañussattaṃ āgacchati yattha yattha paccājāyati appesakkho hoti.

or if they return to the human realm, they're insignificant ...

Appesakkaṃsaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

issāmaṇako hoti;

paraḷābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati. (4)

Idha pana, māṇava, ekacco itthi vā puriso vā anissāmaṇako hoti;

But take some woman or man who is not jealous ...

paraḷābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace mañussattaṃ āgacchati yattha yattha paccājāyati mahesakkho hoti.

or if they return to the human realm, they're illustrious ...

Mahesakkaṃsaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

anissāmaṇako hoti;

paraḷābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati. (4)

Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

Take some woman or man who doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

So tena kammaṇa evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appabhogo hoti.

or if they return to the human realm, they're poor ...

Appabhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. (5)

Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

But take some woman or man who does give to ascetics or brahmins ...

So tena kammaṇa evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati mahābhogo hoti.

or if they return to the human realm, they're rich ...

Mahābhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. (5)

Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī—

Take some woman or man who is obstinate and vain.

abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.

They don't bow to those they should bow to. They don't rise up for them, offer them a seat, make way for them, or honor, respect, esteem, or venerate those who are worthy of such.

So tena kammaṇa evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati nīcakulīno hoti.

or if they return to the human realm, they're reborn in a low class family ...

Nīcakulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

thaddho hoti atimānī;

abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. (6)

Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatiṃānī;

But take some woman or man who is not obstinate and vain ...

abhivādetabbam abhivādeti, paccutthātabbam paccuttheti, āsanārahassa āsanam deti, maggārahassa maggam deti, sākkātabbam sakkāroti, garukātabbam garukaroti, mānetabbam māneti, pūjetabbam pūjeti.

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

No ce kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati uccākulino hoti.

or if they return to the human realm, they're reborn in an eminent family ...

Uccākulīnasamvattanikā esā, māṇava, paṭipadā yadidaṃ—

atthaddho hoti anatiṃānī;

abhivādetabbam abhivādeti, paccutthātabbam paccuttheti, āsanārahassa āsanam deti, maggārahassa maggam deti, sākkātabbam sakkāroti, garukātabbam garukaroti, mānetabbam māneti, pūjetabbam pūjeti. (6)

Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti:

Take some woman or man who doesn't approach an ascetic or brahmin to ask:

'kiṃ, bhante, kusalam, kiṃ akusalam;

'Sir, what is skillful and what is unskillful?

kiṃ sāvajjam, kiṃ anavajjam;

What is blameworthy and what is blameless?

kiṃ sevitaṃ, kiṃ na sevitaṃ;

What should be cultivated and what should not be cultivated?

kiṃ me kariyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me kariyamānaṃ dīgharattaṃ hitāya sukhāya hoti'ti?

What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?'

So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati duppaṇṇo hoti.

or if they return to the human realm, they're witless ...

Duppaṇṇasamvattanikā esā, māṇava, paṭipadā yadidaṃ—

samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti:

'kiṃ, bhante, kusalam, kiṃ akusalam;

kiṃ sāvajjam, kiṃ anavajjam;

kiṃ sevitaṃ, kiṃ na sevitaṃ;

kiṃ me kaṛīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me kaṛīyamānaṃ dīgharattaṃ hitāya sukhāya hoti'ti? (7)

Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti:

But take some woman or man who does approach an ascetic or brahmin to ask:

'kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ;
'Sir, what is skillful and what is unskillful?

kiṃ sāvajjaṃ, kiṃ anavajjaṃ;
What is blameworthy and what is blameless?

kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;
What should be cultivated and what should not be cultivated?

kiṃ me kaṛīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me kaṛīyamānaṃ dīgharattaṃ hitāya sukhāya hoti'ti?

What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?

So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedā paraṃ maraṇaṃ sugatiṃ saggāṃ lokāṃ upapajjati.

Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

No ce kāyassa bhedā paraṃ maraṇaṃ sugatiṃ saggāṃ lokāṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati mahāpaṇṇo hoti.

If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're very wise.

Mahāpaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

For asking questions of ascetics or brahmins is the path leading to wisdom.

samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti:

'kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ;

kiṃ sāvajjaṃ, kiṃ anavajjaṃ;

kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;

kiṃ me kaṛīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me kaṛīyamānaṃ dīgharattaṃ hitāya sukhāya hoti'ti? (7)

Iti kho, māṇava, appāyukasaṃvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyukasaṃvattanikā paṭipadā dīghāyukattaṃ upaneti;

So it is the way people live that makes them how they are, whether short-lived or long lived,

bavhābādhasaṃvattanikā paṭipadā bavhābādhattaṃ upaneti, appābādhasaṃvattanikā paṭipadā appābādhattaṃ upaneti;

sickly or healthy,

dubbaṇṇasaṃvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādikasaṃvattanikā paṭipadā pāsādikattaṃ upaneti;

ugly or lovely,

appesakkhasaṃvattanikā paṭipadā appesakkhattaṃ upaneti, mahesakkhasaṃvattanikā paṭipadā mahesakkhattaṃ upaneti;

insignificant or illustrious,

appabhogasaṃvattanikā paṭipadā appabhogattaṃ upaneti, mahābhogasaṃvattanikā paṭipadā mahābhogattaṃ upaneti;

poor or rich,

nīcakulīnasaṃvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīnasaṃvattanikā paṭipadā uccākulīnattaṃ upaneti;

in a low class or eminent family,

duppaññasaṃvattanikā paṭipadā duppaññattaṃ upaneti, mahāpaññasaṃvattanikā paṭipadā mahāpaññattaṃ upaneti.

or witless or wise.

Kammassakā, māṇava, sattā kammaḍāyādā kammayonī kammabandhū kammappaṭisaraṇā.

Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

Kammaṃ satte vibhajati yadidaṃ—

It is deeds that divide beings into

hīnappaṇītātāyā”ti.

inferior and superior.”

Evam vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

When he had spoken, Subha said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,

mūlhasa 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.

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.”

Cūlakammavibhaṅgasuttaṃ niṭṭhitaṃ pañcamaṃ.

Mahākammavibhaṅgasutta

The Longer Analysis of Deeds

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 āyasmā samiddhi araññakuṭikāyaṃ viharati.

Now at that time Venerable Samiddhi was staying in a wilderness hut.

Atha kho potaliputto paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā āyasmatā samiddhinā saddhiṃ sammodi.

Then as the wanderer Potaliputta was going for a walk he came up to Venerable Samiddhi and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho potaliputto paribbājako āyasmantaṃ samiddhiṃ etadavoca:

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

“sammukhā metam, āvuso samiddhi, samaṇassa gotamassa sutam, sammukhā paṭiggahitaṃ:

“Reverend Samiddhi, I have heard and learned this in the presence of the ascetic Gotama:

‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva saccaṇ’ti.

‘Deeds by way of body and speech are done in vain. Only mental deeds are real.’

Atthi ca sā samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī”ti?

And: ‘There is such an attainment where the one who enters it does not feel anything at all.’”

“Mā hevaṃ, āvuso potaliputta, avaca; mā hevaṃ, āvuso potaliputta, avaca; mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ. Na hi bhagavā evaṃ vadeyya:

“Don’t say that, Reverend Potaliputta, don’t say that! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say this.

‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva saccaṇ’ti.

‘Atthi ca kho sā, āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī””ti.

But, reverend, there is such an attainment where the one who enters it does not feel anything at all.”

“Kīvaciraṃ pabbajitosi, āvuso samiddhī”ti?

“Reverend Samiddhi, how long has it been since you went forth?”

“Na ciraṃ, āvuso, tīṇi vassānī”ti.

“Not long, reverend: three years.”

“Ettha dāni mayaṃ there bhikkhū kiṃ vakkhāma, yatra hi nāma evaṃnavo bhikkhu sathāraṃ parirakkhitabbaṃ maññissatī.

“Well now, what are we to say to the senior mendicants, when even such a junior mendicant imagines their Teacher needs defending?

Saṅcetanikaṃ, āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā kiṃ so vediyatī”ti?

After doing an intentional deed by way of body, speech, or mind, reverend, what does one feel?”

“Sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhaṃ so vediyatī”ti.

“After doing an intentional deed by way of body, speech, or mind, reverend, one feels suffering.”

Atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitaṃ neva abhinandi nappatikkosi;

Then, neither approving nor dismissing Samiddhi’s statement, Potaliputta

anabhinanditvā appatikkositvā utthāyāsanaṃ pakkāmi.

got up from his seat and left.

Atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

Soon after he had left, Venerable Samiddhi went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtena paribbājakena saddhiṃ kathāsallāpo taṃ sabbam āyasmato ānandassa ārocesi.

and informed Ānanda of all they had discussed.

Evaṃ vutte, āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca:

When he had spoken, Ānanda said to him,

“atthi kho idaṃ, āvuso samiddhi, kathāpābhatam bhagavantaṃ dassanāya.

“Reverend Samiddhi, we should see the Buddha about this matter.

Āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato ārocessāma.

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

Yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti.

As he answers, so we’ll remember it.”

“Evamāvuso”ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

“Yes, reverend,” Samiddhi replied.

Atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Then Ānanda and Samiddhi went up to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtena paribbājakena saddhiṃ kathāsallāpo taṃ sabbam bhagavato ārocesi.

and told him what had happened.

Evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca:

When they had spoken, the Buddha said to Ānanda,

“dassanampi kho ahaṃ, ānanda, potaliputtassa paribbājakassa nābhijānāmi, kuto panevarūpaṃ kathāsallāpaṃ?

“I don’t recall even seeing the wanderer Potaliputta, Ānanda, so how could we have had such a discussion?”

Iminā ca, ānanda, samiddhinā moghapurisenā potaliputtassa paribbājakassa vibhajjabyākaraṇīyo paṇho ekamsena byākato”ti.

The wanderer Potaliputta’s question should have been answered after analyzing it, but this foolish person answered with a generalization.”

Evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca:

When he said this, Venerable Udāyī said to him,

“sace pana, bhante, āyasmatā samiddhinā idaṃ sandhāya bhāsitaṃ—
“But perhaps, sir, Venerable Samiddhi spoke in reference to the statement:

yaṃ kiñci vedayitaṃ taṃ dukkhasmin”ti.
“Suffering includes whatever is felt.”

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
But the Buddha said to Venerable Ānanda,

“passasi no tvaṃ, ānanda, imassa udāyissa moghapurisassa ummaṅgaṃ?
“See how this foolish person Udāyī comes up with an idea?

Aññāsiṃ kho ahaṃ, ānanda:
I knew that

‘idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī’ti.
he was going to come up with such an irrational idea.

Ādiṃyeva, ānanda, potaliputtana paribbājakena tisso vedanā pucchitā.
Right from the start Potaliputta asked about the three feelings.

Sacāyaṃ, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho
evaṃ byākareyya:
Suppose the foolish person Samiddhi had answered the wanderer Potaliputta’s question like
this:

‘sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā
sukkhavedanīyaṃ sukhaṃ so vedayati;
‘After doing an intentional deed to be experienced as pleasant by way of body, speech, or
mind, one feels pleasure.

sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā
dukkhavedanīyaṃ dukkhaṃ so vedayati;
After doing an intentional deed to be experienced as painful by way of body, speech, or mind,
one feels pain.

sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā
adukkhamasukkhavedanīyaṃ adukkhamasukhaṃ so vedayati’ti.
After doing an intentional deed to be experienced as neutral by way of body, speech, or mind,
one feels neutral.’

Evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso potaliputtassa
paribbājakassa sammā byākaramāno byākareyya.
Answering in this way, Samiddhi would have rightly answered Potaliputta.

Api ca, ānanda, ke ca aññatitthiyā paribbājakā bālā abyattā ke ca tathāgatassa
mahākammavibhaṅgaṃ jānissanti?
Still, who are those foolish and incompetent wanderers who follow other paths to understand
the Realized One’s great analysis of deeds?

Sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ
vibhajantassā”ti.
Ānanda, if only you would all listen to the Realized One’s explanation of the great analysis of
deeds.”

“Etassa, bhagavā, kālo, etassa, sugata, kālo
“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā mahākammavibhaṅgaṃ vibhajeyya. Bhagavato sutvā bhikkhū
dhāressanti”ti.
Let the Buddha explain the great analysis of deeds. The mendicants will listen and remember
it.”

“Tena hānanda, suṇāhi, sādhuṃ manasi karohi; bhāsissāmi”ti.
“Well then, Ānanda, listen and pay close attention, I will speak.”

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

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

“Cattārome, ānanda, puggalā santo saṃvijjamānā lokasmiṃ.

“Ānanda, these four people are found in the world.

Katame cattāro?

What four?

Idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, saṃphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītṭhi hoti.

Some person here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

(1)

When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Idha panānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, saṃphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītṭhi hoti.

But some other person here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. (2)

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Idhānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, saṃphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītṭhi hoti.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. (3)

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Idha panānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, saṃphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītṭhi hoti.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

(4)

When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—

Now, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person

idha pāṇātipātīṃ adinnādāyīṃ kāmesumicchācārīṃ musāvādiṃ pisunavācaṃ pharusavācaṃ samphappalāpīṃ abhijjhālūṃ byāpannacittaṃ micchādītthīṃ kāyassa bhedaṃ paraṃ maraṇā passati apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannaṃ.
here who killed living creatures, stole, and committed sexual misconduct; who used speech that's false, divisive, harsh, or nonsensical; and who was covetous, malicious, and had wrong view. And they see that, when their body breaks up, after death, that person is reborn in a place of loss, a bad place, the underworld, hell.

So evamāha:

They say:

‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko.

‘It seems that there is such a thing as bad deeds, and the result of bad conduct.

Amāhaṃ puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthīṃ kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannaṃ’ti.

For I saw a person here who killed living creatures ... and had wrong view. And when their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.’

So evamāha:

They say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchādītthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjati.

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in hell.

Ye evaṃ jānanti, te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇaṃ’ti.

Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmam nātaṃ sāmam dīttham sāmam veditam tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññaṃ’ti. (1)

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Idha panānanda, ekacco samaṇo vā brāhmano vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamānvāya sammāmanasikāramānvāya tathārūpaṃ cetosamādhīṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—

But some other ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person

idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthīṃ, kāyassa bhedaṃ paraṃ maraṇā passati sugatīṃ saggaṃ lokam upapannaṃ.

here who killed living creatures ... and had wrong view. And they see that that person is reborn in a heavenly realm.

So evamāha:

They say:

‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko.

‘It seems that there is no such thing as bad deeds, and the result of bad conduct.

Amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthīṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatīṃ saggaṃ lokam upapannaṃ’ti.

For I have seen a person here who killed living creatures ... and had wrong view. And I saw that that person was reborn in a heavenly realm.’

So evamāha:

They say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchādītthi, sabbo so kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjati.

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in a heavenly realm.

Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti.

Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmam nātam sāmam dīttham sāmam veditam tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññaṇ’ti. (2)

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—

Take some ascetic or brahmin who with clairvoyance sees a person

idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kamesumicchācārā paṭivirataṃ musāvādā paṭivirataṃ piṣuṇāya vācāya paṭivirataṃ pharusāya vācāya paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālumaṃ abyāpannacittam sammādītthim, kāyassa bhedaṃ paraṃ maraṇaṃ passati sugatiṃ saggaṃ lokaṃ upapannaṃ.

here who refrained from killing living creatures ... and had right view. And they see that that person is reborn in a heavenly realm.

So evamāha:

They say:

‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko.

‘It seems that there is such a thing as good deeds, and the result of good conduct.

Amāham puggalaṃ addasaṃ—idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammādītthim, kāyassa bhedaṃ paraṃ maraṇaṃ passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ’ti.

For I have seen a person here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in a heavenly realm.’

So evamāha:

They say:

‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādītthi sabbo so kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjati.

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in a heavenly realm.

Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti.

Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmam nātam sāmam dīttham sāmam veditam tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññaṇ’ti. (3)

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—idha pāṇātipātā paṭivirataṃ ... pe ... sammādītthim, kāyassa bhedaṃ paraṃ maraṇaṃ passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.

Take some ascetic or brahmin who with clairvoyance sees a person here who refrained from killing living creatures ... and had right view. And they see that that person is reborn in hell.

So evamāha:

They say:

‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko. Amāhaṃ puggalaṃ addasaṃ—

‘It seems that there is no such thing as good deeds, and the result of good conduct. For I have seen a person

idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammāditthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in hell.’

So evamāha: ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

They say: ‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell.

Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti.
Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmaṃ nātaṃ sāmaṃ ditthaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññan’ti. (4)
And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:
In this case, when an ascetic or brahmin says this:

‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko’ti idamassa anujānāmi;
‘It seems that there is such a thing as bad deeds, and the result of bad conduct,’ I grant them that.

yampi so evamāha:
And when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchāditthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idampissa anujānāmi;
‘I have seen a person here who killed living creatures ... and had wrong view. And after death, they were reborn in hell,’ I also grant them that.

yañca kho so evamāha:
But when they say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idamassa nānujānāmi;
‘It seems that everyone who kills living creatures ... and has wrong view is reborn in hell,’ I don’t grant them that.

yampi so evamāha:
And when they say:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti idampissa nānujānāmi;
‘Those who know this are right. Those who know something else are wrong,’ I also don’t grant them that.

yampi so yadeva tassa sāmaṃ nātaṃ sāmaṃ ditthaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññan’ti idampissa nānujānāmi.
And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly,’ I also don’t grant them that.

Taṃ kissa hetu?
Why is that?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (1)

Because the Realized One's knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko’ti idamassa nānujānāmi;

‘It seems that there is no such thing as bad deeds, and the result of bad conduct,’ I don’t grant them that.

yañca kho so evamāha:

But when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātīṃ adinnādāyīṃ ... pe ... micchādītthiṃ kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ’ti idamassa anujānāmi;

‘I have seen a person here who killed living creatures ... and had wrong view. And I saw that that person was reborn in a heavenly realm,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchādītthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in a heavenly realm,’ I don’t grant them that. ...

yampi so evamāha:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇaṃ’ti idampissa nānujānāmi;

yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ dītthaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa vocharati: ‘idameva saccaṃ, moghamaññaṃ’ti idampissa nānujānāmi.

Taṃ kissa hetu?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (2)

Because the Realized One's knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa anujānāmi;

‘It seems that there is such a thing as good deeds, and the result of good conduct,’ I grant them that.

yampi so evamāha:

And when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammādītthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ’ti idampissa anujānāmi;

‘I have seen a person here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in a heavenly realm,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in a heavenly realm,’ I don’t grant them that. ...

yampi so evamāha:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇan’ti idampissa nānujānāmi;

yampi so yadeva tassa sāmam nātāṃ sāmam diṭṭham sāmam viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññan’ti idampissa nānujānāmi.

Taṃ kissa hetu?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti. (3)

Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko’ti idamassa nānujānāmi;

‘It seems that there is no such thing as good deeds, and the result of good conduct,’ I don’t grant them that.

yañca kho so evamāha:

But when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammāditthiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannan’ti idamassa anujānāmi;

‘I have seen a person here who refrained from killing living creatures ... and had right view. And after death, they were reborn in hell,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammāditthi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell,’ I don’t grant them that.

yañca kho so evamāha: ‘ye evaṃ jānanti te sammā jānanti;

But when they say: ‘Those who know this are right.

ye aññathā jānanti, micchā tesam nāṇan’ti idampissa nānujānāmi;

Those who know something else are wrong,’ I also don’t grant them that.

yampi so yadeva tassa sāmam nātāṃ sāmam diṭṭham sāmam viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccam, moghamaññan’ti idampissa nānujānāmi.

And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly,’ I also don’t grant them that.

Taṃ kissa hetu?

Why is that?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti. (4)

Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī ... pe ... micchādītṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,

Now, Ānanda, take the case of the person here who killed living creatures ... and had wrong view, and who, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādītṭhi samattā samādinna.

They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view.

Tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti ... pe ... micchādītṭhi hoti tassa dītṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (1)

But anyone here who kills living creatures ... and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī ... pe ... micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati,

Now, Ānanda, take the case of the person here who killed living creatures ... and had wrong view, and who is reborn in a heavenly realm.

pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādītṭhi samattā samādinna.

They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view.

Tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti ... pe ... micchādītṭhi hoti tassa dītṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (2)

But anyone here who kills living creatures ... and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādītṭhi, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati,

Now, Ānanda, take the case of the person here who refrained from killing living creatures ... and had right view, and who is reborn in a heavenly realm.

pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādītṭhi samattā samādinna.

They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view.

Tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti ... pe ... sammādītṭhi hoti, tassa dītṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (3)

But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,

Now, Ananda, take the case of the person here who refrained from killing living creatures ... and had right view, and who is reborn in hell.

pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinna.

They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view.

Tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yaṅca kho so idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (4)

But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Iti kho, ānanda, atthi kammaṃ abhabbaṃ abhabbābhāsaṃ, atthi kammaṃ abhabbaṃ bhabbābhāsaṃ, atthi kammaṃ bhabbañceva bhabbābhāsaṇca, atthi kammaṃ bhabbaṃ abhabbābhāsaṇ”ti.

So, Ananda, there are deeds that are ineffective and appear ineffective. There are deeds that are ineffective but appear effective. There are deeds that are effective and appear effective. And there are deeds that are effective but appear ineffective.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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

Mahākammavibhaṅgasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Salāyatanavibhaṅgasutta

The Analysis of the Six Sense Fields

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“saḷāyatanavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of the six sense fields.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“‘Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, chaṭṭiṃsa sattapadā veditabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipatthānā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsitusumarahati, so vuccati yoggācariyaṇaṃ anuttaro purisadammasārathī’ti—

“‘The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen mental preoccupations should be understood. The thirty-six positions of sentient beings should be understood. Therein, relying on this, give up that. The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group. Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

ayamuddeso saḷāyatanavibhaṅgassa.

This is the recitation passage for the analysis of the six sense fields.

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

‘Cakkhāyatanam sotāyatanam ghāṇāyatanam jivhāyatanam kāyāyatanam manāyatanam—

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

cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (1)

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

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

‘Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam dhammāyatanam—

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

cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (2)

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

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

‘Cakkhuvīññāṇam sotavīññāṇam ghānavīññāṇam jivhāvīññāṇam kāyavīññāṇam manovīññāṇam—

There are eye, ear, nose, tongue, body, and mind consciousness.

cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (3)

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

‘Cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

‘Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso—

There is contact through the eye, ear, nose, tongue, body, and mind.

cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (4)

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

‘Aṭṭhārasa manopavicārā veditabbā’ti—

‘The eighteen mental preoccupations should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

‘Cakkhunā rūpaṃ disvā somanassatṭhānīyaṃ rūpaṃ upavicarati, domanassatṭhānīyaṃ rūpaṃ upavicarati, upekkhātṭhānīyaṃ rūpaṃ upavicarati.

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.

Sotena saddaṃ sutvā ... pe ...

Hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...

Smelling an odor with the nose ...

jivhāya rasam sāyivā ...

Tasting a flavor with the tongue ...

kāyena phoṭṭhabbam phusitvā ...

Feeling a touch with the body ...

manasā dhammam viññāya somanassatṭhānīyaṃ dhammam upavicarati,
domanassatṭhānīyaṃ dhammam upavicarati, upekkhātṭhānīyaṃ dhammam
upavicarati.

*Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a
basis for happiness or sadness or equanimity.*

Iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, aṭṭhārasa
manopavicārā veditabbā'ti—

*So there are six preoccupations with happiness, six preoccupations with sadness, and six
preoccupations with equanimity. 'The eighteen mental preoccupations should be understood.'*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (5)

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

'Chattimsa sattapadā veditabbā'ti—

'The thirty-six positions of sentient beings should be understood.'

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni
domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha
nekkhammasitā upekkhā.

*There are six kinds of lay happiness and six kinds of renunciate happiness. There are six kinds
of lay sadness and six kinds of renunciate sadness. There are six kinds of lay equanimity and
six kinds of renunciate equanimity.*

Tattha katamāni cha gehasitāni somanassāni?

And in this context what are the six kinds of lay happiness?

Cakkhuviññeyyānaṃ rūpānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ
lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā
paṭiladdhapubbam atītaṃ niruddham vipariṇataṃ samanussarato uppajjati
somanassaṃ.

*There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected
with the world's material delights. Happiness arises when you regard it as a gain to obtain
such sights, or when you recollect sights you formerly obtained that have passed, ceased, and
perished.*

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ.

Such happiness is called lay happiness.

Sotaviññeyyānaṃ saddānaṃ ...

There are sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ...

Smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ...

Tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ ...

Touches known by the body ...

manoviññeyyānaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ ... pe ...
somanassaṃ.

*Thoughts known by the mind that are likable, desirable, agreeable, pleasing, connected with
the world's material delights. Happiness arises when you regard it as a gain to obtain such
thoughts, or when you recollect thoughts you formerly obtained that have passed, ceased, and
perished.*

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ.

Such happiness is called lay happiness.

Imāni cha gehasitāni somanassāni.

These are the six kinds of lay happiness.

Tattha katamāni cha nekkhammasitāni somanassāni?

And in this context what are the six kinds of renunciate happiness?

Rūpānaṃ tveva aniccatāṃ viditvā vipariṇāmavirāgaṇirodhaṃ, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ.

When you’ve understood the impermanence of sights—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ.

Such happiness is called renunciate happiness.

Saddānaṃ tveva ...

When you’ve understood the impermanence of sounds ...

gandhānaṃ tveva ...

smells ...

rasānaṃ tveva ...

tastes ...

phoṭṭhabbānaṃ tveva ...

touches ...

dhammānaṃ tveva aniccatāṃ viditvā vipariṇāmavirāgaṇirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ.

thoughts—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ.

Such happiness is called renunciate happiness.

Imāni cha nekkhammasitāni somanassāni.

These are the six kinds of renunciate happiness.

Tattha katamāni cha gehasitāni domanassāni?

And in this context what are the six kinds of lay sadness?

Cakkhaviññeyyānaṃ rūpānaṃ ...

There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the world’s material delights. Sadness arises when you regard it as a loss to lose such sights, or when you recollect sights you formerly lost that have passed, ceased, and perished.

pe ...

Such sadness is called lay sadness.

sotaviññeyyānaṃ saddānaṃ ...

There are sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ...

There are smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ...

There are tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ ...

There are touches known by the body ...

manoviññeyyānaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ
lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā
appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati
domanassaṃ.

*There are thoughts known by the mind that are likable, desirable, agreeable, pleasing,
connected with the world's material delights. Sadness arises when you regard it as a loss to
lose such thoughts, or when you recollect thoughts you formerly lost that have passed, ceased,
and perished.*

Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehasitaṃ domanassaṃ.

Such sadness is called lay sadness.

Imāni cha gehasitāni domanassāni.

These are the six kinds of lay sadness.

“Tattha katamāni cha nekkhammasitāni domanassāni?”

And in this context what are the six kinds of renunciate sadness?

Rūpānaṃ tveva aniccatāṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva rūpā
etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ ti evameva
yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti:

*When you’ve understood the impermanence of sights—their perishing, fading away, and
cessation—you truly understand through right understanding that both formerly and now all
those sights are impermanent, suffering, and perishable. Upon seeing this, you give rise to
yearning for the supreme liberations:*

‘kudāssu nāmāhaṃ tadāyatanāṃ upasampajja viharissāmi yadariyā etarahi
āyatanāṃ upasampajja viharantī’ ti itī anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato
uppajjati pihapaccayā domanassaṃ.

*‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain
in today?’ When you give rise to yearning for the supreme liberations like this, sadness arises
because of the yearning.*

Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ.

Such sadness is called renunciate sadness.

Saddānaṃ tveva ... pe ...

When you’ve understood the impermanence of sounds ...

gandhānaṃ tveva ...

smells ...

rasānaṃ tveva ...

tastes ...

phoṭṭhabbānaṃ tveva ...

touches ...

dhammānaṃ tveva aniccatāṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva
dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ ti
evameva yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ
upaṭṭhāpeti:

*thoughts—their perishing, fading away, and cessation—you truly understand through right
understanding that both formerly and now all those thoughts are impermanent, suffering, and
perishable. Upon seeing this, you give rise to yearning for the supreme liberations:*

‘kudāssu nāmāhaṃ tadāyatanāṃ upasampajja viharissāmi yadariyā etarahi
āyatanāṃ upasampajja viharantī’ ti itī anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato
uppajjati pihapaccayā domanassaṃ.

*‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain
in today?’ When you give rise to yearning for the supreme liberations like this, sadness arises
because of the yearning.*

Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ.

Such sadness is called renunciate sadness.

Imāni cha nekkhammasitāni domanassāni.
These are the six kinds of renunciate sadness.

Tattha katamā cha gehasitā upekkhā?
And in this context what are the six kinds of lay equanimity?

Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhasa puthujjanassa
anodhijinassa avipākajinassa anādinavadassāvino assutavato puthujjanassa.
When seeing a sight with the eye, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks.

Yā evarūpā upekkhā, rūpaṃ sā nātivattati.
Such equanimity does not transcend the sight.

Tasmā sā upekkhā ‘gehasitā’ti vuccati.
That’s why it’s called lay equanimity.

Sotena saddaṃ sutvā ...
When hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...
When smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ...
When tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...
When feeling a touch with the body ...

manasā dhammaṃ viññāya uppajjati upekkhā bālassa mūlhasa puthujjanassa
anodhijinassa avipākajinassa anādinavadassāvino assutavato puthujjanassa.
When knowing a thought with the mind, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks.

Yā evarūpā upekkhā, dhammaṃ sā nātivattati.
Such equanimity does not transcend the thought.

Tasmā sā upekkhā ‘gehasitā’ti vuccati.
That’s why it’s called lay equanimity.

Imā cha gehasitā upekkhā.
These are the six kinds of lay equanimity.

Tattha katamā cha nekkhammasitā upekkhā?
And in this context what are the six kinds of renunciate equanimity?

Rūpānaṃ tveva aniccatam viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, ‘pubbe ceva rūpā
etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametam
yathābhūtaṃ sammappaññāya passato uppajjati upekkhā.
When you’ve understood the impermanence of sights—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable.

Yā evarūpā upekkhā, rūpaṃ sā ativattati.
Such equanimity transcends the sight.

Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati.
That’s why it’s called renunciate equanimity.

Saddānaṃ tveva ...
When you’ve understood the impermanence of sounds ...

gandhānaṃ tveva ...
smells ...

rasānaṃ tveva ...
tastes ...

phoṭṭhabbānaṃ tveva ...
touches ...

dhammānaṃ tveva aniccatam viditvā vipariṇāma virāga nirodham, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ ti evametam yathābhūtaṃ sammappaññāya passato uppajjati upekkhā.

thoughts—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable.

Yā evarūpā upekkhā, dhammaṃ sā ativattati.
Such equanimity transcends the thought.

Tasmā sā upekkhā ‘nekkhammasitā’ ti vuccati.
That’s why it’s called renunciate equanimity.

Imā cha nekkhammasitā upekkhā.
These are the six kinds of renunciate equanimity.

‘Chattimsa sattapadā veditabbā’ ti—
‘The thirty-six positions of sentient beings should be understood.’

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

‘Tatra idaṃ nissāya idaṃ pajahathā’ ti—
‘Therein, relying on this, give up that.’

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

Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgama yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha.
Therein, by relying and depending on the six kinds of renunciate happiness, give up and go beyond the six kinds of lay happiness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgama yāni cha gehasitāni domanassāni tāni pajahatha, tāni samatikkamatha.
Therein, by relying on the six kinds of renunciate sadness, give up the six kinds of lay sadness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgama, yā cha gehasitā upekkhā tā pajahatha tā samatikkamatha.
Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of lay equanimity.

Evametāsaṃ pahānaṃ hoti, evametāsaṃ samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgama yāni cha nekkhammasitāni domanassāni tāni pajahatha, tāni samatikkamatha.
Therein, by relying on the six kinds of renunciate happiness, give up the six kinds of renunciate sadness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.
That’s how they are given up.

Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of renunciate happiness.

Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.

That's how they are given up.

Atthi, bhikkhave, upekkhā nānattā nānattasitā, atthi upekkhā ekattā ekattasitā.

There is equanimity that is diversified, based on diversity, and equanimity that is unified, based on unity.

Katamā ca, bhikkhave, upekkhā nānattā nānattasitā?

And what is equanimity based on diversity?

Atthi, bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabbesu—

There is equanimity towards sights, sounds, smells, tastes, and touches.

ayaṃ, bhikkhave, upekkhā nānattā nānattasitā.

This is equanimity based on diversity.

Katamā ca, bhikkhave, upekkhā ekattā ekattasitā?

And what is equanimity based on unity?

Atthi, bhikkhave, upekkhā ākāśānañcāyatananissitā, atthi viññāṇañcāyatananissitā, atthi ākiñcaññāyatananissitā, atthi nevasaññānāsaññāyatananissitā—

There is equanimity based on the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception.

ayaṃ, bhikkhave, upekkhā ekattā ekattasitā.

This is equanimity based on unity.

Tatra, bhikkhave, yāyaṃ upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yāyaṃ upekkhā nānattā nānattasitā taṃ pajahatha, taṃ samatikkamatha.

Therein, relying on equanimity based on unity, give up equanimity based on diversity.

Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

That's how it is given up.

Atammayaṃ, bhikkhave, nissāya atammayaṃ āgamma yāyaṃ upekkhā ekattā ekattasitā taṃ pajahatha, taṃ samatikkamatha.

Relying on non-identification, give up equanimity based on unity.

Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

That's how it is given up.

‘Tatra idaṃ nissāya idaṃ pajahathā’ti—

‘Therein, relying on this, give up that.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

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

‘Tayo satipatthānā yadariyo sevati, yadariyo sevanāno satthā ganamanusāsītumarahatī’ti—

‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’

iti kho panetaṃ vuttaṃ;

That's what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

The first case is when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanaṃ vattanti.

But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the Teacher’s instruction.

Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno.

In this case the Realized One is not displeased, he does not feel displeasure. He remains unaffected, mindful and aware.

Idaṃ, bhikkhave, paṭhamam satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the first case in which the Noble One cultivates the establishment of mindfulness.

Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

The next case is when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa ekacce sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanaṃ vattanti;

And some of their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the Teacher’s instruction.

ekacce sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanaṃ vattanti.

But some of their disciples do want to listen. They pay attention and apply their minds to understand. They don’t proceed having turned away from the Teacher’s instruction.

Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti;

In this case the Realized One is not displeased,

na ca attamano hoti, na ca attamanataṃ paṭisaṃvedeti.

nor is he pleased.

Anattamanatā ca attamanatā ca—

tadubhayaṃ abhinivajjetvā upekkhako viharati sato sampajāno.

Rejecting both displeasure and pleasure, he remains equanimous, mindful and aware.

Idaṃ vuccati, bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the second case in which the Noble One cultivates the establishment of mindfulness.

Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

The next case is when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa sāvakā sussūsanti, sotaṃ odahanti, aññācittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanaṃ vattanti.

And their disciples want to listen. They pay attention and apply their minds to understand. They don’t proceed having turned away from the Teacher’s instruction.

Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno.

In this case the Realized One is not pleased, he does not feel pleasure. He remains unaffected, mindful and aware.

Idaṃ vuccati, bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the third case in which the Noble One cultivates the establishment of mindfulness.

‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati’ ti—

‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

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

‘So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ ti—

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati—

Driven by an elephant trainer, an elephant in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.

east, west, north, or south.

Assadamakena, bhikkhave, assadammo sārīto ekaññeva disaṃ dhāvati—

Driven by a horse trainer, a horse in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.

east, west, north, or south.

Godamakena, bhikkhave, godammo sārīto ekaññeva disaṃ dhāvati—

Driven by an ox trainer, an ox in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.

east, west, north, or south.

Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭha disā vidhāvati.

But driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in eight directions:

Rūpī rūpāni passati—

Having physical form, they see visions.

ayaṃ ekā disā;

This is the first direction.

ajjhataṃ arūpasaññī bahiddhā rūpāni passati—

Not perceiving physical form internally, they see visions externally.

ayaṃ dutiyā disā;

This is the second direction.

subhantveva adhimutto hoti—

They’re focused only on beauty.

ayaṃ tatiyā disā;

This is the third direction.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā
nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam 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 catutthī disā;

This is the fourth direction.

sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti
viññānañcāyatanam 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 pañcamī disā;

This is the fifth direction.

sabbaso viññānañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam
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 chaṭṭhī disā;

This is the sixth direction.

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja
viharati—

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

ayaṃ sattamī disā;

This is the seventh direction.

sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham
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 aṭṭhamī disā.

This is the eighth direction.

Tathāgatenā, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto imā aṭṭha
disā vidhāvati.

Driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in these eight directions.

So vuccati: ‘yoggācariyānaṃ anuttaro purisadammasārathī’ti—

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ”ti.

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

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Saḷāyatanavibhaṅgasuttaṃ niṭṭhitaṃ sattamaṃ.

Uddesavibhaṅgasutta

The Analysis of a Recitation Passage

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“uddesavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of a recitation passage.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

“A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hoti”ti.

When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato utthāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesam bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavitttho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmarāṇadukkasamudayasambhavo na hotī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Atha kho tesam bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ;

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti.

Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamitvā āyasmatā mahākaccānena saddhim sammodimsu.

Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadāvocaṃ:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittṭho:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmarāṇadukkasamudayasambhavo na hotī’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittṭho:

“tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatim jātijarāmarāṇadukkasamudayasambhavo na hotī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti—

vibhajatāyasmā mahākaccāno’ti.

“May Venerable Mahākaccāna please explain this.”

“Seyyathāpi, āvuso, puriso sārattiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhasa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeaya,

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

evaṃ sampadamidaṃ āyasmantānaṃ sathari sammukhībhūte taṃ bhagavantaṃ atisiṭvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha.

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha;

That was the time to approach the Buddha and ask about this matter.

yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’ti.

You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma;

That was the time to approach the Buddha and ask about this matter.

yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha’s answer.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ.

Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajātāyasmā mahākaccāno agaruṃ karitvā”ti.

Please explain this, if it's no trouble.”

“Tena hāvuso, suṇātha, sādhu kaṃ manasi karotha, bhāṣissāmi”ti.

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

“Evaṃāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ.

“Yes, reverend,” they replied.

Āyasmā mahākaccāno etadavoca:

Venerable Mahākaccāna said this:

“Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavittḥo:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhataṃ asaññitaṃ anupādāya na paritasseyya, bahiddhā, bhikkhave, viññāne avikkhitte avisaṭe sati ajjhataṃ asaññite anupādāya aparitassato āyatim jātijarāmarañadukkhāsamudayasambhavo na hoti”ti.

A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.’

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this passage for recitation.

Kathañcāvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati?

And how is consciousness scattered and diffused externally?

Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitāṃ rūpanimittassādaviniḃbandhaṃ rūpanimittassādasamyojanasamyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

Take a mendicant who sees a sight with their eyes. Their consciousness follows after the features of that sight, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya dhammanimittānusāri viññāṇaṃ hoti; dhammanimittassādagadhitāṃ dhammanimittassādaviniḃbandhaṃ dhammanimittassādasamyojanasamyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

When they know a thought with their mind, their consciousness follows after the features of that thought, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally.

Evaṃ kho, āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

That's how consciousness is scattered and diffused externally.

Kathañcāvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati?

And how is consciousness not scattered and diffused externally?

Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānūsāri viññāṇaṃ hoti, na rūpanimittassādagadhitāṃ na rūpanimittassādavinibandhaṃ na rūpanimittassādasamyojanasamyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

Take a mendicant who sees a sight with their eyes. Their consciousness doesn't follow after the features of that sight, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered and diffused externally.

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na dhammanimittānūsāri viññāṇaṃ hoti na dhammanimittassādagadhitāṃ na dhammanimittassādavinibandhaṃ na dhammanimittassādasamyojanasamyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

When they know a thought with their mind, their consciousness doesn't follow after the features of that thought, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered and diffused externally.

Evam kho, āvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

That's how consciousness is not scattered and diffused externally.

Kathañcāvuso, ajjhataṃ saṅghitanti vuccati?

And how is their consciousness stuck internally?

Idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

Take a mendicant who, 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.

Tassa vivekajapītisukhānūsāri viññāṇaṃ hoti vivekajapītisukhassādagadhitāṃ vivekajapītisukhassādavinibandhaṃ vivekajapītisukhassādasamyojanasamyuttaṃ ajjhataṃ cittaṃ saṅghitanti vuccati.

Their consciousness follows after that rapture and bliss born of seclusion, tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be stuck internally.

Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa samādhijapītisukhānūsāri viññāṇaṃ hoti samādhijapītisukhassādagadhitāṃ samādhijapītisukhassādavinibandhaṃ samādhijapītisukhassādasamyojanasamyuttaṃ ajjhataṃ cittaṃ saṅghitanti vuccati.

Their consciousness follows after that rapture and bliss born of immersion, tied, attached, and fettered to gratification in that rapture and bliss born of immersion. So their mind is said to be stuck internally.

Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa upekkhānūsārī viññāṇaṃ hoti upekkhāsukhassādagadhiṃ upekkhāsukhassādavinibandhaṃ upekkhāsukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ saṇṭhanti vuccati.

Their consciousness follows after that equanimity, tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be stuck internally.

Puna caparaṃ, āvuso, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

Tassa adukkhamasukhānūsārī viññāṇaṃ hoti adukkhamasukhassādagadhiṃ adukkhamasukhassādavinibandhaṃ adukkhamasukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness follows after that neutral feeling, tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be stuck internally.

Evam kho, āvuso, ajjhattaṃ saṇṭhanti vuccati.

That’s how their consciousness is stuck internally.

Kathañcāvuso, ajjhattaṃ asaṇṭhanti vuccati?

And how is their consciousness not stuck internally?

Idhāvuso, bhikkhu viviceva kāmehi vivicca akusalehi dhammehi ... pe ... 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.

Tassa na vivekajapītisukhānūsārī viññāṇaṃ hoti na vivekajapītisukhassādagadhiṃ na vivekajapītisukhassādavinibandhaṃ na vivekajapītisukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness doesn’t follow after that rapture and bliss born of seclusion, and is not tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be not stuck internally.

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

Furthermore, they enter the second absorption ...

Tassa na samādhijapītisukhānūsārī viññāṇaṃ hoti na samādhijapītisukhassādagadhiṃ na samādhijapītisukhassādavinibandhaṃ na samādhijapītisukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness doesn’t follow after that rapture and bliss born of immersion ...

Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter and remain in the third absorption ...

Tassa na upekkhānūsārī viññāṇaṃ hoti na upekkhāsukhassādagadhiṃ na upekkhāsukhassādavinibandhaṃ na upekkhāsukhassādasamyojanasamuyuttaṃ ajjhattaṃ cittaṃ asaṇṭhanti vuccati.

Their consciousness doesn’t follow after that equanimity, and is not tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be not stuck internally.

Puna caparaṃ, āvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ ādukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter and remain in the fourth absorption ...

Tassa na adukkhamasukhānusāri viññāṇaṃ hoti na adukkhamasukhassādagadhiṃ na adukkhamasukhassādavinibandhaṃ na adukkhamasukhassādasamyojanasamyuttaṃ ajjhataṃ cittaṃ asaṅghitanti vuccati.

Their consciousness doesn't follow after that neutral feeling, and is not tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be not stuck internally.

Evam kho, āvuso, ajjhataṃ asaṅghitanti vuccati.

That's how their consciousness is not stuck internally.

Kathañcāvuso, anupādā paritassanā hoti?

And how are they anxious because of grasping?

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

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti.

But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

and consciousness latches on to the perishing of form.

Tassa rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati.

So they become frightened, worried, concerned, and anxious because of grasping.

Vedanaṃ ... pe ...

They regard feeling ...

saññāṃ ...

perception ...

saṅkhāre ...

choices ...

viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti.

But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.

and consciousness latches on to the perishing of consciousness.

Tassa viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati.

So they become frightened, worried, concerned, and anxious because of grasping.

Evam kho, āvuso, anupādā paritassanā hoti.

That's how they are anxious because of grasping.

Kathañcāvuso, anupādānā aparitassanā hoti?

And how are they not anxious because of grasping?

Idhāvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na attani vā rūpaṃ na rūpasmiṃ vā attānaṃ.

They don't regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti.

When that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā na ca rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

consciousness doesn't latch on to the perishing of form.

Tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind.

Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā anupādāya ca na paritassati.

So they don't become frightened, worried, concerned, or anxious because of grasping.

Na vedanaṃ ...

They don't regard feeling ...

na saññāṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ na attani vā viññāṇaṃ na viññāṇasmim vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti.

When that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā na ca viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.

consciousness doesn't latch on to the perishing of consciousness.

Tassa na viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind.

Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

So they don't become frightened, worried, concerned, or anxious because of grasping.

Evam kho, āvuso, anupādā aparitassanā hoti.

That's how they are not anxious because of grasping.

Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatīṃ jātijarāmarāṇadukkhasamudayasambhavo na hotī'ti.

When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.'

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this passage for recitation.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeve upasaṅkamitvā etamatthaṃ paṭipuccheyyātha;

If you wish, you may go to the Buddha and ask him about this.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā'ti.

You should remember it in line with the Buddha's answer."

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

"Yes, reverend," said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

“Yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatīṃ jātijarāmarāṇadukkhasamudayasambhavo na hotī'ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho—

tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṇṭhitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṇṭhite anupādāya aparitassato āyatīṃ jātijarāmarāṇadukkhasamudayasambhavo na hotīti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitaṃ.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma'ti.

Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto'ti.

“Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, mahākaccāno; mahāpaṇño, bhikkhave, mahākaccāno.

“Mahākaccāna is astute, mendicants, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ.

If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.

Eso cevetassa attho. Evañca naṃ dhāreyyāthā'ti.

That is what it means, and that's how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Uddesavibhaṅgasuttaṃ niṭṭhitaṃ aṭṭhamam.

Araṇavibhaṅgasutta

The Analysis of Non-Conflict

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“araṇavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of non-conflict.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ
anattasamhitam, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ
anattasamhitam.

“Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless.

And don't indulge in self-mortification, which is painful, ignoble, and pointless.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena
abhisambuddhā, cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati.

Avoiding these two extremes, the Realized One woke up by understanding the middle way,
which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and
extinguishment.

Ussādanañca jaññā, apasādanañca jaññā;

Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva
deseyya.

Knowing these, avoid them, and just teach Dhamma.

Sukhavinicchayaṃ jaññā;

Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyya.

Knowing this, pursue inner bliss.

Rahovādaṃ na bhāseyya, sammukhā na khīnaṃ bhane.

Don't talk behind people's backs, and don't speak sharply in their presence.

Ataramānova bhāseyya, no taramāno.

Don't speak hurriedly.

Janapadaniruttim nābhiniveseyya, samaññaṃ nātidhāveyyāti—
Don't insist on local terminology and don't override normal usage.

ayamuddeso araṇavibhaṅgassa.
This is the recitation passage for the analysis of non-conflict.

‘Na kāmasukhamanuyuñjeyya hīnaṃ gattaṃ pothuḥjanikaṃ anariyaṃ
anattasaṃhitā, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ
anattasaṃhitā’ ti—

*‘Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless.
And don't indulge in self-mortification, which is painful, ignoble, and pointless.’*

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

Yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothuḥjaniko anariyo
anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;
micchāpaṭipadā.

*Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such
happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way.*

Yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gattaṃ
pothuḥjanikaṃ anariyaṃ anattasaṃhitā, adukkho eso dhammo anupaghāto
anupāyāso aparīḷāho; sammāpaṭipadā.

*Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the
right way.*

Yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo
saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā.

*Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

Yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitā,
adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā.

*Breaking free of such indulgence is a principle free of pain, harm, stress, and fever, and it is the
right way.*

‘Na kāmasukhamanuyuñjeyya hīnaṃ gattaṃ pothuḥjanikaṃ anariyaṃ
anattasaṃhitā, na ca attakilamathānuyogaṃ anuyuñjeyya dukkhaṃ anariyaṃ
anattasaṃhitā’ ti—

*‘Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless.
And don't indulge in self-mortification, which is painful, ignoble, and pointless.’*

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

‘Ete kho ubho ante anupagamma majjhimaṃ paṭipadā tathāgatena abhisambuddhā,
cakkhukaraṇī ñaṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya
saṃvattatī’ ti—

*‘Avoiding these two extremes, the Realized One woke up by understanding the middle way,
which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and
extinguishment.’*

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

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—
It is simply this noble eightfold path, that is:

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo,
sammāvāyāmo, sammāsati, sammāsamādhi.

*right view, right thought, right speech, right action, right livelihood, right effort, right
mindfulness, and right immersion.*

‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattatī’ti—

‘Avoiding these two extremes, the Realized One woke up by understanding the middle way, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

‘Ussādanañca jaññā, apasādanañca jaññā;

‘Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti—

Knowing these, avoid them, and just teach Dhamma.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Kathañca, bhikkhave, ussādanā ca hoti apasādanā ca, na ca dhammadesanā?

And how is there flattering and rebuking without teaching Dhamma?

‘Ye kāmapatisandhisukhino somanassānuyogam anuyuttā hīnaṃ gammad pothujjanikam anariyam anattasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannā’ti—

In speaking like this, some are rebuked: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

iti vadam ittheke apasādeti.

‘Ye kāmapatisandhisukhino somanassānuyogam ananuyuttā hīnaṃ gammad pothujjanikam anariyam anattasamhitam, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

In speaking like this, some are flattered: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

iti vadam ittheke ussādeti.

‘Ye attakilamathānuyogam anuyuttā dukkham anariyam anattasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannā’ti—

In speaking like this, some are rebuked: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

iti vadam ittheke apasādeti.

‘Ye attakilamathānuyogam ananuyuttā dukkham anariyam anattasamhitam, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

In speaking like this, some are flattered: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

iti vadam ittheke ussādeti.

‘Yesam kesañci bhavasamyojanam appahīnam, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannā’ti—

In speaking like this, some are rebuked: ‘All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

iti vadam ittheke apasādeti.

‘Yesaṃ kesaṇci bhavasamyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipanna’ti—

In speaking like this, some are flattered: ‘All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.’

iti vadaṃ ittheke ussādeti.

Evam kho, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā.

That’s how there is flattering and rebuking without teaching Dhamma.

Kathaṇca, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca?

And how is there neither flattering nor rebuking, and just teaching Dhamma?

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gattaṃ pothujjanikāṃ anariyaṃ anattasamhitāṃ, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipanna’ti—

You don’t say: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Anuyogo ca kho sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’

micchāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gattaṃ pothujjanikāṃ anariyaṃ anattasamhitāṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipanna’ti—

You don’t say: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Ananuyogo ca kho adukkho eso dhammo anupaghāto anupāyāso aparilāho;

‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’

sammāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasamhitāṃ, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipanna’ti—

You don’t say: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Anuyogo ca kho sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’

micchāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anattasamhitam, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

You don’t say: ‘Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Ananuyogo ca kho adukkho eso dhammo anupaghāto anupāyāso aparilāho;

‘Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.’

sammāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Yesam kesañci bhavasamyojanaṃ appahīnaṃ, sabbe te sadukkhā saupaghātā saupāyāsā saparilāhā micchāpaṭipannā’ti—

You don’t say: ‘All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Bhavasamyojane ca kho appahīne bhavopi appahīno hoti’ti—

‘When the fetter of rebirth is not given up, rebirth is also not given up.’

iti vadaṃ dhammameva deseti.

‘Yesam kesañci bhavasamyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā’ti—

You don’t say: ‘All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Bhavasamyojane ca kho pahīne bhavopi pahīno hoti’ti—

‘When the fetter of rebirth is given up, rebirth is also given up.’

iti vadaṃ dhammameva deseti.

Evam kho, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca.

That’s how there is neither flattering nor rebuking, and just teaching Dhamma.

‘Ussādanañca jaññā, apasādanañca jaññā;

‘Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti—

Knowing these, avoid them, and just teach Dhamma.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

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

‘Sukhavinicchayaṃ jaññā;

‘Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyyā’ti—

Knowing this, pursue inner bliss.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Pañcime, bhikkhave, kāmagaṇā.
There are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...
Sounds known by the ear ...

ghānaviññeyyā gandhā ...
Smells known by the nose ...

jivhāviññeyyā rasā ...
Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, bhikkhave, pañca kāmagaṇā.
These are the five kinds of sensual stimulation.

Yaṃ kho, bhikkhave, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ mīḷhasukhaṃ puthujjanasukhaṃ anariyasukhaṃ.
The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, common, ignoble pleasure.

‘Na āsevitabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ, bhāyitabbaṃ etassa sukhassā’ti—vadāmi.
Such pleasure should not be cultivated or developed, but should be feared, I say.

Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.
Now, take a mendicant who, 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.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ 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 upekkhako ca viharati ... pe ... tatiyaṃ jhānaṃ ... pe ...
third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ.
This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening.

‘Āsevitabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ, na bhāyitabbaṃ etassa sukhassā’ti—vadāmi.
Such pleasure should be cultivated and developed, and should not be feared, I say.

‘Sukhavinicchayaṃ jaññā;
‘Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’ti—
Knowing this, pursue inner bliss.’

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

‘Rahovādaṃ na bhāseyya, sammukhā na khīnaṃ bhane’ti—
‘Don’t talk behind people’s backs, and don’t speak sharply in their presence.’

iti kho panetaṃ vuttaṃ.
That’s what I said,

Kiñcetaṃ paṭicca vuttaṃ?
but why did I say it?

Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ atacchaṃ anattasaṃhitaṃ sasakkaṃ taṃ rahovādaṃ na bhāseyya.
When you know that what you say behind someone’s back is untrue, false, and harmful, then if at all possible you should not speak.

Yampi jaññā rahovādaṃ bhūtaṃ tacchaṃ anattasaṃhitaṃ tassapi sikkheyya avacanāya.
When you know that what you say behind someone’s back is true and correct, but harmful, then you should train yourself not to speak.

Yañca kho jaññā rahovādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa rahovādassa vacanāya.
When you know that what you say behind someone’s back is true, correct, and beneficial, then you should know the right time to speak.

Tatra, bhikkhave, yaṃ jaññā sammukhā khīnavādaṃ abhūtaṃ atacchaṃ anattasaṃhitaṃ sasakkaṃ taṃ sammukhā khīnavādaṃ na bhāseyya.
When you know that your sharp words in someone’s presence are untrue, false, and harmful, then if at all possible you should not speak.

Yampi jaññā sammukhā khīnavādaṃ bhūtaṃ tacchaṃ anattasaṃhitaṃ tassapi sikkheyya avacanāya.
When you know that your sharp words in someone’s presence are true and correct, but harmful, then you should train yourself not to speak.

Yañca kho jaññā sammukhā khīnavādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa sammukhā khīnavādassa vacanāya.
When you know that your sharp words in someone’s presence are true, correct, and beneficial, then you should know the right time to speak.

‘Rahovādaṃ na bhāseyya, sammukhā na khīnaṃ bhane’ti—
‘Don’t talk behind people’s backs, and don’t speak sharply in their presence.’

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

‘Ataramānova bhāseyya no taramāno’ti—
‘Don’t speak hurriedly.’

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

Tatra, bhikkhave, taramānassa bhāsato kāyopi kilamati, cittampi upahaññati, saropi upahaññati, kaṇthopi āturīyati, avisatṭhampi hoti aviññeyyaṃ taramānassa bhāsitaṃ.
When speaking hurriedly, your body gets tired, your mind gets stressed, your voice gets stressed, your throat gets sore, and your words become unclear and hard to understand.

Tatra, bhikkhave, ataramānassa bhāsato kāyopi na kilamati, cittampi na upahaññati, saropi na upahaññati, kaṇthopi na āturīyati, visatṭhampi hoti viññeyyaṃ ataramānassa bhāsitaṃ.
When not speaking hurriedly, your body doesn’t get tired, your mind doesn’t get stressed, your voice doesn’t get stressed, your throat doesn’t get sore, and your words are clear and easy to understand.

‘Ataramānova bhāseyya, no taramāno’ti—
‘Don’t speak hurriedly.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

‘Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyā’ti—

‘Don’t insist on local terminology and don’t override normal usage.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Kathaṇca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro?

And how do you insist on local terminology and override normal usage?

Idha, bhikkhave, tadevekaccesu janapadesu ‘pāti’ti sañjānanti, ‘pattan’ti sañjānanti, ‘vittan’ti sañjānanti, ‘sarāvan’ti sañjānanti ‘dhāropan’ti sañjānanti, ‘poṇan’ti sañjānanti, ‘pisīlavan’ti sañjānanti.

It’s when in different localities the same thing is known as a ‘plate’, a ‘bowl’, a ‘cup’, a ‘dish’, a ‘basin’, a ‘tureen’, or a ‘porringer’.

Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmāsā abhinivissa voharati:

And however it is known in those various localities, you speak accordingly, obstinately sticking to that and insisting:

‘idameva saccaṃ, moghamaññaṃ’ti.

‘This is the only truth, other ideas are silly.’

Evam kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro.

That’s how you insist on local terminology and override normal usage.

Kathaṇca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro?

And how do you not insist on local terminology and not override normal usage?

Idha, bhikkhave, tadevekaccesu janapadesu ‘pāti’ti sañjānanti, ‘pattan’ti sañjānanti, ‘vittan’ti sañjānanti, ‘sarāvan’ti sañjānanti, ‘dhāropan’ti sañjānanti, ‘poṇan’ti sañjānanti, ‘pisīlavan’ti sañjānanti.

It’s when in different localities the same thing is known as a ‘plate’, a ‘bowl’, a ‘cup’, a ‘dish’, a ‘basin’, a ‘tureen’, or a ‘porringer’.

Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti ‘idaṃ kira me āyasanto sandhāya voharanti’ti tathā tathā voharati aparāmasaṃ.

And however it is known in those various localities, you speak accordingly, thinking: ‘It seems that the venerables are referring to this.’

Evam kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti, samaññāya ca anatisāro.

That’s how you don’t insist on local terminology and don’t override normal usage.

‘Janapadaniruttiṃ nābhiniveseyya samaññaṃ nātidhāveyyā’ti—

‘Don’t insist on local terminology and don’t override normal usage.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

Tatra, bhikkhave, yo kāmapaṭisaṇḍhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasamphito, sadukkho eso dhammo saupaghāto saupāyāso saparīlāho;

Now, mendicants, pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That’s why this is a principle beset by conflict.

Tatra, bhikkhave, yo kāmapaṭisandhisukkhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothuḷḷjanikaṃ anariyaṃ anattasaṃhitāṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitāṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yāyaṃ majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

The middle way by which the Realized One was awakened gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. It is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yāyaṃ ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

Flattering and rebuking without teaching Dhamma is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yāyaṃ nevussādanā ca na apasādanā ca dhammadesanā ca, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

Neither flattering nor rebuking, and just teaching Dhamma is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yamidaṃ kāmasukhaṃ mīhasukhaṃ pothujjanasukhaṃ
anariyasukhaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;
*Sensual pleasure—a filthy, common, ignoble pleasure—is a principle beset by pain, harm,
stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yamidaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ
sambodhisukhaṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho;
*The pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of
awakening is a principle free of pain, harm, stress, and fever, and it is the right way.*

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yvāyaṃ rahovādo abhūto ataccho anatthasaṃhito, sadukkho eso
dhammo saupaghāto saupāyāso sapariḷāho;
*Saying untrue, false, and harmful things behind someone's back is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho anatthasaṃhito, sadukkho eso
dhammo saupaghāto saupāyāso sapariḷāho;
*Saying true and correct, but harmful things behind someone's back is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho atthasaṃhito, adukkho eso
dhammo anupaghāto anupāyāso aparilāho;
*Saying true, correct, and beneficial things behind someone's back is a principle free of pain,
harm, stress, and fever, and it is the right way.*

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīnavādo abhūto ataccho anatthasaṃhito,
sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;
*Saying untrue, false, and harmful things in someone's presence is a principle beset by pain,
harm, stress, and fever, and it is the wrong way.*

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho;

Saying true and correct, but harmful things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho atthasaṃhito, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho;

Saying true, correct, and beneficial things in someone's presence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yamidaṃ taramānassa bhāsitaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho;

Speaking hurriedly is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yamidaṃ ataramānassa bhāsitaṃ, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho;

Speaking unhurriedly is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo saupaghāto saupāyāso sapaṇiḷāho;

Insisting on local terminology and overriding normal usage is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso apaṇiḷāho;

Not insisting on local terminology and not overriding normal usage is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tasmātiha, bhikkhave, ‘saraṇaṇca dhammaṃ jānissāma, araṇaṇca dhammaṃ jānissāma;

So you should train like this: ‘We shall know the principles beset by conflict and the principles free of conflict.

saraṇaṇca dhammaṃ ñatvā araṇaṇca dhammaṃ ñatvā araṇapaṭipadaṃ
paṭipajjissāmaṃ'ti evañhi vo, bhikkhave, sikkhitabbaṃ.

Knowing this, we will practice the way free of conflict.'

Subhūti ca pana, bhikkhave, kulaputto araṇapaṭipadaṃ paṭipanno"ti.

And, mendicants, Subhūti, the gentleman, practices the way of non-conflict."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Araṇavibhaṅgasuttaṃ niṭṭhitaṃ navamaṃ.

Dhātuvibhaṅgasutta

The Analysis of the Elements

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari;
At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha.

yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamtivā bhaggavaṃ
kumbhakāraṃ etadavoca:

He went to see Bhaggava the potter, and said,

“sace te, bhaggava, agaru viharemu āvesane ekarattan”ti.

“Bhaggava, if it is no trouble, I’d like to spend a single night in your workshop.”

“Na kho me, bhante, garu.

“It’s no trouble, sir.

Atthi cettha pabbajito paṭhamam vāsūpagato.

But there’s a renunciate already staying there.

Sace so anujānāti, viharatha, bhante, yathāsukhan”ti.

If he allows it, sir, you may stay as long as you like.”

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantam uddissa saddhāya
agārasmā anagāriyaṃ pabbajito.

Now at that time a gentleman named Pukkusāti had gone forth from the lay life to homelessness out of faith in the Buddha.

So tasmim kumbhakārāvesane paṭhamam vāsūpagato hoti.

And it was he who had first taken up residence in the workshop.

Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ pukkusātiṃ etadavoca:

Then the Buddha approached Venerable Pukkusāti and said,

“sace te, bhikkhu, agaru viharemu āvesane ekarattan”ti.

“Mendicant, if it is no trouble, I’d like to spend a single night in the workshop.”

“Urundaṃ, āvuso, kumbhakārāvesanaṃ.

“The potter’s workshop is spacious, reverend.

Viharatāyasmā yathāsukhan”ti.

Please stay as long as you like.”

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthārakaṃ
paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upatthapetvā.

Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, with his body straight, and established mindfulness right there.

Atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmesi.

He spent most of the night sitting meditation,

Āyasmāpi kho pukkusāti bahudeva rattiṃ nisajjāya vītināmesi.

and so did Pukkusāti.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“pāsādikam kho ayaṃ kulaputto iriyati.

“This gentleman’s conduct is impressive.

Yannūnāhaṃ puccheyyaṃ”ti.

Why don't I question him?"

Atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca:

So the Buddha said to Pukkusāti,

“kaṃsi tvaṃ, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesi”ti?

"In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?"

“Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito.

"Reverend, there is the ascetic Gotama—a Sakyan, gone forth from a Sakyan family.

Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

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

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

Tāhaṃ bhagavantaṃ uddissa pabbajito.

I've gone forth in his name.

So ca me bhagavā satthā.

That Blessed One is my Teacher,

Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti.

and I believe in his teaching."

“Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti.

"But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

“Atthāvuso, uttaresu janapadesu sāvatthi nāma nagaraṃ.

"In the northern lands there is a city called Sāvattī.

Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti.

There the Blessed One is now staying, the perfected one, the fully awakened Buddha."

“Diṭṭhapubbo pana te, bhikkhu, so bhagavā;

"But have you ever seen that Buddha?

disvā ca pana jāneyyāsi”ti?

Would you recognize him if you saw him?"

“Na kho me, āvuso, diṭṭhapubbo so bhagavā;

"No, I've never seen him,

disvā cāhaṃ na jāneyyaṃ”ti.

and I wouldn't recognize him if I did."

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“mamañca khvāyaṃ kulaputto uddissa pabbajito.

"This gentleman has gone forth in my name.

Yannūnassāhaṃ dhammaṃ deseyyaṃ”ti.

Why don't I teach him the Dhamma?"

Atha kho bhagavā āyasmantaṃ pukkusātiṃ āmantesi:

So the Buddha said to Pukkusāti,

“dhammaṃ te, bhikkhu, desessāmi.

"Mendicant, I shall teach you the Dhamma.

Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi.

“Yes, reverend,” replied Pukkusāti.

Bhagavā etadavoca:

The Buddha said this:

“‘Cha dhāturo ayaṃ, bhikkhu, puriso cha phassāyatano aṭṭhārasa manopavicāro caturādhiṭṭhāno;

“This person has six elements, six fields of contact, and eighteen mental preoccupations.

yattha ṭhiṭaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati.

They have four foundations, standing on which the streams of identification don't flow. And when the streams of identification don't flow, they're called a sage at peace.

Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyya”ti—

Don't neglect wisdom, preserve truth, foster generosity, and train only for peace.’

ayamuddeso dhātuvibhaṅgassa.

This is the recitation passage for the analysis of the elements.

‘Cha dhāturo ayaṃ, bhikkhu, puriso’ti—

‘This person has six elements.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Chayimā, bhikkhu, dhātuyo—

There are these six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.

the elements of earth, water, fire, air, space, and consciousness.

‘Cha dhāturo ayaṃ, bhikkhu, puriso’ti—

‘This person has six elements.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

‘Cha phassāyatano ayaṃ, bhikkhu, puriso’ti—

‘This person has six fields of contact.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Cakkhusamphassāyatanaṃ, sotasaṃphassāyatanaṃ, ghāṇasaṃphassāyatanaṃ, jivhāsaṃphassāyatanaṃ, kāyasaṃphassāyatanaṃ, manosamphassāyatanaṃ.

The fields of contact of the eye, ear, nose, tongue, body, and mind.

‘Cha phassāyatano ayaṃ, bhikkhu, puriso’ti—

‘This person has six fields of contact.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

‘Aṭṭhārasa manopavicāro ayaṃ, bhikkhu, puriso’ti—

‘This person has eighteen mental preoccupations.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

Cakkhunā rūpaṃ disvā somanassatṭhāṇiyaṃ rūpaṃ upavicarati,
domanassatṭhāṇiyaṃ rūpaṃ upavicarati, upekkhātṭhāṇiyaṃ rūpaṃ upavicarati;
Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.

sotena saddaṃ sutvā ... pe ...
Hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...
Smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ...
Tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...
Feeling a touch with the body ...

manasā dhammaṃ viññāya somanassatṭhāṇiyaṃ dhammaṃ upavicarati,
domanassatṭhāṇiyaṃ dhammaṃ upavicarati, upekkhātṭhāṇiyaṃ dhammaṃ
upavicarati—
Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity.

iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā.
So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity.

‘Atṭhārasa manopavicāro ayaṃ, bhikkhu, puriso’ti—
‘This person has eighteen mental preoccupations.’

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

‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti—
‘This person has four foundations.’

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

Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno.
The foundations of wisdom, truth, generosity, and peace.

‘Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso’ti—
‘This person has four foundations.’

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

‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so
sikkheyyā’ti—
‘Don't neglect wisdom, preserve truth, foster generosity, and train only for peace.’

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

Kathaṇca, bhikkhu, paññaṃ nappamajjati?
And how does one not neglect wisdom?

Chayimā, bhikkhu, dhātuyo—
There are these six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
the elements of earth, water, fire, air, space, and consciousness.

Katamā ca, bhikkhu, pathavīdhātu?
And what is the earth element?

Pathavīdhātu siyā ajjhāttikā siyā bāhirā.

The earth element may be interior or exterior.

Katamā ca, bhikkhu, ajjhāttikā pathavīdhātu?

And what is the interior earth element?

Yaṃ ajjhāttaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ—

Anything hard, solid, and organic that's internal, pertaining to an individual. This includes

kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiññaṃ vakkhaṃ hadayaṃ yakanāṃ kilomakaṃ pihakaṃ papphāsaṃ antāṃ antagunaṃ udariyaṃ karisaṃ, yaṃ vā panaññāmpi kiñci ajjhāttaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ—
head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, bhikkhu, ajjhāttikā pathavīdhātu.

This is called the interior earth element.

Yā ceva kho pana ajjhāttikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhātūrevesā.

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

‘Taṃ netam mama nesohamasmi na meso attā’ ti—evameṭaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

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

Evameṭaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

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

Katamā ca, bhikkhu, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhāttikā siyā bāhirā.

The water element may be interior or exterior.

Katamā ca, bhikkhu, ajjhāttikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhāttaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ—

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

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññāmpi kiñci ajjhāttaṃ paccattaṃ āpo āpogataṃ upādinnaṃ—
bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, bhikkhu, ajjhāttikā āpodhātu.

This is called the interior water element.

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

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

‘Taṃ netam mama, nesohamasmi, na meso attā’ ti—evameṭaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

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

Evameṭaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

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

Katamā ca, bhikkhu, tejodhātu?

And what is the fire element?

Tejodhātu siyā ajjhattikā siyā bāhirā.

The fire element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā tejodhātu?

And what is the interior fire element?

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

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

yena ca santappati, yena ca jīrīyati, yena ca paridayhāti, yena ca
asitapīṭakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññāmpi kiñci
ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ—

*that which warms, that which ages, that which heats you up when feverish, that which properly
digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining
to an individual.*

ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu.

This is called the interior fire element.

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

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

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evameṭaṃ yathābhūtaṃ
sammappaññāya datṭhabbaṃ.

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

Evameṭaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā
cittaṃ virājeti.

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

Katamā ca, bhikkhu, vāyodhātu?

And what is the air element?

Vāyodhātu siyā ajjhattikā siyā bāhirā.

The air element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's air, airy, and organic that's internal, pertaining to an individual. This includes

uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsaya vātā
aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā panaññāmpi kiñci ajjhattaṃ
paccattaṃ vāyo vāyogataṃ upādinnaṃ—

*winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs,
in-breaths and out-breaths, or anything else that's air, airy, and organic that's internal,
pertaining to an individual.*

ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu.

This is called the interior air element.

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

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

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evameṭaṃ yathābhūtaṃ
sammappaññāya datṭhabbaṃ.

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

Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati,
vāyodhātuyā cittaṃ virājeti.

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

Katamā ca, bhikkhu, ākāsadhātu?

And what is the space element?

Ākāsadhātu siyā ajjhattikā siyā bāhirā.

The space element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā ākāsadhātu?

And what is the interior space element?

Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ upādinnaṃ, seyyathidaṃ—

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

kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapīṭakhāyitasāyitaṃ
ajjhoharati, yattha ca asitapīṭakhāyitasāyitaṃ santiṭṭhati, yena ca
asitapīṭakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā panaññampi kiñci
ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ
asamphuṭṭhaṃ maṃsalohitehi upādinnaṃ—

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

ayaṃ vuccati, bhikkhu, ajjhattikā ākāsadhātu.

This is called the interior space element.

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

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

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ
sammappaññāya datṭhabbaṃ.

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

Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati,
ākāsadhātuyā cittaṃ virājeti.

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

Athāparaṃ viññānaṃyeva avasissati parisuddhaṃ pariyodātaṃ.

There remains only consciousness, pure and bright.

Tena ca viññāṇena kiṃ vijāṇāti?

And what does that consciousness know?

‘Sukhaṇ’tipi vijāṇāti, ‘dukkhaṇ’tipi vijāṇāti, ‘adukkhamasukhaṇ’tipi vijāṇāti.

It knows ‘pleasure’ and ‘pain’ and ‘neutral’.

Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ti pajāṇāti.

When they feel a pleasant feeling, they know: ‘I feel a pleasant feeling.’

‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayaṃ
sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā
vūpasammatī’ti pajāṇāti.

They know: ‘With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.’

Dukkavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ ti pajānāti.

When they feel a painful feeling, they know: ‘I feel a painful feeling.’

‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.’

Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ ti pajānāti.

When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

Seyyathāpi, bhikkhu, dvinnam katthānam saṅghaṭṭā samodhānā usmā jāyati, tejo abhinibbattati, tesamyeva dvinnam katthānam nānābhāvā vinikkhepā yā tajaṃ usmā sā nirujjhati, sā vūpasammatī;

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā.

In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant.

...

So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ ti pajānāti.

‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ ti pajānāti.

‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ ti pajānāti.

‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

Athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

There remains only equanimity, pure, bright, pliable, workable, and radiant.

Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāṃmukhaṃ ālīmpeyya, ukkāṃmukhaṃ ālīmpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāṃmukhe pakkhipeyya, tamenam kālena kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya, kālena kālaṃ ajjhupekkheyya, taṃ hoti jātarūpaṃ sudhantaṃ niddhantaṃ nīhaṭaṃ ninnitakasāvaṃ mudu ca kammaññāṇa pabhassaraṇa, yassā yassā ca piḷandhanavikatiyā ākaṅkhati—yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti;

It's like when a goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. That gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

evameva kho, bhikkhu, athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

So evaṃ pajānāti:

They understand:

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā'ti.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.'

So evaṃ pajānāti:

They understand:

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly.

saṅkhatametam.

But that is conditioned.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanam
upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness

...

saṅkhatametam.

-

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanam
upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

nothingness ...

saṅkhatametam.

-

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ
nevasaññānāsaññāyatanam upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ;

neither perception nor non-perception, my mind would develop accordingly.

saṅkhatametan'ti.

But that is conditioned.'

So neva taṃ abhisaṅkharoti, na abhisañcetayati bhavāya vā vibhavāya vā.

They neither make a choice nor form an intention to continue existence or to end existence.

So anabhisāṅkharonto anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke
upādiyati,

Because of this, they don't grasp at anything in the world.

anupādiyaṃ na paritassati, aparitassam paccattamyeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

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

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

So sukhañce vedanaṃ vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti,
'anabhinanditā'ti pajānāti.

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Dukkhañce vedanaṃ vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti,
'anabhinanditā'ti pajānāti.

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Adukkhamasukhañce vedanaṃ vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti,
'anabhinanditā'ti pajānāti.

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

So sukhañce vedanaṃ vedeti, viśaṃyutto naṃ vedeti;

If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṃ vedeti, viśaṃyutto naṃ vedeti;

If they feel a painful feeling, they feel it detached.

adukkkhamasukhañce vedanaṃ vedeti, viśaṃyutto naṃ vedeti.

If they feel a neutral feeling, they feel it detached.

So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘kāyassa bhedā param maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti’ti pajānāti.

They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Seyyathāpi, bhikkhu, telaṇca paṭicca vaṭṭiṇca paṭicca telappadīpo jhāyati;

Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati;

As the oil and the wick are used up, it would be extinguished due to lack of fuel.

evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmi’ti pajānāti,

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘kāyassa bhedā param maraṇā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti’ti pajānāti.

They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhītṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom.

Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ—

For this is the ultimate noble wisdom, namely,

sabbadukkhakkhaye nāṇaṃ.

the knowledge of the ending of suffering.

Tassa sā vimutti sacce tṭhitā akuppā hoti.

Their freedom, being founded on truth, is unshakable.

Taṇhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ.

For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment.

Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhītṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of truth.

Etaṇhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ—

For this is the ultimate noble truth, namely,

amosadhammaṃ nibbānaṃ.

that which has an undeceptive nature—extinguishment.

Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinnaṃ.

In their ignorance, they used to acquire attachments.

Tyāssa pahīnā honti ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatīṃ anupādadhamaṃ.

Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future.

Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity.

Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ—

For this is the ultimate noble generosity, namely,

sabbūpadhipaṭinissaggo.

letting go of all attachments.

Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo.

In their ignorance, they used to be covetous, full of desire and lust.

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso.

In their ignorance, they used to be contemptuous, full of ill will and malevolence.

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho.

In their ignorance, they used to be ignorant, full of delusion.

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhīṭṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace.

Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ—

For this is the ultimate noble peace, namely,

rāgadosamohānaṃ upasamo.

the pacification of greed, hate, and delusion.

‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti—

‘Don’t neglect wisdom, preserve truth, foster generosity, and train only for peace.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

‘Yattha ṭhitāṃ maññaṣṣavā nappavattanti, maññaṣṣave kho pana nappavattamāne muni santoti vuccatī’ti—

‘They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

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

‘Asmī’ti, bhikkhu, maññitametaṃ, ‘ayamahasmaṃ’ti maññitametaṃ, ‘bhavissan’ti maññitametaṃ, ‘na bhavissan’ti maññitametaṃ, ‘rūpī bhavissan’ti maññitametaṃ, ‘arūpī bhavissan’ti maññitametaṃ, ‘saññī bhavissan’ti maññitametaṃ, ‘asaññī bhavissan’ti maññitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti maññitametaṃ.

These are all forms of identifying: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ.

Identification is a disease, a boil, a dart.

Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati.

Having gone beyond all identification, one is called a sage at peace.

Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti.

The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn.

Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akupparamāno kissa pihessati?

For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

‘Yattha ʈitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati’ ti—

‘They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.’

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

Imaṃ kho me tvam, bhikkhu, saṃkhittena chadhātuvibhaṅgaṃ dhārehī” ti.

Mendicant, you should remember this brief analysis of the six elements.”

Atha kho āyasmā pukkusāti:

Then Venerable Pukkusāti thought,

“sattā kira me anupatto, sugato kira me anupatto, sammāsambuddho kira me anupatto” ti uṭṭhāyasaṇā ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantam etādavoca:

“It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!” He got up from his seat, arranged his robe over one shoulder, bowed with his head to the Buddha’s feet, and said,

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavantam āvusovādena samudācaritabbaṃ amaññissaṃ.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as ‘reverend’.

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

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

“Taggha tvam, bhikkhu, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ maṃ tvam āvusovādena samudācaritabbaṃ amaññittha.

“Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.

Yato ca kho tvam, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma.

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

Vuddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaraṃ āpajjati” ti.

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

“Labheyyāhaṃ, bhante, bhagavato santike upasampadan” ti.

“Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Paripuṇṇaṃ pana te, bhikkhu, pattacīvaraṃ” ti?

“But mendicant, are your bowl and robes complete?”

“Na kho me, bhante, paripuṇṇaṃ pattacīvaraṃ”ti.

“No, sir, they are not.”

“Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī”ti.

“The Realized Ones do not ordain those whose bowl and robes are incomplete.”

Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvarapariyesanaṃ pakkāmi.

And then Venerable Pukkusāti 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 āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ carantaṃ vibbhantā gāvī jīvītā voropesi.

But while he was wandering in search of a bowl and robes, a stray cow took his life.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ:

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

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

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

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi.

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

Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatha parinibbāyī anāvattidhammo tasmā lokā”ti.

With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ.

Majjhima Nikāya 141

Middle Discourses 141

Saccavibhaṅgasutta

The Analysis of the Truths

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

“Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyaṃ paṭipādāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Sevatha, bhikkhave, sārīputtamoggallāne;

Mendicants, you should cultivate friendship with Sāriputta and Moggallāna.

bhajatha, bhikkhave, sārīputtamoggallāne.

You should associate with Sāriputta and Moggallāna.

Panditā bhikkhū anuggāhakā sabrahmacārīnaṃ.

They're astute, and they support their spiritual companions.

Seyyathāpi, bhikkhave, janetā, evaṃ sārīputto;

Sāriputta is just like the mother who gives birth,

seyyathāpi jātassa āpādetā, evaṃ moggallāno.

while Moggallāna is like the one who raises the child.

Sārīputto, bhikkhave, sotāpattiphale vineti, moggallāno uttamatthe.

Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal.

Sārīputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātun"ti.

Sāriputta is able to teach, assert, establish, clarify, analyze, and reveal the four noble truths."

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi:

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants,

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ.

“Reverend,” they replied.

Āyasmā sārīputto etadavoca:

Sāriputta said this:

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

“Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Katamesaṃ catunnaṃ?

What four?

Dukkassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayaṃ ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ,
sokaparivedadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi
dukkhaṃ; saṅkhittena pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katamā cāvuso, jāti?

And what is rebirth?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti
khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho,

The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso: ‘jāti’.

This is called rebirth.

Katamā cāvuso, jarā?

And what is old age?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ
pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko,

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso: ‘jarā’.

This is called old age.

Katamañcāvuso, maraṇaṃ?

And what is death?

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo
antaradhānaṃ maccu maraṇaṃ kālaṅkiriya khandhānaṃ bhedo kaḷavarassa
nikkhepo jīvitindriyassupacchedo,

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

idaṃ vuccatāvuso: ‘maraṇaṃ’.

This is called death.

Katamo cāvuso, soko?

And what is sorrow?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena
dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko,

The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: ‘soko’.

This is called sorrow.

Katamo cāvuso, paridevo?

And what is lamentation?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena
dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ
paridevitattaṃ,

The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: ‘paridevo’.

This is called lamentation.

Katamañcāvuso, dukkhaṃ?

And what is pain?

Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ,

Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

idaṃ vuccatāvuso: 'dukkhaṃ'.

This is called pain.

Katamañcāvuso, domanassaṃ?

And what is sadness?

Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ,

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṃ vuccatāvuso: 'domanassaṃ'.

This is called sadness.

Katamo cāvuso, upāyāso?

And what is distress?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsittataṃ upāyāsittataṃ,

The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: 'upāyāso'.

This is called distress.

Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ?

And what is 'not getting what you wish for is suffering'?

Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:

In sentient beings who are liable to be reborn, such a wish arises:

'aho vata mayaṃ na jātidhammā assāma; na ca vata no jāti āgaccheyyā'ti.

'Oh, if only we were not liable to be reborn! If only rebirth would not come to us!'

Na kho panetaṃ icchāya pattabbaṃ.

But you can't get that by wishing.

Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ'.

This is: 'not getting what you wish for is suffering.'

Jarādhammānaṃ, āvuso, sattānaṃ ... pe ...

In sentient beings who are liable to grow old ...

byādhdhimmānaṃ, āvuso, sattānaṃ ...

fall ill ...

maraṇadhammānaṃ, āvuso, sattānaṃ ...

die ...

sokaparidevadukkhadomanassupāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:

experience sorrow, lamentation, pain, sadness, and distress, such a wish arises:

'aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyun'ti.

'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!'

Na kho panetaṃ icchāya pattabbaṃ.

But you can't get that by wishing.

Idampi: ‘yampicchaṃ na labhati tampi dukkhaṃ’.

This is: ‘not getting what you wish for is suffering.’

Katame cāvuso, saṅkhittena pañcupādānakkhandhā dukkhā?

And what is ‘in brief, the five grasping aggregates are suffering’?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.

Ime vuccatāvuso: ‘saṅkhittena pañcupādānakkhandhā dukkhā’.

This is called ‘in brief, the five grasping aggregates are suffering.’

Idaṃ vuccatāvuso: ‘dukkhaṃ ariyasaccaṃ’.

This is called the noble truth of suffering.

Katamañcāvuso, dukkhasamudayaṃ ariyasaccaṃ?

And what is the noble truth of the origin of suffering?

Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ—

It’s the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is,

kāmatanḥā bhavatanḥā vibhavanḥā,

craving for sensual pleasures, craving to continue existence, and craving to end existence.

idaṃ vuccatāvuso: ‘dukkhasamudayaṃ ariyasaccaṃ’.

This is called the noble truth of the origin of suffering.

Katamañcāvuso, dukkhanirodhaṃ ariyasaccaṃ?

And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo,

It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

idaṃ vuccatāvuso: ‘dukkhanirodhaṃ ariyasaccaṃ’.

This is called the noble truth of the cessation of suffering.

Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsāṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi, sammāsamādhī.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā cāvuso, sammādiṭṭhi?

And what is right view?

Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ,

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccatāvuso: ‘sammādiṭṭhi’.

This is called right view.

Katamo cāvuso, sammāsāṅkappo?

And what is right thought?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsāṅkappo,
Thoughts of renunciation, good will, and harmlessness.

ayaṃ vuccatāvuso: ‘sammāsaṅkappo’.
This is called right thought.

Katamā cāvuso, sammāvācā?
And what is right speech?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī,
samphappalāpā veramaṇī,
Refraining from lying, divisive speech, harsh speech, and talking nonsense.

ayaṃ vuccatāvuso: ‘sammāvācā’.
This is called right speech.

Katamo cāvuso, sammākammanto?
And what is right action?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī,
Refraining from killing living creatures, stealing, and sexual misconduct.

ayaṃ vuccatāvuso: ‘sammākammanto’.
This is called right action.

Katamo cāvuso, sammāājīvo?
And what is right livelihood?

Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikam kappeti,
It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ vuccatāvuso: ‘sammāājīvo’.
This is called right livelihood.

Katamo cāvuso, sammāvāyāmo?
And what is right effort?

Idhāvuso, 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 completed by
development.*

ayaṃ vuccatāvuso: ‘sammāvāyāmo’.
This is called right effort.

Katamā cāvuso, sammāsati?
And what is right mindfulness?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

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 ... pe ...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam,

principles—keen, aware, and mindful, rid of desire and aversion for the world.

ayaṃ vuccatāvuso: ‘sammāsati’.

This is called right mindfulness.

Katamo cāvuso, sammāsamādhī?

And what is right immersion?

Idhāvuso, 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.

vitakkavicārānaṃ vūpasamā ajjhataṃ sampaśādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati,

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

pītiyā ca virāgā upekkhako ca viharati ... pe ... tatiyaṃ jhānaṃ ... pe ...

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

catutthaṃ jhānaṃ upasampajja viharati,

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ayaṃ vuccatāvuso: ‘sammāsamādhī’.

This is called right immersion.

Idaṃ vuccatāvuso: ‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ’.

This is called the noble truth of the practice that leads to the cessation of suffering.

Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatīvattiyaṃ samānena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaṇṇaṃ vibhajanaṃ uttānīkamman”ti.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.”

Idamavoca āyasmā sārīputto.

That's what Venerable Sāriputta said.

Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sāriputta said.

Saccavibhaṅgasuttaṃ niṭṭhitaṃ ekādasamaṃ.

Dakkhiṇāvibhaṅgasutta

The Analysis of Religious Donations

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahāpajāpati gotamī navaṃ dussayugaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho mahāpajāpati gotamī bhagavantam etadavoca:

Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the Buddha,

“idaṃ me, bhante, navaṃ dussayugaṃ bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ.

“Sir, I have spun and woven this new pair of garments specially for the Buddha.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

May the Buddha please accept this from me out of compassion.”

Evam vutte, bhagavā mahāpajāpatiṃ gotamiṃ etadavoca:

When she said this, the Buddha said to her,

“saṃghe, gotami, dehi.

“Give it to the Saṅgha, Gotamī.

Saṃghe te dinne ahañceva pūjito bhavissāmi saṃgho cā”ti.

When you give to the Saṅgha, both the Saṅgha and I will be honored.”

Dutiyampi kho mahāpajāpati gotamī bhagavantam etadavoca:

For a second time ...

“idaṃ me, bhante, navaṃ dussayugaṃ bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

Dutiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca:

“saṃghe, gotami, dehi.

Saṃghe te dinne ahañceva pūjito bhavissāmi saṃgho cā”ti.

Tatiyampi kho mahāpajāpati gotamī bhagavantam etadavoca:

For a third time, Mahāpajāpati Gotamī said to the Buddha,

“idaṃ me, bhante, navaṃ dussayugaṃ bhagavantam uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ.

“Sir, I have spun and woven this new pair of garments specially for the Buddha.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

May the Buddha please accept this from me out of compassion.”

Tatiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca:

And for a third time, the Buddha said to her,

“saṃghe, gotami, dehi.

“Give it to the Saṅgha, Gotamī.

Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti.
When you give to the Saṅgha, both the Saṅgha and I will be honored.”

Evam vutte, āyasmā ānando bhagavantam etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“paṭiggaṇhātu, bhante, bhagavā mahāpajāpatiyā gotamiyā navaṃ dussayugaṃ.
“Sir, please accept the new pair of garments from Mahāpajāpatī Gotamī.

Bahūpakārā, bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā;
Sir, Mahāpajāpatī was very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk.

bhagavantam janettiyā kālaṅkatāya thaṇṇaṃ pāyesi.
When the Buddha’s birth mother passed away, she nurtured him at her own breast.

Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā.
And the Buddha has been very helpful to Mahāpajāpatī.

Bhagavantam, bhante, āgama mahāpajāpati gotamī buddhaṃ saraṇaṃ gatā, dhammaṃ saraṇaṃ gatā, saṃghaṃ saraṇaṃ gatā.
It is owing to the Buddha that Mahāpajāpatī has gone for refuge to the Buddha, the teaching, and the Saṅgha.

Bhagavantam, bhante, āgama mahāpajāpati gotamī pānātipātā paṭiviratā adinnādānā paṭiviratā kamesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā.
It’s owing to the Buddha that she refrains from killing living creatures, stealing, committing sexual misconduct, lying, and taking alcoholic drinks that cause negligence.

Bhagavantam, bhante, āgama mahāpajāpati gotamī buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṃghe aveccappasādena samannāgatā ariyakantehi sīlehi samannāgatā.
It’s owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones.

Bhagavantam, bhante, āgama mahāpajāpati gotamī dukkhe nikkāṅkhā, dukkhasamudaye nikkāṅkhā, dukkhanirodhe nikkāṅkhā, dukkhanirodhagāminiyaṃ paṭipadāya nikkāṅkhā.
It’s owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation.

Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā”ti.
The Buddha has been very helpful to Mahāpajāpatī.”

“Evametam, ānanda.
“That’s so true, Ānanda.

Yaṃ hānanda, puggalo puggalaṃ āgama buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—
When someone has enabled you to go for refuge, it’s not easy to repay them

abhivādanapaccuṭṭhānaañjalikammasāmīcikkammacivarapindapātasenāsanagilānappaccayabhi
by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

Yaṃ hānanda, puggalo puggalaṃ āgama pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kamesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—
When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence, it’s not easy to repay them ...

abhiṇvādanapaccuṭṭhānaañjalikammasāmīcikkammacīvarapiṇḍapātāsenāsanagilānappaccayab

Yaṃ hānanda, puggalo puggalaṃ āgama buddhe aveccappasādena samannāgato hoti, dhamme ... saṅghe ... ariyakantehi sīlehi samannāgato hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—

When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it's not easy to repay them ...

abhiṇvādanapaccuṭṭhānaañjalikammasāmīcikkammacīvarapiṇḍapātāsenāsanagilānappaccayab

Yaṃ hānanda, puggalo puggalaṃ āgama dukkhe nikkāṅkho hoti, dukkhasamudaye nikkāṅkho hoti, dukkhanirodhe nikkāṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho hoti, imassānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—

When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it's not easy to repay them

abhiṇvādanapaccuṭṭhānaañjalikammasāmīcikkammacīvarapiṇḍapātāsenāsanagilānappaccayab

by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

Cuddasa kho paṇimānanda, pāṭipuggalikā dakkhiṇā.

Ānanda, there are these fourteen religious donations to individuals.

Katamā cuddasa?

What fourteen?

Tathāgate arahante sammāsambuddhe dānaṃ deti—

One gives a gift to the Realized One, the perfected one, the fully awakened Buddha.

ayaṃ paṭhamā pāṭipuggalikā dakkhiṇā.

This is the first religious donation to an individual.

Paccekasambuddhe dānaṃ deti—

One gives a gift to a Buddha awakened for themselves.

ayaṃ dutiyā pāṭipuggalikā dakkhiṇā.

This is the second religious donation to an individual.

Tathāgatasāwake arahante dānaṃ deti—

One gives a gift to a perfected one.

ayaṃ tatiyā pāṭipuggalikā dakkhiṇā.

This is the third religious donation to an individual.

Arahattaphalasacchikiriyāya paṭipanne dānaṃ deti—

One gives a gift to a someone practicing to realize the fruit of perfection.

ayaṃ catutthī pāṭipuggalikā dakkhiṇā.

This is the fourth religious donation to an individual.

Anāgāmissa dānaṃ deti—

One gives a gift to a non-returner.

ayaṃ pañcamī pāṭipuggalikā dakkhiṇā.

This is the fifth religious donation to an individual.

Anāgāmiphalasacchikiriyāya paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of non-return.

ayaṃ chaṭṭhī pāṭipuggalikā dakkhiṇā.

This is the sixth religious donation to an individual.

Sakadāgāmissa dānaṃ deti—

One gives a gift to a once-returner.

ayaṃ sattamī paṭipuggalikā dakkhiṇā.

This is the seventh religious donation to an individual.

Sakadāgāmiphalasacchikiriyaṃ paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of once-return.

ayaṃ aṭṭhamī paṭipuggalikā dakkhiṇā.

This is the eighth religious donation to an individual.

Sotāpanne dānaṃ deti—

One gives a gift to a stream-enterer.

ayaṃ navamī paṭipuggalikā dakkhiṇā.

This is the ninth religious donation to an individual.

Sotāpattiphalasacchikiriyaṃ paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of stream-entry.

ayaṃ dasamī paṭipuggalikā dakkhiṇā.

This is the tenth religious donation to an individual.

Bāhirake kāmesu vītarāge dānaṃ deti—

One gives a gift to someone outside of Buddhism who is free of sensual desire.

ayaṃ ekādasamī paṭipuggalikā dakkhiṇā.

This is the eleventh religious donation to an individual.

Puthujjanasīlavante dānaṃ deti—

One gives a gift to an ordinary person who has good ethical conduct.

ayaṃ dvādasamī paṭipuggalikā dakkhiṇā.

This is the twelfth religious donation to an individual.

Puthujjanadussīle dānaṃ deti—

One gives a gift to an ordinary person who has bad ethical conduct.

ayaṃ terasamī paṭipuggalikā dakkhiṇā.

This is the thirteenth religious donation to an individual.

Tiracchānagate dānaṃ deti—

One gives a gift to an animal.

ayaṃ cuddasamī paṭipuggalikā dakkhiṇā.

This is the fourteenth religious donation to an individual.

Tatrānanda, tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā paṭikaṅkhitabbā, puthujjanadussīle dānaṃ datvā saḥassaguṇā dakkhiṇā paṭikaṅkhitabbā, puthujjanasīlavante dānaṃ datvā sataṣaḥassaguṇā dakkhiṇā paṭikaṅkhitabbā, bāhirake kāmesu vītarāge dānaṃ datvā koṭisatasahassaguṇā dakkhiṇā paṭikaṅkhitabbā, sotāpattiphalasacchikiriyaṃ paṭipanne dānaṃ datvā asaṅkheyyā appameyyā dakkhiṇā paṭikaṅkhitabbā, ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphalasacchikiriyaṃ paṭipanne, ko pana vādo sakadāgāmiṣṣa, ko pana vādo anāgāmiphalasacchikiriyaṃ paṭipanne, ko pana vādo anāgāmiṣṣa, ko pana vādo arahattaphalasacchikiriyaṃ paṭipanne, ko pana vādo arahante, ko pana vādo paccekasambuddhe, ko pana vādo tathāgate arahante sammāsambuddhe.

Now, Ānanda, gifts to the following persons may be expected to yield the following returns. To an animal, a hundred times. To an unethical ordinary person, a thousand. To an ethical ordinary person, a hundred thousand. To an outsider free of sensual desire, 10,000,000,000. But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns. How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or a Buddha awakened for themselves? How much more so a Realized One, a perfected one, a fully awakened Buddha?

Satta kho panimānanda, saṅghagatā dakkhiṇā.

But there are, Ānanda, seven religious donations bestowed on a Saṅgha.

Katamā satta?

What seven?

Buddhappamukhe ubhatosaṅghe dānaṃ deti—

One gives a gift to the communities of both monks and nuns headed by the Buddha.

ayaṃ paṭhamā saṅghagatā dakkhiṇā.

This is the first religious donation bestowed on a Saṅgha.

Tathāgate parinibbute ubhatosaṅghe dānaṃ deti—

One gives a gift to the communities of both monks and nuns after the Buddha has finally become extinguished.

ayaṃ dutiyā saṅghagatā dakkhiṇā.

This is the second religious donation bestowed on a Saṅgha.

Bhikkhusaṅghe dānaṃ deti—

One gives a gift to the Saṅgha of monks.

ayaṃ tatiyā saṅghagatā dakkhiṇā.

This is the third religious donation bestowed on a Saṅgha.

Bhikkhunisaṅghe dānaṃ deti—

One gives a gift to the Saṅgha of nuns.

ayaṃ catutthī saṅghagatā dakkhiṇā.

This is the fourth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā’ ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many monks and nuns for me from the Saṅgha.’

ayaṃ pañcamī saṅghagatā dakkhiṇā.

This is the fifth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhū saṅghato uddissathā’ ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many monks for me from the Saṅgha.’

ayaṃ chaṭṭhī saṅghagatā dakkhiṇā.

This is the sixth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhuniyo saṅghato uddissathā’ ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many nuns for me from the Saṅgha.’

ayaṃ sattamī saṅghagatā dakkhiṇā.

This is the seventh religious donation bestowed on a Saṅgha.

Bhavissanti kho panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussilā pāpadhammā.

In times to come there will be members of the spiritual family merely by virtue of wearing ocher cloth around their necks; but they are unethical and of bad character.

Tesu dussilesu saṅghaṃ uddissa dānaṃ dassanti.

People will give gifts to those unethical people in the name of the Saṅgha.

Tadāpāhaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmi.

Even then, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable.

Na tvevāhaṃ, ānanda, kenaci pariyāyena saṅghagatāya dakkhiṇāya pāṭipuggalikaṃ dānaṃ mahāpphalataraṃ vadāmi.

But I say that there is no way a personal offering can be more fruitful than one bestowed on a Saṅgha.

Catasso kho imā, ānanda, dakkhiṇā visuddhiyo.

Ānanda, there are these four ways of purifying a religious donation.

Katamā catasso?

What four?

Atthānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

There's a religious donation that's purified by the giver, not the recipient.

Atthānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

There's a religious donation that's purified by the recipient, not the giver.

Atthānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

There's a religious donation that's purified by neither the giver nor the recipient.

Atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

There's a religious donation that's purified by both the giver and the recipient.

Kathañcānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato?

And how is a religious donation purified by the giver, not the recipient?

Idhānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussīlā pāpadhammā—

It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

Kathañcānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato?

And how is a religious donation purified by the recipient, not the giver?

Idhānanda, dāyako hoti dussīlo pāpadhammo, paṭiggāhakā honti sīlavanto kalyāṇadhammā—

It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

evaṃ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

Kathañcānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato?

And how is a religious donation purified by neither the giver nor the recipient?

Idhānanda, dāyako ca hoti dussīlo pāpadhammo, paṭiggāhakā ca honti dussīlā pāpadhammā—

It's when both the giver and the recipient are unethical, of bad character.

evaṃ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

Kathañcānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca?

And how is a religious donation purified by both the giver and the recipient?

Idhānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇadhammā—

It's when both the giver and the recipient are ethical, of good character.

evaṃ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

Imā kho, ānanda, catasso dakkhiṇā visuddhiyo”ti.

These are the four ways of purifying a religious donation.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparam etadavoca satthā:

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

“Yo sīlavā dussīlesu dadāti dānaṃ,

“When an ethical person with trusting heart

Dhammena laddhaṃ supasannacitto;
gives a proper gift to unethical persons,

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Sā dakkhiṇā dāyakato visujjhati.
that offering is purified by the giver.

Yo dussīlo sīlavantesu dadāti dānaṃ,
When an unethical and untrusting person,

Adhammena laddhaṃ appasannacitto;
gives an improper gift to ethical persons,

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,
not trusting in the ample fruit of deeds,

Sā dakkhiṇā paṭiggāhakato visujjhati.
that offering is purified by the receivers.

Yo dussīlo dussīlesu dadāti dānaṃ,
When an unethical and untrusting person,

Adhammena laddhaṃ appasannacitto;
gives an improper gift to unethical persons,

Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,
not trusting in the ample fruit of deeds,

Na taṃ dānaṃ vipulapphalanti brūmi.
I declare that gift is not very fruitful.

Yo sīlavā sīlavantesu dadāti dānaṃ,
When an ethical person with trusting heart

Dhammena laddhaṃ supasannacitto;
gives a proper gift to ethical persons,

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Taṃ ve dānaṃ vipulapphalanti brūmi.
I declare that gift is abundantly fruitful.

Yo vītārāgo vītārāgesu dadāti dānaṃ,
But when a passionless one gives to the passionless

Dhammena laddhaṃ supasannacitto;
a proper gift with trusting heart,

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Taṃ ve dānaṃ āmisadānānamaggaṃ”ti.
that’s truly the best of material gifts.”

Dakkhiṇāvibhaṅgasuttaṃ niṭṭhitaṃ dvādasamaṃ.

Vibhaṅgavaggo niṭṭhito catuttho.

Bhaddekānandakaccāna,

Lomasakaṅgiyāsubho;

Mahākammaśālyatanavibhaṅgā,

Uddesaaraṇā dhātu saccam.

Dakkhiṇāvibhaṅgasuttanti.